

# The Lutheran.

God's word and Luther's teaching now and never perish.

Twenty-fifth year  
1868-1869.

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Printing Office of the Synod of Missouri, Ohio, et al. States

1869.

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
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### Foreword

to the 25th year of the "Lutheran".

How times change, and what one must experience in 24 years, especially in the ecclesiastical field and in this very last, most sorrowful time! When the "Lutheran" began its course 24 years ago, the Lutheran Church in America was in a very sad state. Instead of this yapping and by the many disgraces and blasphemies of the church of the pure, he received, the "Lutheran" went his dead-straight way, warned that one should not take the wrong path and scriptural confession, as the orthodox church, against without turning a hair's breadth to the right or to the left, reform the church from above, i.e., one should not be led the countless sects and fanatics of this country, it had without wavering and wavering, for he was strengthened by synodal assemblies. i.e., one should not place the itself become an easy prey of fanaticism in its largest by the testimony of a good conscience that he was not pure Lutheran confession at the top of the synods and part, the so-called General Synod. The Lutheran name leading his own cause, but the cause of the Lord, and that then wait for it to penetrate the synods in their "individual" was retained, for it had a good sound; the doctrine, not with carnal, but with the good weapons of the Spirit. parts in a renewing and invigorating way, but should work however, was mostly a naked Zwinglianism, and the But behold, scarcely two decades had passed since his from within and from below, first unite among themselves practice was that of the "new measures," of the first appearance, and the Lutheran Church of this country in the clear and true dust of the confession, educate the Methodist revival and penitential bench-worship. Then it had taken on a completely different form, especially as dilapidated or weak congregations into healthy, truly was necessary for true and genuine Lutherans to the fruit of his decisive witness. From small, Lutheran congregations, and take the confession defend the good, old confession of their church on all inconspicuous beginnings, our pure and strict Lutheran completely seriously in practice everywhere. But the sides, inwardly and outwardly, to the right and to the left Missouri Synod had grown into a great tree, spreading its warning was thrown to the wind, and the sad in the most resolute manner, to testify in no uncertain branches far and wide over most of the states of the consequences have already become apparent, at least terms to the purity and sole scriptural truth of Lutheran Union. Everywhere there arose in the other Lutheran in part. Not only did the "General Church Council" refuse doctrine and, on the other hand, to the falsity and Synods a striving to return to the noble and fair to respond to the just concerns of the Ohio Synod, which reprehensibility of all contrary doctrinal opinions. This confession of the Church, and in consequence of this the were expressed in four well-known points: communion in the faithful servant of the church, the "Lutheran," did, old, rotten General Synod finally split, and the new one, the Lord's Supper and in the pulpit, secret societies and according to the good fortune which God provided, in under the name of the "General Synod," was formed. chiliasm. the most unflinching and unflinching manner.

As the readers of the "Lutheran" know from the previous Church and the so highly praised Roman infallibility? Let a Lutheran, inexperienced in such delicate and intricate matters, who knows only one supreme authority of the church and one infallibility, namely, Christ and His eternal gospel, be helped to his senses. Perhaps to the uninitiated the matter appears only so intricate, but not to Dr. W., that one may confidently call out to him: "To us it would seem that the knowledge of this is only a game to you." On the other hand, in answering this counter-question, we are confronted with fifteen points, which we absolutely cannot rhyme and about whose relationship each other we cannot at all come to terms. For there is:

1. the Roman dogma that the church, according to divine law, must always have (only) one visible head as the heir of the chair of the prince of the apostles and as God's governor on earth.
2. the dogma of the inviolability of the sanctity of the papacy, regardless of the piety or nefariousness of its bearers in doctrine and life.
- (3) The inevitable inference that the popes are irremovable.
4. the dogma of the uninterrupted succession of bishops and popes in Rome, ostensibly from Petro to Pius IX, in Summa 259.
- (5) The dogma of the infallibility of the general conciliarities, to which Dr. W. also refers, and which must also necessarily be referred to the conciliarities of Pisa and Costnitz.
- 6th Pope Gregory XII, elected in Rome in 1406, deposed by the Council of Pisa in 1409, since then recognized only in Germany, and degraded to Cardinal Bishop by the Council of Costnitz.
- 7 Benedict XIII, elected Pope in Avignon in 1394, deposed by the Conciliar of Pisa in 1409 and again by the Conciliar of Costnitz in 1417, but still Pope in Spain until his death.
- 8 Pope John XXIII, chosen for Rome at Pisa in 1410, deposed at Costnitz in 1415, then kneeling as a penitent before Pope Martin V in 1419, degraded by him to Cardinal Bishop.
9. the Conciliar of Pisa, which deposed Gregory XII and Benedict XIII in 1409, and elected John XXIII in 1410.
- 10 Benedict XIII's declaration by his lawyer that "the Pisan Council is an accursed convent of devils".
- (11) The Council of Costnitz, which, at Gerson's suggestion, established the dogma that the Council had its authority directly from Christ, for which reason the pope also had to obey it, and therefore:
12. deposed John XXIII and Benedict XIII and degraded Gregory XII, and furthermore
13. raised Martin V to the dignity of pope, who in his turn in 1417
14. when Pabst denied the conciliar power to judge and depose a pope.

015 And the popes of the same time have banished one another in peace.

Now we would like to ask the learned Dr. W. modestly: Where was the highest authority of the pope's church and the so highly praised infallibility in the hydra-like many-headedness of that time? For our part, we do not know how to make a decision in the great selection, for the acts of the one infallibility pretender are indeed more valuable and at the same time also more desperate than those of the other. On the one hand, they have all together legally attained their claimed dignity, a dignity in which a mass of crimes is more or less irrelevant, so that, for the sake of ungodly doctrine and life, no power on earth could depose them, because, according to Roman ecclesiastical law, "he may be judged by no one who is to judge everyone. On the other hand, they have deserved the impeachment imposed upon them seven times, and again there is no court to impose and execute the deserved and yet unjust impeachment. But if such a court arises, its just and yet presumptuous sentences of power, like the thunderbolts of Rübezahl, have no effect beyond the nearest borders. Therefore the rightful and therefore only rightful and yet twice deposed Pope Benedict XIII. not only continues to reign in Spain until his death, but because the bearer of the highest authority and infallibility must also have a successor, so, in spite of the great unity of the Papal Church, in consequence of a further schism, on top of that two instead of one successor are chosen for him. One sees that the question is becoming more and more entangled and almost as colorful as the building of a hundred sectarian huts next to the Lutheran church, for which, however, Dr. Luther is not at all responsible. And now this disgrace, that the likewise legally elected, lawful, residing in Rome, and therefore alone lawful, on the most just grounds (for shameful fornication, murder, simony, heresy, unbelief, and a mass of crimes for which he should still be held especially responsible), and nevertheless unjustly deposed twice, Pope John XXIII, after his second deposition, in spite of his papal authority and infallibility, calmly lays aside his papal vestments, in penitential robes before his successor Martin V, who was elected with a semblance of right, but nevertheless in violation of the authority of three living, reigning and irremovable popes, and allows himself to be degraded by him to the rank of Cardinal-Bishop. This disgrace is made even more shameful by the fact that the Pope Martin V, elected by the Council of Costnitz, according to the decision of his own papal infallibility, was actually no pope at all, in that after his accession to the throne he denied the conciliar the power to decide on a

(Sent in by Past. St.)

Modern Roman polemics against the Lutheran Church.  
(Continued.)

Dr. Westermeyer asks: 8) "If a building is defective and needs repair and cleansing, will it be repaired and cleansed by building a hundred tabernacles?" With this question one feels tempted, after the example of Christ, who Marc. 11, 28-33. instead of giving the scribes an answer to their question of temptation, to put a counter-question before them, - to put the preliminary question to the learned questioner, who is never embarrassed, Where was the highest aucturity of the

Pabst to hold court. Nevertheless, two conciliar to protect and maintain its foundation with great powers should suffer and be pushed into the background. But as authorities, by virtue of their infallibility, should have this and cunning. But while, as Luther's hymn, "Ein feste Burg to your other question, why we should still celebrate power, and Dr. W., for his part, with infallibility, logically ist unser Gott" ("Our God is a Mighty Fortress") shows, the Sunday, there are nevertheless many moral reasons for ascribes it to them. Who will give us Ariadne's thread to Reformation was a constant, conscious, and victorious us Christians why this should be done, even if it is not find our way out of this labyrinth, or Alexander's sword to battle against the kingdom of darkness, this battle, which because of a divine commandment; for this requires the untie this knot of entanglement? To resort to the latter was decreed for the church (Eph. 6:12), had to necessity that Christians should assemble in certain would be the most convenient, simply by loosening who degenerate into a battle against the kingdom of light in that places and at certain times in order to preach, hear, and by virtue of such an indirect judgment of God, should be hierarchical edifice of splendor. The history of the church learn God's word, to use the holy sacraments according the only rightful pope and have the highest authority in tells us that this really happened, that the papacy is the to Christ's endowment, and to perform other acts of the Church and infallibility. But unfortunately this great Babel, of which John wrote in Rev. 17:6: "I saw the worship. This is necessary because Christians must desperate way out, that the lot falls on whom it will, leads woman drunken with the blood of the saints, and with the gather in certain places and at certain times to preach us into a still greater labyrinth and loops the Gordian knot blood of the witnesses of Jesus"; Rev. 18:4, 5: "And I God's word, to hear and learn, to use the holy even tighter. For as soon as the lot has been decided, heard another voice from heaven, saying, Come out of sacraments according to Christ's foundation, and to every thinking man will be able to prove irrefutably that it her, my people, that ye be not partakers of her sin, lest ye perform other acts of worship. When and where this is to could not possibly be a divine decision, and that both receive of her plagues. For their sins reach unto heaven, be done is the order of the Christian church, but that it be because of the equal or greater claims of the other and God remembereth their iniquities."

(To be continued.)

Of the foundation of his Pabst Church Dr. W. literally says this: "Primacy and hierarchy belong to the constitution of the Church founded by Christ, which is laid at its foundation, and this foundation and these foundation walls no power of hell can tear down. But a church which has to seek its constitution only after it has already existed 300 years is already built on sand from the beginning." We Lutherans have not read a word in the whole of the Holy Scriptures that the constitution is to be found in the church. We Lutherans have not read a word in all of Holy Scripture that constitution, primacy, and hierarchy are the foundation and foundation walls of the church, and we firmly believe that if God's faithful children leave a hierarchical edifice because its foundation is not Christ and His eternal gospel, but constitution, etc., they still remain members of the true church, even if they will never afterwards attain to a glorious constitution. But if, while the outward glory of such a hierarchical edifice is maintained, and precisely because its foundation is not Christ, but the constitution, such a deep inner decay takes place that Rev. John 18:3 is applied to it, then, because the kingdom of darkness and perverse directions do you want to have hope? Has it is not at variance with itself, no power of hell will, or thou ever known false doctrine and false legalism to bring forth really good fruit, or that pure doctrine and divine truth have already wrought mischief in the world? If the authorities keep strict discipline and good order on Sundays, that is praiseworthy and beautiful. But as praiseworthy and beautiful as the outward quiet on Sundays is, it would be much, much too expensive for the price of pure doctrine; for what is the use of strict Sunday observance without pure doctrine? Here, too, pure doctrine and right evangelical knowledge can only bring forth right fruits that are pleasing to God; for what does not come of it is Pharisaic leaven or Epicurean evil. If a strict Sunday observance is observed in the right spirit, every true and orthodox Christian will certainly rejoice in it and seek to promote it. But if this is not the case, I do not see why it should be encouraged or desired, especially if the truth is still under it.

(Sent in by Past. Dicke.)

Conversation between Peter and Henry about the 3rd commandment and its binding nature at the time of the Old and New Testaments.

(Conclusion.)

P. If this is the case, I do not see why Sunday should be celebrated at all. If people were to be told this, a fine mess would be made in Christendom, for one person would do one thing on Sunday, and another something else.

H. Is there not mischief upon mischief in this country, in spite of all sorts of secular laws, and in spite of all the legalism of the false-believing church communities of Sunday? And because of the pure doctrine and the complete truth do you want to be concerned, or do you even want to be a burden to it, but because of the wrong and perverse directions do you want to have hope? Has it thou ever known false doctrine and false legalism to bring forth really good fruit, or that pure doctrine and divine truth have already wrought mischief in the world? If the authorities keep strict discipline and good order on Sundays, that is praiseworthy and beautiful. But as praiseworthy and beautiful as the outward quiet on Sundays is, it would be much, much too expensive for the price of pure doctrine; for what is the use of strict Sunday observance without pure doctrine? Here, too, pure doctrine and right evangelical knowledge can only bring forth right fruits that are pleasing to God; for what does not come of it is Pharisaic leaven or Epicurean evil. If a strict Sunday observance is observed in the right spirit, every true and orthodox Christian will certainly rejoice in it and seek to promote it. But if this is not the case, I do not see why it should be encouraged or desired, especially if the truth is still under it.

done is God's earnest commandment, which requires it and by all means desires it; for we are to fear and love God, not to despise the preaching and his word, but to keep it holy, to hear it gladly, and to learn it. The individual should gladly and willingly submit himself to such a general order of the church, also for this reason, so that he will not give others any trouble. Very often it is also the case that the authorities have commanded the Sunday celebration. Then a Christian should also gladly and willingly obey such commandments; for in all things that are not against conscience he owes obedience to the authorities. If, however, he refuses to obey, even though he can do so with a clear conscience, he sins.

P. But I am still concerned that, with this doctrine, one no longer has any real weapon to punish Sabbath desecrators; for what can one say to a man who does all kinds of rough work on Sundays without any need, and thereby invokes his Christian freedom? Or what is to be said to those who lie in taverns on Sundays, drinking, playing cards, attending balls, and the like? Or what of those who, though they do not do it so roughly, nevertheless pursue all kinds of earthly business? Can they not all invoke their Christian liberty? What is one to do there, if one can no longer come by the law?

H. Although I must confess that I am no master in such punishment either, I nevertheless believe that one is not entirely without weapons. In my opinion, however, it is quite wrong to want to come up with divine laws where there are none; for the knowledgeable can reject it in such a way that not only can nothing be done about it, but one must still become ashamed oneself. The ignorant, however, even if they let themselves be driven in, and outwardly renounce these things, would not do this out of love for God and his word, but in servile fear and with a false and erring conscience, and thereby Pharisaic leaven would take the place of Epicurean evil. And how much better would this be than that? Nay, such a one ought to be reproached especially for his shameful contempt of the word of God, and to show him how nefariously he has treated the

I would trample under foot the highest treasure that a poor sinner can have here on earth, namely the dear, precious Gospel, a treasure that contains Christ Himself in it, and which our dear Saviour had to buy for us with His holy and precious blood, so that we might not only hear about Him, but so that He might also really be given to us and shared with us. How deeply must a man have sunk into the nature of this world, what an earthworm and Epicurean sow must he have become, if he can surrender to these things year after year, on the day and at the time when other Christians hear God's word, praise and glorify God? By this he signifies that he is separated from the order of Christians, and that he belongs to the despisers of God, of his word, and of his grace; and that, on the contrary, he joins those who walk in the counsel of the wicked, and sit where scoffers sit; that he belongs to those of whom the holy apostle says: "What man is he that walketh in the counsel of the wicked? The apostle says, "What end is condemnation, to whom the belly is their god, and their glory is put to shame, of them that are earthly minded." Such may only be asked earnestly of their conscience why they live and walk thus, and it will soon be found and proved to them that it is not Christian liberty that moves them to such conduct, nor is it the Spirit of Christ that drives them, but that their flesh and the god of this world, Mammon, govern them. No less could such a one be pointed to the terrible trouble he gives to the world, to Christians, and especially to the youth; for this or that one sees him and his ways, and begins, does, and lives like him. By him and his example he also becomes a despiser of the word of God, is thereby seduced to an earthly sense, that his spiritual life degenerates in the nature of this world, that his poor soul is only fed with miserable trotters of the world, and his end at last becomes damnation, and when he then at last lifts up his eyes, he finds himself like the rich man in hell and in torment. If, then, thou wilt punish and bring in such truly and with reason, call to them the earnest word of Christ: "He that is of God heareth the word of God. Therefore hear ye not; for ye are not of God." "What would it profit a man, if he should gain the whole world, and yet suffer loss of soul? Or what can a man give that he may redeem his soul?" "Thou fool, this night thy soul shall be required of thee, and white shall be that thou hast prepared?" Or that other, "But woe to that man by whom trouble cometh." For in this thou hast a very different weapon than when thou art supposed to come with divine laws which do not exist. For let me suppose that such a man were to come before you, who was at the same time a little well read, what would you do with him? You would say to him, for instance, "Six days thou shalt work," and so forth, but he would give

To the answer, it is none of my business; for I am not a Jew. Then you would come with the celebration of Sunday and such general expressions as the day of the Lord; the first Christians had already celebrated Sunday, and the like. But he replied, "The Scripture knows nothing of a commandment concerning Sunday; on the contrary, it makes all days equal to one another; for it is written, One man keepeth one day before another, and another keepeth all days alike. Let every man be sure in his own mind. He that keepeth the days doeth it unto the LORD: and he that keepeth nothing doeth it unto the LORD." Would not all thy arrows, if they could still be so called, bounce off his conscience without a trace? But if you punish him for contempt of the word of God, etc., and at the same time drive those words of God into his conscience, I tell you that they are arrows which will certainly remain. So it is all a question of contempt for the word of God, and of the vexation which such a man gives. Otherwise, if these things are not involved, it is not so dangerous if, for example, a cobbler cuts a pair of boots on Sunday, or a tailor a pair of trousers; for because of this the Rhine will not yet burn in Europe, nor the Mississippi in America, nor will the heavens immediately fall in, nor will his soul yet become the devil.

P. Well, you need some nice expressions. By the way, I must confess that since then I have not only not quite realized this, but that I would also be quite indifferent to the matter. If the newspapers had not sounded the trumpet some time ago, I would probably not have become aware of this question. But every now and then something good comes out of the wrong.

H. Yes, we cannot thank God enough that he knows how to turn evil to good and often really directs it in this way. By the way, we must not be so completely indifferent, for the false believers are working with all their might to bring their false teachings to the people in this area as well. And yet, in this respect too, pure doctrine and right Christian knowledge is a treasure that cannot be paid for with gold; for false doctrine here too deeply, very deeply undermines the articles of Christian liberty, the justification of a poor sinner before God, and our Christian faith in general.

P. I would appreciate it if you would elaborate a bit more on this.

H. As to the article of Christian liberty, the false teachers, in this matter also, put upon the necks of the disciples the servile yoke from which Christ has delivered us; for "Christ is the end of the law," that is, in the proper sense even of the natural law, much less of the ceremonial law. Acts 15:10; for since the ceremonial laws are no longer binding on us Christians, they are no longer of any use to us.

P. Well, dear Heinrich, I must confess that you have got me stuck this evening; but I am not angry about it.

H. That frent me. I also want to tell you right away that before I could get you stuck, as you call it, others had got me stuck first. And if you were now to get hold of one, too, and he could get hold of a couple again somewhere, our conversation should make me very happy; for if you get hold of someone in this respect, you make him free in another respect.

P. Now good night, Heinrich!

H. Good night, dear Peter. Come home safely and visit me again soon. If we don't have to start our conversation about the Sabbath right away, we'll find something else useful and important.

The stenographically excellent colloquium.

"It is hereby brought to the notice of Christendom in general, and the members of the Iowa Synod in particular, that we, J. P. Beyer, Pastor, in publishing the Colloquium of said Synod with that of Missouri, have availed ourselves of so many and great stratagems, deceitfulness, cunning, forgery, and other unworthiness, that now, at the appearance of a second edition, we feel impelled to confess all this publicly. to most ruefully call the Colloquium which we have published a "Missourian party edit of mere stenographic notes, undertaken and executed in the Missourian party interest," and, as an exercise in penitence, to say yea and amen to all that Iowa has written, and will yet write, about the Colloquium." Such a declaration would have to be what Iowa would wish for after the omissions of the same in the last "Kirchenblatt" Nro. 14. The following are the words which are hurled against the stenographically excellent Colloquium: "We . . must . . must pass the verdict that the allegedly "stenographically - excellent colloquium of Mr. Past. Beyer's allegedly "stenographically excellent colloquium" is not a stenographic report from beginning to end, but an adaptation of the stenographic notes which the author may have made during the colloquium, undertaken and executed in the interests of the Missourian party. (Even this is doubtful.) Not only has the author consequently eradicated the embarrassments which the Missourian Colloquists gave themselves (and if they did not give themselves any, they should perhaps have been accused of them), not only has he condensed long arguments of the Iowa Colloquists into a few lines (in the stenography), not only are the statements of the lowans often so disjointed, so incoherent, but also the statements of the Missourian Colloquists are not so clear.

and incomprehensible (as they have just been put forward), that of course every reasonable reader must say to himself: it cannot have been spoken in this way, because the Missourian replies would not fit it at all - (it later took into account a not immediately preceding canard, as the ear-witnesses will admit), but also in many places expression and sense have been completely changed, decisive statements have been completely omitted, and speeches have been put into the mouths of the acting persons, which have not been held at all. (What eminent gifts we are being entrusted with here! We can therefore "fix" a colloquium if we are sent only the names of the persons acting, half of whom we had never seen before. O Landgrave, get tough!) We intend to publish an illumination of Mr. Beyer's work, in which we will explain this in detail and with many examples by comparing the stenographic records of Mr. Past. Kern's at Bath and Mr. Beyer's writing (††† are not yet before, nor behind our name) to prove this." (Only out with it and what will be right shall be yours. Perhaps one can use it for marginal glosses at a third edition). Now comes a core shot, namely the transcript of Mr. Past. Kern's transcript of his stenographic report on the introduction with dots indicating the places "where he did not keep up with the stenography. According to this, other persons would have spoken with different words than those listed in our report. One person would have spoken twice, who is listed only once in our report, and Prof. G. Fritschel's speech, which is listed in Mr. Past. Kern: " . . . Nothing against it," we would have omitted it altogether. The matter is otherwise the same. But who can vouch for the fact that Heer Past. Kern's stenography and then copied his stenography exactly? Who can vouch for the fact that he always prefixed the names of the persons speaking? since without this precaution, confusion is very easy. We do not know Mr. Past. Kern, so we do not want to deny that he wanted to deliver an exact stenographic report, but we doubt whether he was able to do so. As a reason for this doubt, we only recall the event during the Colloquium itself, when Prof. Fritschel could forget himself so far as to say to Prof. Walther: "That is a lie", then, when confronted, declared that he had not said that. Whose shorthand was then taken as verbatim by the whole assembly, including Rev. Kern included, recognized as verbatim? Mr. Past. Kern's? No, he had not, but ours. So much for this first attack, which probably only paved the way for others on the matter itself.

nen. - Now I am glad, my opponents, that I have taken the trouble to write it down in shorthand; if I could not help to knock you down as a colloquium, i.e. your errors, I could still nail you down. Here you cannot get away; no wriggling will help.

By the way, the second edition will be published next unchanged. Beyer.

The move into the orphanage.

The dear readers of the "Lutheran" should herewith receive news of the orphanage. The previously planned inauguration had turned into water, because the abundant rainwater in the spring made the roads impassable, so that it was not possible to get the stones to the cellar and the sand and lime to the site as soon as would have been desirable. We had to hold our souls in patience. Finally, on Monday in the week before Easter, we were able to start blocking. Happily, by 7 o'clock in the evening, the blocking up of two two-story houses was completed. No one of the 60 people who had been active in the work had come to any harm. God had kept his protecting hand over the voluntary workers. But now we had to be patient. Because of the unfavorable weather and the necessary field work, the transports could not always be done at the right time. A lot of building material had to be fetched from St. Louis. So the extension of the house dragged on until after Whitsun. Even though it is a log house that we have built, there was still a lot to do, which only those know who have not built log cabins, but log houses. Many thousands of feet of boards had to be delivered to lay the floors, to fill in the empty space between the two log cabins and make them into two rooms, to prepare the double porch with two chambers at the ends. Praise and thanks be to God, the house now stands finished. The only thing missing is the back porch. The whole thing looks quite nice with its frontage of 56 feet. Windows, doors and porches are well painted. Most of the boards, shingles, windows, doors, glass, paint, nails and locks have been kindly donated by St. Louisans. A large number of generous donors have been recorded, but this can always be increased, since the house still costs us over 600 dollars, which had to be spent on wages and the purchase of objects. The annual accounts will show everything clearly. Also missing are some very necessary buildings that belong to an inn and have to be prepared before winter, e.g. a stable with a feeding floor. As soon as the house was ready, I moved from my home a few miles away to the orphanage alone with my books, and on July 21, I arrived at the orphanage.

my family with four orphans, who had been handed over to accept. In October 1848, the new pastor began his work. After he had administered the office of a Protestant to me earlier, and took possession of the waiting rooms, in the new congregation, which consisted of seven families. Of course, a church of their own was out of the question, but the people held their church meetings back of activity shortly before Christmas with the blessings of more orphans, five boys and one girl. One girl had and forth in the houses, in a city schoolhouse and in the congregation. - The congregation then appointed already been taken in by our dear teacher in the courthouse hall. It happened not infrequently that when the undersigned as their pastor. Convinced of the neighborhood of the orphanage. So now we have eleven the congregation had gathered in front of the latter, they divinity of this calling in the most certain way, I took up orphans, all under twelve years of age, nine boys and had to turn around and look for another place to hold their office here on May 1, 1865. two girls. There are also already two inmates of the service, either because others had already come before. Due to the rapid growth of the city in recent years, asylum, namely two older men who can no longer earn for other purposes. That this constant moving back and forth was not only they stood head to head around the altar. With this the their living. Both come from distant Lutheran. That this constant moving back and forth was not only they stood head to head around the altar. With this the congregations. One had already arrived since they very unpleasant for the congregation, but also hindered good Lord showed us what was to be done here, building was started and had been cared for at first by the spread of the word, needs no further discussion. namely to build a new church. Congregation meeting neighbor, Mr. Greb, and later by me. The other entered. Therefore, when by 1852 the congregation had almost after congregation meeting was held, and after much on the 23rd of July. Two orphans who were brought up doubled in number, i.e. 12 to 14 families, in the spring of discussion, the good Lord gave grace that the by me and have grown up to be virgins work as house, about 50 feet long and 32 feet wide, was happily church. A building site, located in the most beautiful part deaconesses in the orphanage. So you notice, dear completed with God's gracious help. On October 31, the of the city, on one of the highest points of the city, had readers, that the orphanage is not empty, but that it lives feast of the blessed Reformation, the congregation had already been purchased several years before. - Pastor and weaves. You will also notice that we have many the joy of consecrating the church. And although the Stephan was willing to work out a building plan for us. - needs. This year we will not be able to earn our living pastor had to deliver his sermons from behind a store. On Sunday Exaudi, June 2, 1867, we laid the from the orphan farm for a long time. We have planted chest and the congregation had to sit on boards, the cornerstone for the new building. During the building seven bushels of potatoes on the reclaimed land and rejoicing of both was great. The only worry was that this process, the Lord helped us through pleading and about half an acre in grain and a little herbage. One cow spacious church would never be full. understanding. Not only did he give willing hearts and I brought in and another I bought for the household. Now, here, through which the congregation received quite an weath for the work, but he also led us to almost all I don't want to count up and list everything we need. increase. With the growth of the city, of course, the such workers who really sought the good of the Everyone can imagine that. We will, with many thanks, congregation continued to grow. A few years after the congregation. We are especially indebted to the accept any gift that can be sent to Mr. Cassirer Ester, consecration of the church, the interior of the church was foreman and builder, Mr. W. Wesel, formerly of Fort (Heineeke L Lstel, Ao. 103 Uain 8t., betvr. 6be8tnut "nä also expanded. The store chest had to make room for a Wayne and now residing here. kine, 8t. Douis, No.), accept with many thanks. Also 1858 the congregation was already so strong that the Sunday after Trinity was set as the day of the discarded children's clothes and shoes would be very middle district of our synod could hold its meetings with indecation. The whole week before, especially the welcome, which the own children have about grown out. It goes without saying that the devil has not idly watched to decorate and adorn the interior of the church in a and are still good, likewise men's clothes. We can use the building of the Kingdom of God here. Once he built worthy manner, partly to bring their kitchens and clothes of all sizes. The Lord, who has provided us with his chapel next to the congregation of true believers, that pantries into good condition, so that on the day of the orphans, will and will also provide us with charitable is, he tried to destroy the congregation by means of a consecration of the church they could also prepare a hearts and hands that will gladly send us what we need. false spirit and a false monkey. He also sometimes threw happy day for their families and guests. Finally the long incendiary flares into the congregation in annoying awaited day dawned. In the morning, soon after 8 quarrels. He has also always known how to procure tools o'clock, two special trains arrived on the T. W. and W. that throw dung at the preacher in every possible way, in R. R., which brought us over 500 dear guests from our order to stop the progress of the gospel in this way. - And sister congregations of Fort Wayne, Huntington, Peru, what has been the result of all this? Praise and thanks be Delphi and Lafayette. At the station the guests were to God! The devil with his helpers has always been put to received by a deputation of the congregation and led to shame, and the work of the Lord has not only remained, the old church, where the congregation assembled with but has also - though often with painful sighs - advanced many bystanders and spectators. At 9 o'clock I held the further and further. Verily, we have the truth of the battle service there. Then we went in procession to the new song of our hero Luther: church. In front of the new church a gate of honor was erected, which bore the inscription: "Give thanks to the Lord. - After all the streets around the church had been filled with people, a local band played three verses of the song: "O, that I had a thousand tongues" 2c. in front of the main portal. Thereupon the door was opened in the usual manner, and we entered the church, playing the hymn: "Now give thanks to God". The consecration prayer was performed by me. The sermon was preached by Pastor Stubnatzy of Fort Wayne on the gospel of the consecration of the church. In the afternoon, Professor Lange of Concordia College preached on the doctrine of

Church consecration.

"The counsel and secrecy of kings and princes shall be hid, but God's work shall be gloriously praised and made manifest." Tob. 12, 8.

September 11, this year, will mark 20 years since the first Lutheran sermon was preached here in Logansport. The man who preached it was Pastor A. Fritze of Adams County, Ind. who was then a student at Fort Wayner Seminary. At that time, of course, there were only a few Lutheran families living here, all of whom were in very poor circumstances. Nevertheless, trusting in the Lord, they dared to found a congregation and to call their own pastor. The good Lord also gave grace to the work by making the then candidate Mr. Cl. Stürken willing to accept such a call.



of justification in English. In the evening Paft preached Dulitz of Huntington on the epistle of the feast. Monday we held another church consecration. In the morning the necessary secondary flames illuminate the church with gaslight during the evening services. All in all, our new church is a magnificent building, both inside and out. It is the largest and most beautiful church in Logansport. Like a queen on a mountain it dominates the whole town - to the not insignificant annoyance of the local papists. But the interested reader will now also want to know how much this church costs. So let me hear it. It costs only, and that with everything in it and on it, excluding the organ and heating, of course, \$18,800 - say, eighteen thousand and eight hundred dollars. - How is that possible? Yes, that's a mystery to me myself. - Then I suppose the workmen lost theirs in the process? Well, the profit didn't rip anyone's pocket, but as far as I know, no one was harmed either. I explain it this way: the good Lord wanted to bless us once, and he did it abundantly. I hope that we will also be grateful to him for his grace!

The dear reader should not be angry that this description of the consecration of the church has become longer than I would like. - Finally, I would like to take the liberty of recommending Mr. W. Wesel from here to all congregations who want to build a proper church. He is not only a thoroughly reliable man, but also a very skilled worker. In addition, he works as cheaply as one can find a master builder.

Logansport, Aug. 6, 1868.

J. H. Jox, Rev.

The Lutheran congregation of Belleville, Ills. had, since it had become preacherless, forced the recently graduated candidate of theology, Mr. Adolph Biewend, to accept their profession. He was then ordained on the 6th Sunday after Trinity, July 19 of this year, by Professor and Pastor Brauer with the assistance of Pastor Holls. Holls in the congregation.

May God, the heavenly Father, grant the newly called preacher grace not only to feed the herd entrusted to him with the pure preaching of the Gospel, but also to lead many souls in the largely German town of Belleville to the one and only Savior JEsu Christo. I. F. Bünger.

Address: Rev. Lio^enck, Lelleville, Ills. Lox 254.

After Mr. Rev. P. Karrer had received and accepted another call from the Lutheran Zion congregation in Henry Co., Ohio, in addition to his previous congregations for Napoleon and the surrounding area, he was solemnly inducted into his new office by the undersigned, by order of the Presidium of the Middle District, on the 7th Sunday after Trinity, in the midst of this congregation.

May the merciful God bestow upon the dear brother also in this place rich blessings in the holy ministry, to His name's glory and praise.

P. Rupp right.

The walls, the vault and the ceilings make the church a lovely and pleasant place to stay. Three chandeliers with the necessary secondary flames illuminate the church with gaslight during the evening services. All in all, our new church is a magnificent building, both inside and out. It is the largest and most beautiful church in Logansport. Like a queen on a mountain it dominates the whole town - to the not insignificant annoyance of the local papists. But the interested reader will now also want to know how much this church costs. So let me hear it. It costs only, and that with everything in it and on it, excluding the organ and heating, of course, \$18,800 - say, eighteen thousand and eight hundred dollars. - How is that possible? Yes, that's a mystery to me myself. - Then I suppose the workmen lost theirs in the process? Well, the profit didn't rip anyone's pocket, but as far as I know, no one was harmed either. I explain it this way: the good Lord wanted to bless us once, and he did it abundantly. I hope that we will also be grateful to him for his grace!

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P. Rupp right.

After Candidate Carl Thurow, who received his education at our local Second Seminary and passed his examination, was called to the Lutheran congregations near Jefferson City, Mo., which had been terminated by the removal of their former pastor, Mr. W. Sandvoß, he was solemnly ordained by the undersigned in the midst of his congregations on the 9th Sunday after Trinity by order of the Honorable Presidium of the Western District and with the assistance of his dear predecessor and inducted into his office. May the Lord make him bear much fruit in the same, which shall remain unto life everlasting. A. Crämer.

Address: Uev. O.

^6Ü6l-8on OitF, No.

After Mr. Ludwig A. Detzer passed his examination before the Southeastern Conference of the Eastern District of the Synod of Missouri, Ohio and other states, and thereupon received a call from the Lutheran congregation in Callicoon Centre, Sullivan Co, New York, he was ordained on the eighth Sunday after Trinity, by order of our honorable President Keyl, by the undersigned according to the regulations of our congregation in the midst of his congregation and was introduced into his office

May Jesus Christ, our Arch Shepherd, be his sun and shield!

H. Walker, Paft. to Paterson, N. I. ! Callicoon Centre, August 19, 1868.

Address: Uev. D. Deiner, Oalliooov, Lullivan Oo., N. L..

Conference displays.

The one-day St. Louis Local-Conference will hold its next meeting on the second Wednesday in September of this year, instead of the first. E. D. C. Bö s e, Secr.

The St. Louis District Pastoral Conference will meet on the first Friday in October of this year at Bethlehem Church, St. Louis, Mo. Subject of the proceedings: theses on "open questions."

' E. D. C. Bö se, Secr.

The Fort Wayner Preachers - and Teachers - Conference will hold its next meeting at Fort Wayne from the 6th of October forenoon to the 8th of Oct. evening inclusive.

L. Dulitz.

Notice.

I would like to draw the attention of all concerned to the history of the Reformation published by Schlitt.

When I received the last booklet through the kindness of Mr. Schulze, I set about arranging the work for binding, and in order to be sure that everything was in order, I laid out the books according to the page number, for the numbers were quite correct. However, I soon found a jump in the first book from pag. 14 to 33. But here the text is in order, and the binder only has to be informed of this violation. But in the second book, the entire last issue from page 393 is missing.

Likewise, in the third book, an entire issue from 248 to 281 is missing.

I include the number of pages because the numbers of the issues are in order, and I make this deficiency known so that not many will have the incomplete precious work bound. It is to be hoped that Mr. Schulze will be so kind as to look up the missing issues for every customer, if they are printed, otherwise an agreement would be desirable that the mentioned issues would still be printed.

Br. Besel.

Warning.

Since the former teacher C. Haas has the impudence to apply again in a Lutheran magazine for a position as a parish teacher and is soliciting letters under the address of one of our pastors, the editorial staff of the "Lutheran" was urgently requested to publish that the Lutheran congregations in Staunton, Va., had to be dismissed from his office because of grave sins against the sixth commandment and notorious hypocrisy. The "Lutheran" hereby complies with this request all the more willingly, because thereby an essential and guilty service of love is done to all the Lutheran congregations who might otherwise have reflected in the urge of circumstances upon the unfortunate man's application for the position.

(Receipt and thanks.

To the Seminar-HauShaltr From Mr. Wallte of Lowrl 1 box of soap. From Mr. Firssa of d. Zions- grmrindr drS Pust-Lhmrw 85th - from Past. H-MeicrS- congregation: from W. Whitehouse 810, 5 sides of bacon and 25 lbs. of fat; from H. Niemann 85, 5 doz. Eggs & 1 side of bacon; from F. Niemann 810, 4 Bush. Beans, 20 lbs. fat and 1 side of bacon. From some women of Past. Köstrring's parish 83.25. For poor students; Through Past. R. Köhler by Auguste Mruschke as a thank offering for a happy recovery from the bite of a rattlesnake 81. Mission Festival Coll. in Past. Th. Mirßler's congregation at Colr Camp 8126.00, intended for inner mission, namely for the travel expenses of Brunn's new pupils. By N. N. of Black Hawk Mill, Jnd. at 85, by Past. Wyneken collected at E. Lange's wedding, 85, for Johl. A. Crämer.

The following supports were also received for the Champaign City, Ill. community: By Mr. L. Brauns in Chicago from Past. FrankeS congregation in Addison 821. by Past. C. Meyer of sei- nrrr congregation in Kankakee, Ill, 813.75. Next to God, the giver of all good gifts, also to the dear- the givers on behalf of my congregation sincerely thanking August 25, 1868 T h. BuSzin, Rev.

With heartfelt thanks, the undersigned certifies to have received the following gifts of love for the building of the church at Buffalo: Don Past. Kunz' Gem, in Cumberland, Jnd. of, 86; of the Gem. at Minden near Indianapolis, collectirt by Past. Hochstetter, 88; of Past. Hochstetter's Gem. at Indianapolis, 856; of Past. Weinbach's congregation at Bergholz, 834.90; of Rev. Brands Gem. here, 831.25; of Past. Kanold's congreg. at WollcottSville 89.20. Buffalo, August 18, 1868. C. Tall.

Received in -er Raffe -es middle district : To the synodical treasury : Bon Past. Schusters Gem. 85. past. BodeS Gem. 810.55. Past. Sihlers Gem. 868.42. Past. Schwan's congregation 8111.25. Past. Hörnicke 82, whose congregation 832.10. By Past. King of Mrs. Fischmann's 85th S. Jetten's 85th Don whose parish regular-

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829.85. Past. EverS 81, whose comm. is 811.68. Past. P. RupprechtS Gem. in Henry County, O-, 85. by Past. Friedrich by W. Brandes, Mrs. Plinke, G. Beyer each 81st Past. NützelS Gem.7 in Columbus 88.75. Past. JäbkerS Grm. 831. past. Hörnicke 81, whose Gem. 85.44. Past. StegerS Gem. 823. To the college maintenance fund in St. LouiS: Through Past. Hamann from Germany 815. For poor students: By Past. Frincke by Leonore Rösener 50 Cts. By Past. Lothmann HochzeitS- Coll. by Georg Mayer 83, Kindtauf-Coll. by Kleinknecht 90 Cts. By I. Birkner 87, by Past. Merz by H. Tormöhlen 81. for pupil H. Kä'ppel by teacher Conzelmann's schoolchildren 83. by Past. Wichmann by Mrs. R. Keßler for pupil Larwen 82. for Schüier E. Weyel Kindtauf-Coll. by K. Ellerbusch 84.75. don Jungfrau E. W. 8l. Joh. Umbach 81. For inner mission: By Past. KönigS Gem. 85. by Past. Kühle HochzeitS-Collecte bei S. Daniel 83.55. Past. LehnerS Filial 82.66. Don whose congregation 89.84. Past. KühleS Gem. in Laporte, MissionSfest-Coll. 825.15. For Mr. Past. v. Kienbusch: Past. Wynekens Gem. 850. Past. BodeS Gem. 85.57. To the college household in Fort Wayne: By Past. Wyneken weddingS - Collecte at H. Bennhoff 88.05. Past. Dulitz's Gem. 87.50. By Past. Seuel of Haartge 82. by C. Eißfeldt 823.73. by Past. Wynekens Gem. 870.68. Past. LehnrrS Gem. 84 56. by I. Birkner 833. by Past. Weyel by K. Strube 85. For poor school seminarians: Past. Michaels Gem. 85.50. Past. WeyelS congregations 814.55. Kindtauf coll. by Fr. Vollmer 82.15. HochzeitS coll. by W. Tilker 86.19. By Past. Sauer by H. Scheppmann, his bride and H. Steinbrmk each 82.F. Gundermann 85.Past. HorstS Gem. 88.10. To the widow's fund: By Past. Michael by Wittwe Reitz 815. past. KönigS Gem. 826. by Pastor Kühn from Fr. Schinnerer 8lO. For Past. RöbbelenS Wittwe: Durch Pastor Lothmann von I. Keller 82. To the Leipzig Mission: By Past. Detzer Legate from Blessed Adam Kleinhcn at Defiance, O., 850. For teaching salary: Past. Schusters Gem. 89. Past. Kühle's parish, Pentecostal coll. 815.80. Rev. Dulitz's parish in Huntington 88, in Lancaster 81.35. For Past. BrunnS Anstalt: By Past. Frederick of G. Bryer 81.50. Past. Michaels Gem. 815. past. Dulitz's Gem. at Huntington 811.50. By Rev. Schwan from Miss Caroline Schinkel 82. By Rev. Sauer HochzeitS - Coll. by W. Brukmann 88.25, by I. Mönning 89.75. On the emigrant.mission in NewYork: G. Beyer 81st Past. StellhornS Gem., Pentecostal Coll. 88. by Past. Schwan by Fräulein Caroline Schinkel 82. by Past. König Thanksgiving offering by Gottlob Bracker for happy passage to Germany 85. To the orphanage and hospital in St.Louis: By Past. Seuel von Haartge 82. by Past. Weyel by D. Korff 81. by Past. Brackhage by Weßler 81. from Past. Stocks parish of Hochzrits - Coll. by Nahrwold 812.25. By Past. Schäfer Kindtauf-Coll. at P. Ueber 84th Past. BodeS Gem. 820.10. By Rev. Friedrich Kindtauf-Coll. by Bro. Ochs 83.70. Thanksgiving offering by Mrs. W. Hoffman" 82. N. N. 30 Cts. By Rev. Schwan from Miss Caroline Schinkel 82. from Rev. BrackhageS Gem. 60 Cts. By Rev. Lothmann from an unnamed person 50 Cts. Miss Car. Schinkel 82. For you. S'xirs Sn-b-st-t-U4en: By Rev. Weyel of H. K. Ellerbusch, the spinsters K. & Marg. Ellerbusch 81 each. M. Hridt 81.50. For the general preseS: Past. Oester- meyrRS congregation 81. On the college maintenance fund in St. Louis: by Past. WeyelS 3 churches Pentecost - Coll. 820.25. For poor students: For W. Brueggemann by Past. Weyel Kindtauf-Coll. at H. Horn 85.75. School fees from Lolle pupils: from A. Dolkr and H. Carstcns 818 each. C. Bonnet, Cassirer.

changed address r

Rev. L. LölrinZor,  
602 Lust Nintk 8t. NerveN.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 25.

St. Louis, Mo. the 15th of September, 1868.

No. 2.

(Sent in by Past. St.)

### Modern Roman polemics against the Lutheran Church.

(Continued.)

At last Vr. Westermeycr asks still: 9) "Is apostasy from the Church of Christ permitted under the pretext of reformation; and if not, is it not duty to contribute all we can to finally abolish the unfortunate schism?" To refute the answer of the Rev. L., Ronge and Uhlich must again help the r. W. out of their embarrassment; and then follow new variations on the old theme of the rebellion of the Reformers against the Roman Church. Says Past. L., "Where one confesses Christ as the Son of God, there is no reason to deny that he belongs to the Church"; so Dr. W. replies, "Besides, it was a question of quite other things than the confession of the divinity of Christ." If in this he has only the pope in view, it is undeniably true, for with him, however, it was a question of quite other things, namely, of all the kingdoms of the world and their glory, triple crown, purple, and so forth. He who has once possessed and tasted these most desirable earthly things will not give them up again so easily. Therefore Erasmus said that the papacy would never forgive Luther for grabbing the pope's crown and the monks' bellies. If, however, Dr. W. also takes what has been said

of Dr. Luther, he thereby reveals in a very conspicuous manner how much he lacks even the slightest understanding of the Reformation and judges it like the blind man judges paint. For us, with Dr. Luther, faith in the immaculate virgin, in the sin-redemptive power of the Christ and what is consequently connected with it is the main achievement of the Reformation and the only essential requirement for belonging to the church. In the case of the papacy, which left this article of faith untouched in the ecumenical confessions of the church, as it were as a dead letter, in order to be able to use it as an ornament to its glittering sheep's clothing, only faith in the sacrifice of the mass for the living and the dead, etc.-these, of course, are much more essential and important things for him and his followers, and they are the main issue. Dr. W. also defends Luther's excommunication "as a deserved punishment for his disobedience and apostasy"; as it were as a dead letter, in order to be able to use it as an ornament to its glittering sheep's clothing, only faith in the following excuse: "If nowadays Protestants are absolved the pope was demanded, while the faithful confessors offrom excommunication when they convert to the Catholic Church, the Son of God, were persecuted and Church, it is done because it is not known whether they are exterminated; not to mention that this faith andoutside the Catholic Church, with or without guilt, thus as a confession were and would be demanded as a conditionprecaution, in case of guilt, etc." This punishment, "which of belonging to the Roman church. - Thus, for instance, presupposes a grave sin, which the Protestant, who is of many years ago the arch-papist court preacher of Louisgood faith, does not have upon himself," must nevertheless l. of Bavaria, Döllinger, answered an inquiry as to thebe suffered by every transgressor, guilty or innocent. ecclesiastical position of this king, who had grown gray inWhether he is penitent because of his sins against the holy fornication: "He still believes in the devil, and as long asten commandments of God, that does not come into he does so, he still belongs to us." Whether King Louis lconsideration at all. On the other hand, all Protestants, believed in the God-human Redeemer was not whatwhether believers or not, are solemnly excommunicated by mattered to his confessor. To demand this faith as athe pope in Rome every Green Thursday. One might ask condition of belonging to the Church was probably alsowhether his ban lasts longer than 12 months? to him, as to Dr. W., "a wondrous invention and quiteBut it must be honestly confessed that Me brand-new." How could the pope also like it at

This is the method and consequence of such insaneThe Pope's envoys of his time demanded the surrenderThere are promises and prophecies which drive us to fanaticism, by which one is clearly convinced that theof the same from the pope. This was, however, a victoryexpect a time when universal righteousness and immortal pope has forged the keys of the kingdom of heaven into its way, and, if the aforementioned newspaper assertionblessedness shall be the glorious inheritance of the earth, lock picks, to bind what God has loosed, and to loose what is not an untruth, a very profitable one at that. - when from the rising of the sun even unto the going down God has bound.

The victories of the papacy over Turkishness may be of the same the name of the Lord shall be praised, and By the way, that is not all. Dr. W. omits one main thingillustrated by a few other examples: Pope Eugene IV andnot one creature upon the land, nor in the sea, shall any in the conversion of the Protestants to PabstismCardinal Julianus induced King Vladislaus III of Hungarylonger deny his majesty, transgress his laws, or resist his completely, and hardly without intention. The Pabbism notto perjure himself against the Turkish Sultan Murad II andholy will, nor in the sea, shall any longer deny his majesty, only absolves the Protestants who fall away from it fromto break the ten-year truce he had sworn. On Nov. 10,transgress his laws, or resist his holy will, - and wherein an uncertain excommunication when they accept the1414, a battle ensued near Varna. Both sides fought withall the knees which are in heaven, and on earth, and under mark of the beast (Rev. 19:9-11), but in recent times itterrible bitterness. Already the Turkish battle line began tothe earth, shall bow, and every tongue confess that also baptizes them again and thus practices the mostgive way. When Murad, almost beside himself withJESUS CHRIST IS THE LORD, to the glory of GOD THE abominable re-baptism, not only against Eph. 4:5, but alsodespair, saw this, he cried out in a loud voice to the imageFATHER. For this purpose sacred texts may be collected against the teaching and usage of the old Catholicof the Crucified One in the army of the Christians thus:and arranged to any extent our millennialists may desire; Church. And this Anabaptist Pabst sect, which has broken"Crucified One! if Thou art God, avenge the perfidy of thewe say in advance of them all, that we accept and rejoice with the old church in this matter also, and has placedpeople who so shamefully break the oath sworn in Thyin them all, and ascribe to them a literalness, breadth, and itself in the same line with the most notorious of all latename." Thereupon fortune turned, the army of theabsoluteness of opinion, even more than any of those who sects, wants to persuade us Lutherans that it alone is theChristians was cut down, the king himself slain, andmay be agreeable to this article, at any rate to the full "One Holy Catholic Church" of the third article, and stillJulianus killed by robbers as he fled. Furthermore: Popeextent that any one may require. But the question is, Do wants to boast that it has banished Dr. Luther andInnocenz III (1484 - 1492) kept the brother of Sultanthese prophecies and promises refer to a millennial continues to do so. Luthern and continues to declare allBajazeth as a prisoner on his behalf; but instead ofkingdom, or to a longer or shorter period of time, Protestants to be evil; and Dr. W. does this, strangelyconverting him to Christianity, he had him pay him anpreceding the return of JEsu and the resurrection of the enough, precisely for the purpose of drawing Lutheransannual sheriff's fee of 40,000 ducats, and left his prisonerdead?"

over to it in the name of the Papacy. A sweeping eulogyto his successor, Pope Alexander VI. When King Charles From these words we see that Dr. Seiß also believes of the holiness, glory, and invincibility of the Papacy,VIII. opened his plan to conquer Jerusalem to the latter,in a thousand-year kingdom. He differs from the ordinary intermixed with dismissive, condemnatory, and quitethe latter betrayed it to the Sultan, and received 50,000chiliastes only in this, that, as we know from his book "*The untrue judgments of the most absurd kind aboutducats from him as Judas' wages. This papal monster didLast Times," he lets his millennial kingdom, which "is Protestantism, is intended to inspire the Lutheran readersnot care for the conversion of the Turkish prince, butliteral, real, external, earthly, visible, universal, divine, and of the conclusion to convert to the Papal Church. rather had him poisoned when the king wanted to forceeternal," begin with the return of Christ on the last day.*

At the beginning of this eulogy by Pasquille, Dr. W.him to hand over the prisoner by force of arms. If Dr. W.For, according to Dr. Seiß, the millennial kingdom and the says that Pabstism has stood firm against paganism,likes to call these contacts of the papacy with Jewry andlast judgment are one and the same, since, in his opinion, Judaism, Turkism, heresy, and military despotism, andTurkishness victories, he will at least have to admit that itthe last day lasts for a thousand years. has always rallied to new upsurges, and will also weatherwas not a matter of the glory of God, the spreading of His Dr. Seiß considers this chiliasm of his to be the only the present storms and lead redeemed humanity towardword and kingdom, not of the salvation of Jews and Turks,correct one. The other chiliastic doctrine, on the other the end of the centuries. "This it could not do if thebut of human theft, treachery, perjury, treason, poisonhand, that the millennial kingdom would take place before promises of the Lord were not to it and it alone." When Dr.murder and sounding ducats. Dr. W. may sing the praises the last day, the Doctor declares to be a monstrous W. boasts of the victories of the Pabst over paganism, thisof the papacy with such enthusiasm, but we Lutherans dofalsehood, an absurdity, a heresy, an invention of the must be corrected to the effect that the "greatest" of suchnot envy it such victories.

victories were won by Rome at a time when there was as yet no Pabst, and that the later victories of the Roman Church were not won because, but in spite of, the fact that she stood under the Pabst, who had just placed himself in the temple of God as a god. What is the meaning of the victories of the papacy over Judaism is shown by the Mortara-Haudel of recent times. When the papacy had secretly stolen their son from rich Jewish parents in Italy, in order (as was claimed in the newspapers) to bring the inheritance, which was a million strong, to the Roman church, the stolen boy, who was destined to become a priest, was not returned, although emperors and kings were at their disposal.

(To be continued.)

devil, an unproven innovation and presupposition, unspiritual loose talk, and in this writing of his he makes it his business to convince his readers "of the correctness and necessity of a thorough revision of the prevailing views (notions) on this subject" (p. 68).

It is interesting what Dr. Seiß reports about the origin of the now common chiliasm. He traces it to an English theologian, Daniel Whitby, who lived from 1638 to 1726, was Doctor of Theology, became Fellow of Trinity College, Oxford, in 1664, Prebendary of Salisbury in 1668, and died Rector of St. Edmunds, Salisburg. The name of this theologian is disreputable enough.

## A QUESTION IN ESCHATOLOGY.

*Will there be a Millennium  
before the Return of Jesus? By  
Joseph A. Seiss, D. D.  
Reprinted from the Ev.  
Quarterly Review. Gettysburg,  
J. Edw. Wible, Printer.*

The eschatological question which Dr. Seiß deals with in this booklet is formulated by him more precisely

Toward the end of his life he declared in his paper, "*Last Thoughts*," "I am now fully convinced that the devil has done this to obscure righteous doctrine so refutes modern chiliasm from the Scriptures is excellent. confounded notion of the divine Trinity, in which I then that it can never be understood. Therefore beware of it." For he shows, on the ground of Scripture, that the last believed, is a thing of impossibility, and full of the Dr. S., on the other hand, will not accept Luther's view of times shall be dreadful until the last day, because of the grossest absurdities and contradictions." At the same Rev. 20: "The thousand years must begin when this book persecution of the church, of hypocrites, of false time he inclined toward Arian views. His most important is made," 2c. He says of it, "We doubt whether Luther ever prophets, of scoffers, of antichrist 2c. "The apostle," he work is a Commentary on the New Testament, to which wrote thus, and still more whether he intended that this says, "thus covers (covers) the whole period of this is appended "A *Treatise on the true Millennium*." In it he should be taken as the right interpretation of the passage. oeconomy, and so leaves no place for Whitby's chiliasm, presents all the views of modern Chiliasm. The The most reasonable supposition is that he had no firm like Noah's dove, to rest its foot upon, so that it is millennial kingdom precedes the second coming of our opinion on this, since he never gave to the Apocalypse the compelled to dissolve again into the dream whence it Lord at the Last Judgment. Satan will be bound for a attention which he gave to the other parts of the sacred came forth." (p. 63.) "The whole tone of the prophecy is thousand years, the Antichrist, the Pabst, will be Scriptures. Scripture." (p. 3.) Now, though we admit that gloom, gloom, - woe, woe, - woe upon woe, - misery overthrown, the conversion of all Jews and Gentiles will Luther devoted more study to other parts of the Scriptures upon the church, and deceit, and pernicious iniquity, and take place, a glorious state of the Church in peace, than to those which he did. Even if we admit that Luther strife upon the world, - and no hope of rest even for the fullness, righteousness, and pious posterity, death will devoted more study to other parts of Holy Scripture than elect, except when the great day of His own coming shall be no more, and the saints will reign with Christ for a to Revelation, he by no means neglected Revelation, but appear in the clouds with power and great glory to bring thousand years in Erven. But he gave these views only by his works supplied the key to a right understanding of them salvation." (p.65.) "If the millennial kingdom can as a hypothesis, which he submitted to the judgment of it. Even though critical reservations may have been coexist with false prophets, with apostasy, with false scholars. expressed here and there about the authenticity of the Christs, with abounding iniquity and great tribulations-

"We are surprised," says Dr. Seiß p. 48, "that a thing marginal glosses, as Dr. S. states in a note, it is of such origin should acquire so terrible an importance nevertheless important to take to heart what such a judgment." (S. 67.) in the thoughts, sermons, prayers, and hopes of thorough researcher and connoisseur of Luther's writings Certainly every friend of the pure truth of the Bible Christians. Two hundred years ago this now widespread as Dr. J. G. Walch testifies in his Preface to Luther's will be heartily pleased by such statements of Dr. Seiß. doctrine existed only in the thoughts of one man, who Works, Vol. 21: "However, the glosses added by the Unfortunately, however, this joy is a very clouded one. gave it as something new, as the possible result of a new aforementioned Rörern can be rightly attributed to Luther, Listen to what he says on page 55: "Jerusalem, however, method of interpreting the prophets. To-day, alas! it is in that they flowed from his mouth and were approved, and will "make herself out and become light". The Gentiles proclaimed on the oratory platform, preached from the even if this did not happen with one or the other, they were will come to her light, and the kings to the brightness that pulpit, asserted in dogmatic systems, and defended in nevertheless arranged according to his meaning and rises over her. But the time is determined, "when the Christian polemics as an essential part of the faith of the opinion. Now, as to the particular gloss of Luther's on Rev. Redeemer shall come," and "when Jehovah shall arise Church, as an indispensable motive to evangelical zeal, 20, which Dr. S. contests, neither on the grounds of upon her, and his glory shall appear upon her," Isa. 59:20, 60:2. "When the Lord shall pour out upon the and as the greatest hope of the world." external nor of internal criticism can anything material be house of David, and upon the inhabitants of Jerusalem, is nowhere expressed in the symbols, nor in the liturgy always been recognized as authentic by all the spirit of grace and of prayer, then shall they look upon of the Church, and that the greatest theologians, and commentators, even those who do not share the opinion him whom they have bruised," Zech. 12:10. 12, 10. above all the Holy Scriptures, are against it. Scripture is expressed in it, and we challenge Dr. Seiß to name a There can be no blessed millennial kingdom without the against it. It is curious what Dr. S. says about the 17th single theologian of note who has proved this passage of conversion of Israel to the LORD, as his defenders article of the Augsburg Confession. Confession. After Luther's to be inauthentic. In addition, it bears the stamp admit; but now his conversion is so distinctly connected with the visible presence of Him whom Israel crucified." quoting the words of it, he remarks: "A certain doctrine of Luther's spirit in such a way that it legitimizes itself as (S. 56.) is here definitely described. This doctrine is, that there authentic before anyone who knows his writings even Consider what Dr. Seiß expects his readers to shall be a reign of the good, and a supremacy of the superficially. But if Dr. S. considers it "the most reasonable believe against God's Word: On the last day the Jews pious in government and influence over this world. assumption that Luther had no definite opinion (86trlsä will see the Lord Christ, Jesus will then pour out His Holy before the coming of Christ to raise the dead. This is Opinion) about this (Rev. 20)," we are sorry that he judges Spirit upon them, as a result of which all the Jews will be quite exactly in all its elements the doctrine of our Dr. Luther in such a contemptuous way. We declare, on converted, and as a result of this all the Gentiles will be Millennialists today. It alone is denounced as such a one the contrary, that, according to our most sincere converted again, and Jerusalem will then rise to new as partakes of the falsities of the carnal dreams of the conviction, the explanation of Rev. 20, which Luther gives glory 2c. Jews, and is unequivocally condemned." (p. 33.) This is in that marginal gloss, is the only correct one, as has been As can be seen, the Whitby chiliasm is not a hair what a Chiliast must say to Chiliastes, who, after all, proved in detail and convincingly by our blessed Röbbelen better than the Whitby chiliasm; they resemble each always pretend that their Chiliasm is compatible with the in his writing on Revelation, and that we consider all other "in all elements," like one egg to another, with the Augsb. Confession! attempts to shift the thousand years still into the future to only difference that the Whitby chiliasm places the millennial kingdom before the last day, while the Whitby

Among the testimonies of the great old theologians be utterly wrong and mistaken. Incidentally, Dr. Seiß's opposition to Luther's explanation is sufficiently explained which are cited against Whitby's chiliasm, p. 41, the by the fact that he allows the thousand years to begin only glorious words of Luther stand first: "This is not true and has actually been done by the devil, with the last day. Whitbyan or

the Seissian, is difficult to determine. For even against Seiss' chiliasm we must testify that it is "neither expressed in the confessions nor in the liturgy of the church, and that the old great theologians, and above all the holy Scriptures, are against it. Scripture is against it." According to Sacred Scripture According to the Holy Scriptures, there is neither a time, nor a place, nor persons, with which the millennial kingdom could be populated. No time: - for that the last day should last a thousand years is an assertion contrary to Scripture. No place: - for at the last day the heavens and the earth shall pass away. No persons: for at the last day the wicked will go into eternal torment, the righteous into eternal life, but the Lord Christ will then no longer set up a new temporal kingdom, but will then begin the kingdom of glory. Thus, to speak with Dr. S., his chiliasmus, like Noah's dove, finds no place where his foot may rest, and must retire again to the dreamland from whence he sprang. Only then, if the millennial kingdom can exist together with the period of one, the last day, with the burning up of this visible world, with the abolition of all rule and authority and power, 1 Cor. 15, 24. with the end of all things (visible and temporal), 1 Pet. 4, 7. mild cessation of all time, and the entrance of eternity and perfect glory, 2 Cor. 4, 18" 1 Cor. 13, 10. but only then could we hope for it. To prove this, however, is for Dr. Seiß as much an exegetical as a logical impossibility.

Accordingly, a lover of the pure doctrine of Scripture, who wants to base his faith only on the solid rock of the divine Word and not on the loose sand of human dreams, must judge of Seiß's chiliasm the same as Dr. S. says of Whitby's chiliasm, namely, that it is a "monstrous falsehood. We congratulate Dr. Seiß on having so strikingly "banished Whitby's chiliasm into the realm of dreams," and conclude with the hope that he may soon likewise promote "Adventist" chiliasm, which teaches a millennial kingdom beginning with the return of Christ, and thus thoroughly clear up all chiliasm. A renewed prayerful contemplation of eschatological prophecy will prove to him, by God's grace, that the same forms such a closed, indissolubly interconnected chain of divine prophecies that the monster of chiliasm can nowhere find even so much room as a mathematical point where it could creep in and establish itself; that in a word all chiliasm is and will be eternally an agraphon and antigraphon. Applying his own concluding words to him, p. 68 and 69, "we lay it solemnly

The Lord is not to be concerned with the acceptance and propagation of a theory which is based on vague and unproved convictions, is utterly groundless, and, being unfounded, produces untold mischief, since it obscures the doctrine of the resurrection, perverts the sublime truth of the Saviour's return, and undermines the very idea of the last judgment, perverts the very idea of the last judgment, and undermines the zeal for conscientiousness and faithfulness which orthodox and scriptural Christian doctrine brings about, that one of these hastening days may reveal to us our divine Judge, coming in the clouds of heaven with great power and glory, to give to each according to his works," Rev. 22, 12-20.

To the ecclesiastical chronicle.

**Pastor Schieferdecker** now admits, in No. 32 of Brobst's Magazine, that a resolution was presented to him by the Missouri Synod, at their meeting at Fort Wayne in 1857, for the condemnation of chiliasm, in which "some moments are contained which belong to gross chiliasm." Past. Schieferdecker would not consent to this resolution, and thereby revealed, as well as by the answers to several other questions submitted to him, that he was a chiliast, and that his rapture was the usual mixture of gross and subtle misteaching moments. - There arose in the communities in Perry County, where Past. Slater stood, distressing and saddening disturbances arose in consequence of this chiliasm. Later, it seemed that things would at least settle down again in Altenburg, with Past. Schieferdecker, at the urgent request of the President, accompanied him to St. Louis and discussed the matter with several brethren there, and thereupon also declared in his congregation that he could not hold this doctrine as chiliasm, he has undoubtedly hit upon the right thing. This before, and that he would therefore teach in accordance with certain points recorded in the minutes. But unfortunately it did not remain so, but the chiliastic unrest rose again and degenerated into formal divisions: And then Synod of Iowa, the peace-loving and separation-hating Schieferdecker himself, that it is right, that received this false teacher, who made divisions and tore the congregations asunder, without demanding further report from Missouri, as their synodal member, their dear brother in the faith. It is true that Past. Schieferdecker that it is "absurd" to reproach the Iowa Synod for accepting him without further ado, for they had in their hands the Missouri Synodal Report of 1857, in which the entire negotiations on the doctrinal question in question were reported in detail. But this is not a valid excuse and only calculated for the uninformed. For what is found in this synodal report with regard to the resolution in question? Nothing at all, except that all the other members of the synod had been informed individually by verbal

The only people who have given their consent to this statement are Past. Slatedecker and his father-in-law. - Now, in order to gloss over the conduct of the Iowa Synod a little, Rev. Schieferdecker brings the following poem, the following addition, of which, however, there is not a word in the synodal report: "To this resolution the synod at that time demanded my consent; that I did not give the same was not because I positively made the propositions rejected therein my own and defended them as right, but because I considered some of the said propositions uncertain and not absolutely reprehensible." Oh, how the Synod would have rejoiced if Rev. Schieferdecker had given this reason at the time, and spoken thus: the rejected propositions I do not positively make mine, nor do I defend them as correct, but only some of the said propositions I consider uncertain, etc., much would already have been gained, and the proceedings would have taken a different turn. But as I said, the whole amendment is now fabricated by Past. Schieferdecker, there is nothing about it in the synodal report, but on the contrary, there is only a bare and simple statement that Schieferdecker did not accept the resolution. - From the synodal report, then, the Iowans knew nothing more than that Schieferdecker had not wanted to reject a chiliasm, in which "some moments are contained which belong to gross chiliasm. Now it is also possible that even then Schieferdecker presented his new Iowa brethren with the above addition, but would it not have been the simple duty of the Iowa brethren, if they had wanted to proceed properly and honestly," to inquire of the Missouri Synod whether this was the case? since there was nothing in the synodal report about it, but they did not want to admit a false teacher who had been revealed as an enthusiastic chiliast by not wanting to reject a chiliasm which, according to their own knowledge and judgment, contained some moments of gross chiliasm"? But the Iowa Synod did not do so; without further ado it accepted the chiliasmist and divisive Schieferdecker into its synodal association. - At the end of his essay, Rev. Schieferdecker makes the following confession: "If someone compares these explanations I have given here with the position I took on the doctrinal question in question at the synod in Fort Wayne in 1857, and he finds that I must have come to a clearer recognition between biblical and enthusiastic means, in simple, unvarnished German, that I used to be a raving enthusiast, and now I have become more sober, as a man's knowledge is, so is he himself. Must it not be admitted by the Iowa Synod and by Schieferdecker himself, that it is right, that

Church dedications.

tS was according to the will and word of God that the Missouri Synod, after years of so earnest and loving, but unfortunately futile admonitions, expelled from their synodal association the former zealot Schieferdecker, who confused and disrupted the congregations, so that the corruption in the congregations might be controlled and he himself might come to his senses and conversion from his zealotry? And was it fine, brotherly, Christian, edifying to the church, that the Iowa Synod should have declared and sanctioned Schieferdecker's chiliasm and divisions in the congregations by admitting Schieferdecker into their synodical association? -

We are glad that Rev. Schieferdecker has so far found his way, but full confidence in his conversion, we confess, we cannot yet grasp, for the following reasons: Past. Schieferdecker has deeply grieved the Missouri Synod, he has caused it much sighing, distress, labor, journeys of inquiry, censure and vituperation in America and Germany, he has vexed and divided its congregations, he himself now admits that he formerly had a rapturous knowledge: should he not now apologize to the Synod and the congregations for his wrong, and seek to put away the divisions in the congregations, and thus establish peace in a right way? Instead of this he writes: "I will gladly forgive my Missourian opponents if they misunderstood me and did me wrong out of misunderstanding." Truly, no penitent man who has come to knowledge speaks in this way! - Moreover, no enthusiast is to be trusted so long as he does not come out roundly and clearly and without "if's" and "but's" with his confession of the general Christian faith, and this is what Past. Schieferdecker does not do so even in this last debate. The congregations should beware of preachers who answer "yes" and "no" to articles of faith. A rapture can, when the circumstances are unfavorable, remain quiet and silent for a time, but then suddenly "burst forth" again and cause deep damage, division and heartache in the congregations. -

It is peculiar that the Iowans have their own church paper, but have their controversial articles appear in Brobst's magazine. It almost seems as if they want to spare their paper such articles, and perhaps must for the sake of their congregations, but think Brobst's magazine good enough to receive them. We are sorry that Pastor Brobst, who surely sincerely seeks peace, should allow himself to be abused for this purpose. -

Z.

On the 5th and 6th of July, as the fourth Sunday after Trinity and the following day, the First Lutheran Trinity Parish at Buffalo, N. Y., had the great joy of being able to solemnly dedicate their new church. Many pastors from the surrounding area, together with a large number of their parishioners, had come to share in the joy. The weather was also extremely favorable, only abundantly hot and for the people under the local sky something unusual. On the morning of the first day, at 8 o'clock, congregation and guests gathered in and around the French church (for only a part of it had room inside), and after a short farewell service had been held here by the pastor loei, the congregation hurried in procession to the new church, which was soon filled to overflowing. The dedicatory prayer was offered by the undersigned, and the sermon on the consecration gospel was preached by Rev. Strengths of Baltimore. The first service closed with the celebration of Holy Communion. Holy Communion. In the afternoon the sermon was preached by Rev. Dulitz from Huntington, Ind. preached, in the evening Rev. I. Walther from Johannisburg, N. Y., in English; on the second day, in the morning, Rev. Brand from St. Andrew's congregation here, and in the afternoon Rev. Renz from Martinsville, N. Y. At each service a large audience was present, and many songs of praise and thanksgiving rang out to the glory of Him who has now prepared a place for us to come together. The singing choir was also especially active and embellished the celebration by singing several choral pieces.

The church itself, among the German Protestant churches of Buffalo, is, as every one says, the handsomest and largest, performed in Byzantine or round-arched style, and is thus quite in the centre of the German population. Unfortunately, Michigan street, on which it stands, runs at an angle, as is the case with very many of Buffalo's streets, and therefore the church has also acquired a sloping front, which, however, has become the broader and more imposing. The projecting spire on one side is occupied by the tower, which, however, is only half completed, and when finished will be 140 feet high. The church measures 116 feet on one side and 135 feet on the other up to the front of the tower; in the nave it is 100 feet long and 50 feet wide; the height is 25 feet at the walls and 34 feet in the middle. The front windows are of painted glass, the side windows of burnt glass, but look almost the same. A staircase in the tower leads up to the choir, where at present the old small organ is awaiting replacement by a new and larger one. From the vestibule three doors lead into the nave of the church. The first impression the interior makes on anyone entering is certainly an imposing one, for everything is executed in true ecclesiastical fashion. First, the eye is captivated by the magnificent altar wall, which rises behind the altar in a niche 24 feet wide and 16 feet deep; then by the pulpit on the left side of the altar, as well as by the magnificent baptismal font in front of the altar; then by the wonderful but simple frescoes which adorn the whole church; and finally by the elegant chandeliers, three of which hang down in the centre, one with twelve, the other two with eight lights each, and which, with many other arms attached to the sides, give a delicious illumination. All the woodwork is of chestnut

The church is made of 6kestnut and decorated with black walnut, and not painted, but oiled. The costs of the construction so far amount to tz22,000, but it may still add H4-5000 until tower, bells and organ are there. I could say many other things to give the reader a clear picture of this church, but that is enough; if anyone wants to know more, come and see it.

Certainly all readers of the "Lutheran" will find understandable that we rejoiced with all our hearts on the day of the dedication of this church, and they will still rejoice with us and thank God that we finally have a place of worship here in Buffalo next to our most bitter adversary, in which the full Lutheran truth is preached without degeneration and human additions, and that the congregation which has built this house of God consists largely of such members as formerly adhered to our adversary with all their souls, but who are now all the more glad to have been freed from his nets. May the Lord protect this house of God and let his pure word resound in it without ceasing, so that it may become a forecourt of heaven for many. Amen.

Buffalo, August 17, 1868.

C. Gross, Pastor.

On the eighth Sunday after Trinity, the newly built church of the Lutheran congregation in Town Wolfriver, Waupacca Co, Wis, was dedicated to the service of the Triune God. At 8 o'clock in the morning the small congregation, consisting of eleven members, as well as many guests who had come from neighboring congregations, assembled in the old church hall, where the Rev. I. Beyer delivered the valedictory address on Psalm 117. From there those present, singing hymn No. 350: "Be praise and honor to the highest good" 2c., proceeded to the new church. Here Mr. Past. I. Beyer spoke a few words to the congregation and then in the name of the Triune God unlocked the church door and soon the whole church was filled. The undersigned spoke the consecration prayer and preached on Psalm 84, 2. 3. In the afternoon, Rev. Multanowsky from Woodland preached on Ps. 115, 1-8, certainly to the great blessing of the still young congregation.

Thus the faithful Lord has once again given this region a little church in which he wants to dwell with his words and his sacraments. May the dear congregation faithfully preserve the treasure given to them, so that its blessings may pass on to their descendants. C. L. Berner.

Dedication of the new Lutheran Church at Danville, Ill, on the twelfth Sunday after Trin, August 30, 1868.

The dear readers of our paper will now find it quite in order to look for the heading "Church Consecration" as a standing one in every number. It is true we are passing through a time here when we are passing from temporary institutions to constant ones. We are building new churches, and mostly such as are to stand beyond our lifetime. Ten or so years ago, such bold thoughts hardly crossed our minds. Well, Heuer is - and we're going along with it. Churches by other names are beating us to it. So what's the big deal?

But, dear readers! Our Lutheran

Filling Stone.

Only the heavenly ambition to become rich in the works of love and in the patience of the cross, and both out of the simplicity of faith in Christ, can suppress and stifle the earthly ambition, and the money ambition as well.



Church buildings are nevertheless a great sign in our time. Consider that we are sailing against the wind and yet keep pretty much in step with our rivals. Our buildings are the fruit of the Word of God, which we have taken with us as an unspoiled inheritance from our fathers and faithfully preserve here. And this holy word of his resounds and works with us in a way that is foreign and contrary to the fashion of the country and the times. But the gracious God gives us a victory over the change, and lets us celebrate feasts, if we keep our tents firm and our stakes fixed. It seems as if the merciful God has not only allowed us to find the treasures of his house, to set them in course and to have them in our possession, but he also wants to use us to secure his things here in a foreign country under lock and key, under lock and key for our children, as much as is possible in this world. Oh, this is an unspeakable kindness of our Saviour! - Oh, that we might appreciate this gracious visitation of our God above all things, and "know it," and like David, "serve the will of God in this our time, and so be delivered in peace unto our fathers!" In similar tracks slid the thoughts of a festive guest when, in homely evening conversation, he was unexpectedly commissioned by the local pastor to tell the synod congregation, through the "Lutheran," of the church joys in Danville.

In No. 21, Year 19, the origin of the Danville congregation and the consecration of its first church were briefly reported. "May He now grant that the congregation may take root among itself and grow green above itself," it says at the end of that message - and the faithful God gave it that way. Already in No. 17 of the following year Mr. Bünger reported the introduction of Pastor Markworth. Although Mr. Past. Bünger saw only the beginnings of Root and Branch, he was full of hope and prayed: "May the gracious and merciful God fulfill these hopes and give to His called servant a rich measure of the Holy Spirit, that He may bring all things to pass." To this, too, God has said His Amen. In the short space of five years the church has now sweetly come into green and flourishing. The work of the faithful pastor is such that his ordainer's expectations of "well-directing" have been fulfilled. He has planted and watered, and the Lord has blessed and prospered. The congregation is now ready to hold services in a beautiful, spacious church. The old church, which is still in very good condition, makes a fine school. There is also no lack of space on the rather large property.

The church is built of brick, 70 feet by 40, and 28 feet high. It is quite a stately building with a steeple, a gilded ball and cross on it, and a bell inside. Inside it looks just as stately. I was happy when I stood in front of it and inside it, and so were all those who came that day. If I'm right, the building cost 7000 dollars. Many members of the neighboring congregation from Lafayette, Ind. had arrived for the celebration with a train in three wagons, also individual guests from elsewhere. At 9-1/2 o'clock in the morning the bell rang for the first service. At both churches all stood crowded and awaiting the commencement. After we had sung a verse in the old church, Rev. Markworth opened the new church in the name of

of the Triune God. After a song, he offered the consecration prayer in front of the altar. The La- fayet singing choir performed a few pieces. Rev. Schöneberg held the consecration sermon, following the words: "He has made all things well" in the Sunday - Gospel. In the afternoon, Rev. Buszin preached on Ps. 87, 1-3, 'to which the Lafayette choir sang a refreshing piece. In the evening the church was again full, and this time many Americans were present, to whom Prof. Lange preached in English about our light and right, about our grace and truth in Christ in the Lutheran Church. He did this in his firm, winning and convincing manner, also in English. So far Schreiber was a witness of the Danville church consecration. In my opinion, it is also indispensable for a full church consecration that the congregation proclaims the death of the Lord on that day - makes its Lutheran confession with the celebration of Holy Communion. The dear Danvillians with their pastor also felt this, but had postponed the celebration of the sacrament to the next, the thirteenth, Sunday after Trinity, to which Pastor Grupe was invited. This celebration on the twelfth Sunday after Trinity with word and prayer was to be the actual consecration of the church, of which I was to tell our fellow believers in the "Lutheran".

To the dear readers of the "Lutheran" serve the news that the Lord has granted us the joy of dedicating to His service on the seventh Sunday after Trinity the newly built log church of St. Paul's Lutheran congregation at Town Montpelier, Kewaunee Co, Wis. Mr. Rev. E. Georgi, who, notwithstanding the long arduous journey from Reed-ville, Manitowoc Co. had, to our great joy, agreed to take part in our celebration, preached in the forenoon on Ossb. 21, v. 3. showing, When also of this church it may be said, Behold, a tabernacle of God with men. Namely, (1) When it itself is built upon the right, unchangeable foundation of the prophets and apostles, Jesus Christ being the cornerstone; and (2) When ye also are built up in it upon this common, good, and firm foundation, unto living temples unto the glory of God. In the afternoon the undersigned, by whom the said church is served until now, preached on Psalm 84:2-4: Of the futility of the dwellings of the Lord. 1. wherein it consists, and 2. whereunto it encourages us.

May the faithful God now soon provide this congregation with a faithful shepherd, and give that in their church his word may henceforth resound purely, and his holy sacraments be administered according to his institution, for his glory and his congregation's salvation.

Ahnepee, Kew. Co., Wis. 10th Aug. 1868. F. Keller.

Church news.

By order of the Reverend Presidency of the Northern District were introduced by the undersigned:

1) Mr. Rev. G. H. Hörnicke, who, with the consent of his former congregation near Indianapolis, Ind. (as the illness of his wife necessitated a change of climate), accepted the call of the Lutheran St. John's congregation at Corcoran Town and Maple Grove, Hennepin Co., Minn.

on the sixth Sunday after Trinity, assisted by Pastor Herzer;

2) Mr. Rev. I. Herzer, who had received and accepted a call from Trinity Lutheran Church in Minncapolis, Minn. on the eighth Sunday after Trinity; and finally

3) Mr. Past. O. Clöter, who had been duly called by St. Peter's Lutheran congregation at Zionsburg, Washington Co., Minn. and had responded to such call, on the 9th Sunday after Trinity.

May the faithful Saviour also be sun and shield to these His servants and crown their hard work with rich blessings.

E. Rolf.

The addresses of the dear brothers are:

Rev. 6. 8. Dörnieke,  
08860, Hennepin 6o., Uinn.

Rev. 1. Herder, Mnveapoli3, Wnn.  
kov. 0. Olöter.

Oabclale, 1Va8Üi "gtvn 6v., Wvvn.

On the seventh Sunday after Trin. Mr. Rev. E. Riedel, formerly of Cape Girardeau, Mo. was introduced to his new congregation at Dubuque, Iowa, by the undersigned. The Lord grant him mnnd and wisdom.

A. Francke.

Address: Dev. D. Riockol,  
Dubuque, Iova.

On the seventh Sunday after Trinity, the 26th of July of this year, the candidate for the sacred office of preacher, Mr. G. E. Ahner, after he had passed the prescribed examination and had received and accepted a regular appointment from the German Lutheran congregation in Town Barber, Minn. was solemnly ordained by the undersigned on behalf of the Reverend Presidium of the Northern District in the midst of his congregation and inducted into his office.

The faithful Lord God crowns the work of His servant in the great field of labor with rich blessings and gives him strength that he may also continue to spread His word.

K. F. Schulze.

Address: Uev. 0. D. ^bner,  
D. 0. Ulue Durtb Oitv,  
Duirbuult 6o., Niun.

Candidate Karl Frank, of the theoretical seminary at St. Louis, Mo., has accepted a call to St. John's Lutheran congregation at Freedom, Beaver Co., Pa. and a neighboring country parish, and was ordained by me by order of the honorable Presidency of the Eastern District on the 8th Sunday after Trin. (August 2) in the midst of his congregations.

May Christ, the Lord of the Church, also make this servant of His a blessing for many! Amen. I. A. F. W. Müller.

Address: Rev. 6barle8 Dranb,  
Dreeäom, Louvsr 6o., Da.

On the 9th Sunday after Trinity, August 9th of this year, the candidate Mr. I. Oetjen, who had received a regular appointment from Millersburg, Iowa Co., Iowa, was ordained by the undersigned, by order of the Reverend President of the Western District, in the midst of his new, very numerously assembled congregation.

May the Lord also bless this servant of his, and give him much fruit in his far journey.



spread out in the field of work. Mr. Paft. Oetjen does not have his congregation together in one place, but scattered in two counties, Iowa and Keokuk. Of course, the dear brother will not be on a bed of roses, but will have a lot of work, because preaching must take place in at least three places and school must be held in several places. But let us hope that God will guide our hearts in such a way that Rev. Oetjen will soon receive help and thus be relieved. He will also have to endure, among other struggles, a good fight with the Methodists. However, since the people there have already successfully resisted these machinists, it is to be hoped that they will now, as an organized congregation, with their pastor, by God's help, continue to resist them and emerge victorious from the battle. The region is a healthy and fertile one. God grant that it may be as abundantly blessed in spiritual and heavenly goods as it is in visible and temporal goods.

E. A. Schürmann.  
Address: R,ev. OeHen, Mllersdurx, lovea, Go., Ions.,

On the ninth Sunday after Trinity, the candidate for the sacred office of preacher, Mr. M. Halboth, trained at the second seminary at St. Louis, Mo. Mr. M. Halboth, educated at the Second Seminary in St. Louis, Mo., having passed the prescribed examination and having received and accepted a valid and lawful call from the Lutheran Holy Trinity Parish in Wyandotte, Mich. which had been without a preacher for some time due to the removal of its pastor, was ordained to his office by the undersigned by order of the honorable Mr. President of the Northern District and placed in the same.

May God crown the newly called pastor with grace and mercy, and grant that here also a holy seed may always be preserved to serve Him in holy adornment. Amen.

K. L. Mol l.  
Address: Hev. N. Hsldotli,  
^V^snäotttz, Go., Niob.

The St. Louis Diftricts-Paftoral-Conference meets on the first Friday in October of this year in Bethlehem Church, St. Louis, Mo. Subject of the proceedings: theses on "open questions".

E. D. C. Böse, Secr.

### Dr. Luther's Home Postilion.

The undersigned have resolved, if sufficient encouragement is given, to publish "Luther's Home Postil" in English. They are sufficiently provided with materials to arrange for printing in German and English, and hope to render substantial service to the church by publishing Lutheran writings.

The Hauspostille contains, according to Ludwig's edition, one or more sermons on the Gospel for each Sunday and feast day of the church year - in total 114 sermons.

The whole work is to be published in about 20 booklets or Liefrrungen, one booklet monthly, containing about five sermons and 32 double-columned large octavo pages.

The price per booklet is 25 cents. Those who collect signers and send in payment for them will receive a complimentary copy for every 5 copies for their trouble.

Incidentally, as far as the translation and furnishings are concerned, we hereby give the assurance that in this respect no one will have just cause for dissatisfaction; we will do a satisfactory job.

If preachers and other friends of the enterprise would endeavor to endorse the matter quite soon and indicate the number of signers who might be obtained, the size of the circulation could thereby be determined and an early beginning made with the publication.

Schulze L Gaßmann.  
Man adressire: R,ov. "I. H.. Lelrulre, Columbus, O.

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By communicating the above advertisement, taken from the Columbian Church Newspaper, to our readers, we hope to bring great joy to many of them. Which German Lutheran, after having so often been strengthened and refreshed by our dear Luther's house postilion, should not be pleased that this healthy, vigorous food should now also be presented to our English-speaking brethren! And which German Lutheran should either not desire, if he is only somewhat conversant with the English language, to hear his dear Luther preach in that tongue himself! What better means could there be to learn what true English church language is than a faithful translation of Luther's speech into the language of this country! So then by this our dear readers, especially among them the

We urge you, our brothers in the ministry, to subscribe eilenos to this wonderful work, so that the blessing intended for our dear church "here" may soon flow over it in torrents; for, we repeat, it would be difficult to introduce our incomparable Luther into the English language better than through this very work. Let us not think here, beloved brethren, only of ourselves and our German co-religionists; we all come into contact, one more, the other less, with those who are searching for truth and know only the English language; let us therefore be anxious to advertise the work to them and thus bring into their hands and hearts a treasure which has not yet been offered to them in their own language.

C. F. W. Walther.

### Luther's People's Library.

It will be welcome news to friends of Lutheran writings that Luther's popular library has by no means ceased to exist, but has been placed by the general and district presidents of our Synod in the hands of the Committee for Printed Matter, which will continue to publish Lutheran writings at the Synod's expense. At the same time, this committee has acquired all of the 18 volumes of the aforementioned public library that are still available and is offering them for sale through its agent, Mr. Martin Barthel. A new volume has already been started. It will contain Luther's interpretation of the 14th chapter and the following one of the 15th and 16th chapters of the Gospel of St. John, a writing which Luther himself declared to be the best book he had made. As soon as the printing and binding will be ready, it will be announced in the "Lutheraner".

Meanwhile, all those who still owe for volumes of Luther's People's Library from earlier years, or who still have a number of volumes in commission, are hereby requested to send in the money owed immediately, or to return the copies that have not been sold. Mr. Martin Barthel will act as agent in this matter. To him are to be addressed all consignments of money, books, letters or new orders.

### The Committee for Printed Matter.

### Where is Albert Wendt from Oberlowitz, West Prussia?

He is 26 years old and has been in the United States for several years. Anyone who can provide information about him is kindly requested to do so by contacting the undersigned.

C. L. Berner, Berlin, Greenlake Co., Wis.

### Conferenz displays.

The Cleveland Special Conference will assemble, God willing, September 29 and 30, at the home of Mr. Paft. I. Horn at Mount Hope, Holmes Co, Ohio. I. Rupprecht.  
North Dover, August 28, 1868.

The Michigan Pastoral Conference will meet, God willing, on Thursday, Oct. 1, in Frankenmuth, Mich.  
H. Lemke, Sccr.

The Fort Wayne Preachers and Teachers Conference will hold its next meeting at Fort Wayne from Oct. 6 in the forenoon to Oct. 8 in the evening inclusive.  
L. D u l l i t z.

The Chicago Districts Conference will meet, God willing, from October 6 to 8, at the residence of the Rev. Franke.  
A. Reinke, Secr.

The Rock Island - Peoria Conference will meet, God willing, at Rock Island, Ill, on October 13. F. D ö s c h e r.

General Family Calendar.

Under the title: "Die rechte Zeit" ("The Right Time") a general family calendar for the year 1869 has been published by A. Wiebusch und Sohn here, which not only according to the title page, but in reality besides the indication of all feast and name days, the rising and setting of the sun and the moon, the moon changes 2c. Interesting and B e- instructive nebstaubernIllustrationen enthält. The calendar, edited in a Christian sense and well! equipped, recommends itself and should be highly recommended to all Christian families. With the extent of 64 pages, however, the price is also very moderate, the first 15 Cts, postage 2 Cts; dozen \$1.50, postage 12 Cts; 100 pieces \$10, postage \$1.

(Receipt and thanks.

For poor students received through Past. Stecher in Sheboygan, Wis. from an unnamed person there \$3, collected at Mr. W. Meyer's wedding \$5, and a collecte of the township in Town Hermann \$7.50. For Past. Brunn's Anstalt received from Past. Hochstetter in Indianapolis from an unnamed person \$20, from Mr. E. Kollor \$5, from Mr. Ludwig and Mrs. Johanna Meier on the occasion of their 25th wedding anniversary \$5 and from the mission fund of the congregation there \$5.

C. F. W. Walther.

With heartfelt thanks against God and kind givers, the undersigned certifies, from Mr. Past. Strasen's parish in Watertown \$56.70 and from Mr. Past. Link's congregation in Town Lebanon \$21.30 for the continuance of his studies. H. Engelb recht.

The following gifts "for Michigan" students and pupils" have been received by the undersigned since October 1867 and distributed among eight pupils:

By Mr. Carl Eißfeldt \$37.08. By Past. Daib Toll. at Mr. HerpolSheimerS wedding \$9. by the women's club in Past. Hügli's congregation \$10. By Past. Sievers' Gemeinde \$40. by the same Collecte on Hrn. Vogels Hochzeit for Rechlin \$8. for the same Kindtauf - Collecte at Mr. Rtindel in Frankenmuth \$6. for the same from d. Gemeinde in Sebewaing \$4. F. Zill in Frankenlust \$1. by Frau Dietzrl in Saginaw for Hausier \$1. Collecte at Mr. Daibels Kindtauf in Saginaw \$1.85. by Frau Nüchterlein vom Jungfrauen-Verein in Past. Hüglis Gem. \$5. Collecte on August Klenke's wedding in Frankentrost \$5.55. Collecte on Helmreich's child baptism in Frankenlust for Rechlin \$2.15. For the same on Gehringer's wedding in Frankenlust grs. \$4.12. For the same from Past. Sievers 73 CtS. Don Past. LemkrS parish for Häusser \$5.55. From the women's club in Past. Hüglis parish for H. Schuster \$15.50. K. L. Moll.

239 7tU Liesst, Detroit, LlicU.

For the Lutheran Hospital in St. Louis further received: From Mr. Past. Heid's congregation from W. Brauer, H. Harms, Mrs. Schmidt, G. Lindeburg, M. Lüder 50 Cts. each. Mrs. Jakobs 25 Cts. Mrs. N. N. in Frankenmuth \$10. From the God's box of the school at Frohna, Perry Co., Mo., \$1.25. By Cvilector G. Neumüllrr in Altenburg, Perry Co.

F. W. Schuricht, Kassirer.

To the college - household in Fort Wayne;

From Past. Jäbker's parish 7 yards of linen and several yards of muslin. From teacher Kirsch's school children there 70Dutz. Eggs. By Past. Weyel PassionS - Coll. \$36. by L. Umbach\$2. by Teacher MeyerS school children at Fort Wayne 15Dutz. Eggs. From Past. Wynekens Gem. for d. pupils Käpprl 6 shirts, 1 p. stockings, 1 handkerchief, 4 handkerchiefs. From Past. Detzer's parish from Mr. Biede 3 sacks of potatoes. From Past. Reichhardt's comm. of Mr. Brügemann 1 p. grain, 1 p. potatoes, 1 p. wheat, 1 ham, 1 side piece. From Past. Jungck's

Parish 1 Barrel Vinegar. From Past. Fleischmanns Gem. from I. Steinmann 1 shoulder, from Mr. Brackhage \$5. by Past. Reisinger for poor pupils \$9. by Past. Stubnatzy from Jungfrauenverein for H. Fischer \$9.04. By Dr. Sihler, Hvchzeits-Coll. for pupils Krv- ning \$3.20; at Chr. Schumms Hvchreit ges. \$20.80 (for K. Meyer \$10, A. Eirich, D. Walter each \$5.40).

F. W. Reinke.

To the <seminary household at Addison: from teacher Kienzle \$1. By Kassirer Eißfeldt \$19.36 and \$01.63. By Kassirer Roschke \$59.30. From the congregations at Fort Dodge and Dayton, Iowa, \$10. From the congregation at Addison: from F. Weiß \$2, D. Kornhaaß \$3; W. Rabe 2 sacks of potatoes, 2 sides of sveck & 2 aspicks; W. Stünkel 1 p. potatoes, 1 p. of oats; W. Stünkel & Ch. Heidemann 1 brl. of oats. Oats; W. Stünkel & Ch. Heidemann 1 Brl. flour; F. Weiß 24 Pf. butter; G. Zinke 2 S. wheat; Bro. Meyer 2 S. oats, 1 sack wheat, 2 pieces bacon; Bro. Leseberg 10 S. potatoes & 1 S. rye; G. Rittmüller 4 S. potatoes, 1 sack flour, 12Dutz. Eggs, 1 side of bacon; Ferd. Bartling 1 p. grain, 1 p. oats; Bro. Gehrke 3 p. potatoes, 3 p. turnips ; H. Oehlerking 2 p. oats, 2 p. potatoes, 27 lbs. butter; Ch. Meyer 1 bale of hay; Bro. Krage 2 bales of hay, 1 bale of straw; H. König 2 p. potatoes, 2 p. oats, 1 p. grain; F. Harke 1 p. potatoes; L. Fiene 2 sides of bacon, 1p. Flour; W. Heuer 2 p. potatoes, 17 lbs. butter; F. Tonne 2 p. oats, 1 p. grain, 1 side bacon, 12 lbs. butter; W. Leseberg 1 p. flour, 3 p. potatoes; D. Lührs 1 side bacon; Juergen Brackchan" 2 p. Potatoes ; W. Precht 4 p. potatoes, 1 p. flour, 1 p. turnips; E. Ahrens 2 p. potatoes, 2 p. oats, 1 cartload of straw; Bro. LührS 1 cartload of hay ; H. Marquardt 4 cartloads of hay and 2 sides of bacon. H. Büthe of Rodenberg, Ill., 1 p. of potatoes, 1 side of bacon. Aug. Heidom in Proviso, Ill., 1 l. Flour. Of some members at Elk Grove, Ill, 8 p. Potatoes, 7 p. oats, 4 p. grain, 4 p. flour. 20 lbs. of beef, 1 side of bacon, 2 ounces of hay.

Addison, Ill, Sept. 4, 1868. h. Gehrke.

Received

to the Bari - Raffe of the school teacher - seminary:

By Mr. Karl Puschek in Proviso, Ill, \$20. By Mr. Past. Wunder in Chicago: by Bro. Rode \$2, Anna Ziesing \$4, I. Häberle \$5, W. Bode \$5, H. Brockmann \$16, F. Rossow \$11 E. Rosiow \$16, Bro. Tietz \$5, August Heuer \$5, N. Haafk"\$5, G. Thomas \$3, Past. Große \$5, W. Kridemann \$5, F. Wckgr \$3, Teacher Kleinsteuber \$5, together \$100. By the Municipality of Schaumburg, Ill, \$116. Psingst-Collecte of the Municipality of Dunton, Ill, \$9.12. By Mr. Past. Bever, Chicago, by Aug. Thiele \$10. by Mr. Kassirer Roschke in St. Louis \$43.07. by Mr. Kassirer Birkner in New Jork \$39.53. by Mr. Kas- sirer Eißfeldt in Milwaukee \$807.24. by Mr. F. Fa- thauer in Trete, Ill, by Cd. Ruft and F. Wilke each \$5. by Mr. Past. Polack by his comm. in Cr "4e, Ill, \$40. by Mr. Pckff"Küchle by Mr. HerpolSheimrr in New Carlisle, Ind, \$1. by the comm. of Mr. Past. Ways, Augusta, Mo. by Mr. Past. 4, \$4. by Mr. Past. Heit- müllrr in Rodenbrg, Ill, by Aug. Meier and H. Meu- sching each, \$5. By Mr. Lehrer Kienzle, \$1. Ans of the congregation at Addison: by Pet. Bunge, H. Brackmann each \$1, Wittwe Wolkenhauer \$5, H. Neuhaus \$1, H. Kücken \$4, F. Kücken \$3. From Mr. I. Fritze in Baltimore \$7. From the parish at Euclid, O., \$40. From the parish at Marysville, O., \$17.50. Summa \$1290.46.

Addison, Ill, Sept. 4, 1868. h. b artist^A.

Received in -er Raffe western Districts:

To the synodical treasury of Western District, Don H. Richter in Thorntsn Station, Ill, \$3. From Past. Döderlein in Chicago O1.25, whose congregation \$10.75. Rev. Stephen's comm. in Echester. Ill, \$7. past. MnckelS Gem. in Staunton, Ill., \$4. Past. Gotsch's congregation at Memphis, \$7. Past. Bmkhardt's congregation at Troy, Ill, Pentecostal Coll. \$21. Past. SapperS congreg. in Carondelrlt \$17.35. Past. BeyerS congregation at Chicago \$13. Past. Reisinger in Pekin, Ill, \$2. Past. Eirich's Gem. in Min- den, Ill., \$22.85. teacher Fr. Möller in Rock JSland \$2. teacher Kienzle, Dunton, Ill., \$2. past. Ruhland's Gem. at Pleasant Ridge, Ill., \$25. Past. Markworth's Gem. in Danville, Ill., \$6. of Trinity - District in St. Louis \$23.90.

To the College UntrrhaltSkasse: From the Drei- eimgkeits - District in St. Louis \$11. From Past. LöberS Gem. in Thornton, Ill. for May and June \$18.75. From ImmanuelS - District in St. Louis \$11. Past. Stephen's congregation at Echester, Ill, \$6.50.

To the Synodal Missionary Fund; Dom Drei- rinigkcits - District in St. LouiS \$4.35. From Mr. Stein- brink in Pittsburg, Pa. to, \$2. Missionary Festival - Collecte, ges. in Past. HeinemanuLMem. in New Gehlenbck, Ill, \$50.

For inner mission: Missionsfest-Collecte, ges. in Past. Heinemarns Gem., New Gehlenbeck, Ill., \$27.70.

On seminary construction in Addison: Don Herr Bultmann, Mindeo, Ill, \$5.

On college construction in Fort Wayne, Don Past. Love'S parish in New Orleans \$14. offering of thanks from an unnamed person by dens. \$2.50. From Aug. Meier, Rodenberg, Ill, \$3. From H. Mensching the. \$3. From ImmanuelS District in St. Louis \$251.40.

For poor students: From Past. Love'S Gem. in New Orleans \$12. For the household fund in Fort Wayne: From M. Bates through Past. Lehman' in St. Louis County, Mo. \$2.50. From Past Liebe'S parish in New Orleans for pupils Johannes and Thieme each \$6.

Cd. Roschke.

Received in -er Raffe -es Eastern District:

For inner mission: From the confirmands of the Past. Judge \$2.30. For heathen mission: From the same \$2.30. From the congregation in Martinville \$3.72. From the confirmand W. Dörmfeld 50 CtS.

On the Castle Garden mission, Bon C. N. Jmboden \$10. From the Fort Dodge community \$11.25.

As to the Clvlege maintenance fund, Don of the Township at New Jork \$11.25 and \$8.65, at Martinville \$11.57, at WolcottSburg \$2.83.

To college construction in Fort Wayner Don Past. Tirmenstein \$1. Of the comm. in Town Ellicotts- villc \$4.90, in Town AshfoLd \$1.80.

On seminary construction in Addison: Bon Past. Tirmenstein \$5. Immanuelsgem. zu Baltimore \$60.

For Lehrorge halten: Von der Gem. Johannisburg \$10, WolcottSburg \$1.50.

For the church building in Nichmond: Don der Gem. Johannisburg \$16.90. Mrs. Berg, thank offering for a happy recovery \$2.

To the orphanage at St. LouiS: Don Mrs. Schmalz, Thank Offering \$1.33.

To the synodical treasury: From the congregations: Mar- tinsville \$7.83, Wellsville \$2, WelleSley \$12.48 incl. agio, Petersburg \$12.22 incl. agio. Town EllicottSville \$3.50, Town Ashford \$2, Buffalo \$30, Flora and Elmyra \$16.70, Berlin, Ean., \$11.97, Washington \$20. Immanueis- parish at Baltimore \$43.88.

New Jork, Aug. 1, 1868. I. Birkner.

For ven Lutherans have paid:

The 23rd year: Messrs. Revs: A. W. Frese\$2.50, F. Steinbach \$3, F. Dubpernell \$6.75, M. Guinther \$9.50, G. Dorberg 50 Cts, P. Fleischmann \$9, H. Lemke \$6, W. A. Kähler \$10.

Further: A Vogel \$21, A. Einwächter \$21.45, F. Dmninger \$7.50. Den 24. Jahrgang: Messrs. Pastors: W. Sandvoß \$12, L. Geyer \$18.50, F. C. Becker \$1, A. F. W. Ernst \$6.50, F. Kleist \$21, W. Schmogrow \$1, A. C. Großbergrr \$1, I. I. Büchsenstrtn, C. Renz, G. Präger \$2, I. W. Weinbach \$13.50, F. W. Althoff, F. Steinbach \$18, F. König \$6.17, I. Bemreuther \$13.50, H. Wunder \$20, I. Biltz \$5, I. Rupprecht \$9, G. Vorberg, F. A. Ah- ner \$5.50, I. G. Hahn, H. Wunder \$24, W. DreeS 50 CtS., H. Kans"\$3.50. A. LaupertLZI, P. Fleischmann -13.59, I. Trautmann \$45, A. D. Stecher \$35, H. Lemke \$24. H. Sprengel" \$16.50, E. Vetter 75 CtS., G. Bar- telt \$13.50, W. Hattstädt \$20, W. Matuschka \$36, F. W. Oestermcyer \$2, A. W. Frese \$9.

Further: W. Doruseld \$9, I. G. Hoffman" 75 CtS., C. Ganger, F. Dörfler, A. Vogel \$19, A. MengeS, C. Seim, I. G. Polster, H. Falk \$18, L. Schnell \$12, E. H. Rolf \$34.50, G. Steuber \$20, W- Schröder \$10.50, M. Nkldcnberger, L Jung \$10, L. Knefelkamp, Wehmeier, H. Hartmann \$25.50, H. Bardonner, I. Walz. M. Tall- ner, G. Pfeiffer \$3, I. Müller, F. Patzig, L. Baldauf. KieSkait, W. Poppy, C. H. Herrlich \$138, C. Peters \$18, S. Reppert, I. M Goppelt, A. Einwächter \$53.55, H. W. Hoppe \$50, I. Allwardt, F. Denninger \$7.50, F. Stühle, H. E. Misielhorn \$20, C. H. Vvrnhalt, Fr. Härte! \$11.

The 25th year: The pastors: M. Michael, H. Rügen" \$12, L. Mirßler, I. G. Hahn, E. Christnsen, G. Löber, M. Tirmenstein, H. Kühn \$31.50. Furthermore: Jul. Lauch, I. Eckhardt, H. Birkner, Nikol. Deppert \$3, I. Harilcin, Beck sen., G. Pfeiffer \$3, I. Kühl. G. A. Rauzcnberger \$46.50, I. H. Werfelmann, I. Laubenstein, I. Müller, W. Laubenstein, I. Köpsrl.

M. C. Barthel.

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 25

St. Louis, Mo. the 1st of October, 1868.

No. 3.

## Speech

on the occasion of the reopening of the German Lutheran secondary school in St. Louis, Mo., held in the assembly hall of the Dreieinigkeitsgemeinde there, September 20, 1868

and at the request of several parties communicated here

of C. F. W.

I. N. J.

Our help is in the name of the Lord who made heaven and earth. Amen.

Honourable Assembly!

Dear friends and brothers in the Lord!

A very common accusation leveled against the Christian religion and church, especially in our day, is that it is an enemy of art, science, and the higher education of the mind. While the world, hostile to the Christian faith, claims light, enlightenment, and progress as its merit, it attributes to the church darkness, imprisonment in error and ingrained prejudices, stagnation, and even regression, as its heavy debt to the welfare of mankind. Only then, she thinks, when the church has disappeared from the face of the earth and the last servant of it has fallen silent, will the spiritual sun go out over a happy world, pour its bright rays over it without restraint, and thus the full day of humanity will finally dawn.

It cannot be denied that there have been times when I'd like to ask for your attention for a few moments.

There are two reasons in particular, my friends, which have been fought with all their might under the sign of Christianity and the Christian church. There have been times when a supposedly Christian priesthood and clergy sought to make all higher knowledge a privilege of their rank and to keep the so-called laity in ignorance and immaturity, and there have been sects, and there are still a not insignificant number of them, which regarded and declared, and still regard and declare, secular learning to be dangerous to Christianity and incompatible with the faith. But all this has not been done by the church which Jesus Christ founded, but by a deceptive and distorted image of it, and not by the true, biblical Christianity, but by a morbid, enthusiastic Christianity. The true Christian religion and church, far from being an enemy of science, art, and the higher education of the mind, has rather been

the most faithful friend and the most careful nurturer of them ever, and still is to this hour in all countries and among all peoples of the earth.

And this, then, is the object for which I have chosen this evening to celebrate the reopening of our German Lutheran Church.

Christianity is as old as the world. If the time before Christ was the prophecy and the dawn, the time after Christ is the fulfillment and the full day of it. If we now go back to the earliest antiquity, what do we find? While within the Church of God the knowledge was continually propagated that there was One God, who was a Spirit, a holy, just, gracious, merciful, omnipotent, omnipresent, and omniscient Being, the eternal Creator, Sustainer, and Governor of the world; and while the Church was under a holy law of love toward God and man, in expectation of a future retribution, and in hope of an eternal life after death: all nations outside the Church lay in darkness and shadow of death, without hope of a better life beyond the grave, in the filth of polytheism and of the most senseless idol

in a thousand unrecognized sins against the law of nature, and even in the most unnatural abominations. There have certainly been men outside the church, respectable pagans, who searched for truth, philosophers who secretly ridiculed the superstition of their people and paid homage to more reasonable ideas of God and the destiny of man; not only was their worldly wisdom itself uncertain and doubtful, nothing more than uncertain conjecture, but the little light they possessed was also only their secret doctrine and that of their few disciples, which never became the common property of their people. In spite of all the high learning to which individual highly gifted men rose, so that their written works and works of art are even today an object of general admiration and hardly attainable models, the people, even the famous people of the Greeks and Romans, nevertheless remained on the lowest level of ignorance and crudeness, and it was precisely their religion that kept them in their barbaric state. While, therefore, even the supposedly most highly educated heathen nations dully worshipped deceased heroes, the sun, moon, and stars, nay, the most disgusting animals, as their gods, the Church was already singing her hallelujah in spirit and in truth to the eternal invisible Jehovah before Christ, laughing at the vain idols of the heathen; And while in the Church an uninterrupted succession of prophets of God, by their sublime teachings, illuminated their time like bright world torches, the heathen worldly wise men appeared like in solitude flickering dim, quickly extinguishing will-o'-the-wisps. Hence Moses cried out to the church of his day, "Where is there so glorious a people, to whom gods draw so near, as the Lord our God, as often as we call upon him?" and David, "He doth no heathen, neither doth he let them know his judgments;" and Isaias, "Behold, darkness covereth the earth, and darkness the peoples; but the Lord riseth upon thee, and his glory riseth upon thee."

But, my friends, even more tremendously than the history of the Old Testament Church, the history of the Church of the New Covenant proves that she, the Church, far from being an enemy of science, art, and education, is and always has been their most faithful friend and most careful preserver and nurturer. If we trace in our minds the triumphant march which Christianity has made over the globe in the course of eighteen centuries, we see that wherever the heavenly light of God was kindled in the Gospel, the earthly light of human science, art, and learning went out over the peoples at the same time. Let us compare the peoples among whom Christianity has found its way with the peoples of the world.

those who have denied it entrance, or who have lost it again, we find that the nations of learning are the Christian, the nations of barbarism the non-Christian; and those countries in which the

The people who have lost the lampstand of the Gospel have all sunk back into the old night of pagan ignorance. What are the heathen peoples not only of the interior of Africa, but also of Central and Eastern Asia, and those who have fallen away from Christianity to Islam, compared with the Christian peoples of Europe and America, even as far as natural spiritual education is concerned? Nothing but barren spiritual sand deserts and swamps against laughing regions. Even the corruption of Christianity has usually been followed by the decline of the secular sciences, and with the revival of pure Christianity the secular sciences have always celebrated the day of their resurrection. When, since the end of the sixth century, the antichristic papacy rose from Rome and baptized Christianity increasingly lost Christianity from century to century, and human doctrine came to rule instead of the Word of God, Christianity also ceased to be the bearer of science in the world, and a truly horrible darkness fell upon it. But when, toward the end of the so-called Middle Ages, witnesses to the pure evangelical truth began to multiply again, the old original spirit of research among Christians awoke again; and when, at last, 300 years ago, God awakened his servant Luther and through him gloriously brought about a reformation, a renewal of the church to its first apostolic purity, science, art, and education of the spirit suddenly stood again in full bloom with the pure teachings of the apostles and prophets. All fields of human knowledge were again cultivated with unparalleled zeal; thousands of the most splendid institutions, universities or academies, not only for theology, but also for philosophy, linguistics, history, mathematics, jurisprudence and medicine, Latin schools of learning or so-called grammar schools, higher civil schools and, above all, countless parochial elementary schools burst forth like fragrant blossoms on the tree of the renewed Church.

It is true that perhaps at no time has so much progress been made in many sciences and arts as in our own time, in this time of unbelief and apostasy. But in vain does the unbelieving world refer to this as a proof that only on the ruins of the church can science and art rise and be built. For what is the spring sun under whose warming rays these flowers of the spirit sprouted? It is that spring sun which shone forth anew 300 years ago with the reopening of the old Bible, with the rekindled light of the pure Gospel, with the deliverance of the Church from the millennial chaff of the invading doctrines of men. In vain, therefore, does the Un-

The people of our time do not believe in its real progress in art, science, and education of the mind as its achievements; they are rather the heritage of the church, against which unbelief fights ungratefully as against an institution of darkening. It is also true that Christianity at first found acceptance mainly among the less educated people; but soon it found whole crowds of professors among the most educated and learned of their time, and at last it came about that only the uneducated closed themselves off to the light of the new Christian religion, hence the non-Christians were now called Pagani, i.e. villagers.

In the history of its missions, however, the Church has always shown most gloriously that it is the mother of all true education. There has never been a people, no matter how crude, no people, no matter how spiritually sunken, that has not been awakened from its spiritual sleep by the acceptance of Christianity and filled with love for all that is naturally good, true, and beautiful. I only remind you of the raw Scythians who were already led to Christ by the apostles, but above all of our own heathen forefathers, the ancient Germanic peoples or Germans. What were the latter before the adoption of Christianity? A wild warlike people; like the Indians of America, the ancient Germans roamed about in their dark oak woods; the sun, moon, fire, and earth were the principal deities, which they "worshipped" in rock-caves, as their temples; letter-writing was unknown to them, and even agriculture was a foreign and detested occupation. No people on earth seemed more unimaginative than the German. And what became of this people after the acceptance of Christianity, especially after the pure, unadulterated Christianity had become at home among them through the Reformation? - The most educated nation on earth, the seat of all sciences and arts, the master teacher, a true beacon of all nations.

So then, my friends, it is irrefutable: that the Christian Church, far from being an enemy of science, art, and education, has ever and ever been the most faithful friend and most careful nurturer and preserver of them, this is proved first of all by its history; but this is also proved secondly by its character, its nature and constitution. And on this I may be permitted to add a few words.

Certainly no one will contradict me when I say that a religion which itself contains a science which not only reaches but far surpasses in depth and scope all human sciences, a religion which is based on a great historical document written thousands of years ago, a religion which rejects all blind faith and demands of all its adherents their own investigation and research, a religion which is based on the knowledge of the world, a religion which is based on the knowledge of the world, a religion which is based on the knowledge of the world, a religion which is based on a great historical document written thousands of years ago, a religion which rejects all blind faith and demands of all its adherents their own investigation and research.

A religion which teaches that all gifts and goods, even those of the kingdom of nature, are glorious gifts and goods of God; a religion which declares that even worldly states and kingdoms are God's good orders for the welfare of the world; a religion which finally establishes as its royal law the commandment to love one's neighbor and even one's enemy: such a religion cannot be otherwise; it must be a friend, nurturer, and promoter of all good, useful sciences and arts, and of all true training of the human mind.

These qualities, however, constitute the peculiar character, nature, and true nature of our holy Christian religion and of the church professing it.

The Christian religion, to speak humanly, contains a science of its own, which not only attains to the depth and extent of all human sciences, but also surpasses them immeasurably. Its teachings span time and eternity, the beginning and end of the world, God, his nature, his attributes, his counsels and his works, man, his origin, his duty and eternal destiny, heaven and earth, in short, the whole universe and its farthest goal. Therefore, as soon as a Christian child has absorbed the first foundations of the Christian religion into his mind, his mind is richer in thoughts that embrace the highest questions of man and solve the riddle of the world than all the philosophers of antiquity. A living Christian and an uneducated, crude man are a contradiction in terms; true Christianity and spiritual education are inseparable concepts. Truly, such a religion cannot be otherwise; it must be a friend of all good sciences.

In the second place, the Christian religion is based on a great historical document written thousands of years ago, namely, on the writings of the Old and New Testaments. There is hardly any human science, whether it be linguistics, history, geography, mathematics, natural science, oratory, poetry, inference, and the like, which the Christian church does not need for the explanation and defense of its ancient sacred book, or which it could not make excellent use of for its own purposes; hence it demands of all its servants that they be well acquainted with these sciences. How, then, could she be an enemy of them?

Thirdly, the Christian religion demands of all its professors their own examination and research. It wants nothing to do with a blind faith in authority that relies on men. Christ himself says to all his own: "One is your Master, Christ, but you are all brethren." "Search the Scriptures!" and St. Paul, the Apostle, earnestly exhorts Christians: "Examine...

all things, and keep that which is good," and John, "Test the spirits, whether they be of God." If, therefore, there is a church in which the laity are commanded not to search and examine for themselves, but to rely on their priests, this is not a true but a false church, an after-church; the true Christian church does not want to have unlearned, but mature, not blindly following, but self-judging members: what, therefore, can it be but a friend of clear knowledge?

Fourthly, the Christian religion holds in high esteem all gifts and goods, even of the kingdom of nature, as glorious gifts and goods of God. Far, therefore, from rejecting any useful science or any useful art, it rather sees the goodness of God to man shining in each, and therefore holds that each may be put to the service and glory of God. Far from looking at any true progress with a sour eye, she rather rejoices in each one as a precious and delicious gift of the divine government of the world.

Fifth, the Christian religion teaches that not only the church, but also all the temporal states and kingdoms of God are good foundations and orders for the welfare of mankind, the former for eternal life, the latter for temporal life. Therefore, the church considers all new knowledge and inventions, through which a legitimate advantage accrues to the state or to society in general in its civil life, in its commerce, and in its conduct, to be a blessing for which it asks God and for which it thanks him.

Sixthly, the Christian religion, as the religion of true humanity, establishes as its royal law the commandment to love one's neighbor and even one's enemy; it wants the Christian to live not for himself but only for his neighbor; it is therefore convinced that every man should not let the gifts which God has placed in his nature, and with which God has therefore endowed him already by birth, slumber idly in himself, but should awaken, exercise, and use them for the common good. The Church therefore considers it her duty to establish all kinds of schools in which the gifts God has placed in the minds of her children are developed and her children are thus equipped to serve the Church or the State through their knowledge and skills.

It is certain, then, as the history of the Christian religion and church proves, that, far from being an enemy of science, art, and spiritual education, it is rather a warm friend of them, as is also proved by their character and nature. If the church were to reject science and art, it would have to deny and abandon itself, and would thus be fighting against itself. This was well understood by the cunning Emperor Julian the Apostate, who therefore once, in the

In the fourth century after Christ he sought to overthrow the Christian church by forbidding it to establish its own schools of learning and institutions of higher learning.

Happy are you, therefore, dear members of the German Lutheran congregation of this city! It has also been your concern from the beginning to have in your midst not only public houses of worship for yourselves, but also schools for your children. In this way you have proved that you too are a living branch of the living tree of the true Christian Church, whose most precious jewels have always been its schools. Nor have you been content to establish only good elementary schools for your little ones; you have no less recognized it as your sacred duty to call into being also institutions of higher learning for your growing youths and maidens. Even the sad experiences and great difficulties and obstacles of the past year have not made you weary and discouraged you from continuing the beautiful and blessed work you have begun. Now that God has provided you with teachers who are as well equipped for this work as they are enthusiastic about their difficult profession, you are ready to make still more sacrifices in order to achieve the beautiful goal. May more and more friends of the good cause join you in the work and may others in other places follow your example. May the small inconspicuous plant grow happily into a large fruitful and shady tree for the glory of God, for your joy, for the salvation of our youth and for the blessing of the world, and at the same time stand as an ornament of our church and as a monument and testimony that especially our German Lutheran Church, this true daughter of ours, is the best of all. Lutheran Church, this true daughter of the Reformation, proves to be a faithful friend and nurturer of noble science, art and spiritual education in all areas and at all times, and therefore also in this distant Occident and in these last gloomy times.

But you, dear teachers of our higher citizen school, allow me finally only one remark: We did not want to send our youth to schools led by false or unbelievers, but have ourselves established a higher educational institution in spite of our poverty, so that our youth does not acquire a false spirit, neither that of unbelief, nor that of fanaticism, through science and art. Their task, therefore, is not only to enrich our dear youth with all kinds of useful knowledge, but no less to plant the spirit of the pure gospel and of true Christianity in our youth and to nurture it, and to protect it from the false spirit of unbelief and error. Yes, this is what we desire and expect above all from you and to which we hereby solemnly commit you before God, the omnipresent witness. Therefore, making God's Word and the pure confession of the Church your supreme school regulations, bear our love,

Carry the youth entrusted to you on a praying heart and of the church here, it is superfluous because of the above go out and in among them praying. We also want to carry words. These words of the good man of God are certainly you and the whole institution on our praying hearts. May spoken from the heart of all Christians. We experience glory of our God, could be moved to make a gift, even if the Lord our God be kind to us and promote the work of the unspeakable benefit of music as often as we sing to it is a small one. Perhaps in this way the Lord would give our hands with us, yes, may he promote the work of our the Lord, especially in public worship services. How us a usable instrument after all, perhaps even so much hands, through Jesus Christ, our Lord and Saviour. hearts are lifted up when the singing is really "sweet," and more that we would receive a second small, yet beautiful Amen!

(Submitted.)

**An urgent need of our school teachers' seminar.**

Luther writes: "That singing spiritual songs is good and pleasing to God, I believe, is not hidden from any Christian, since not only the example of the prophets and kings in the Old Testament (who praised God with singing and sounding, with poetry and all kinds of string playing), but also such a custom, especially with psalms, has been known to common Christians from the beginning. St. Paul also instituted such a practice in 1 Corinthians 14, and told the Christians to sing spiritual songs and psalms to the Lord from the heart, so that God's word and Christian doctrine might be practiced in every way.

"Accordingly, for a good beginning and to give cause to those who are better able, I have also gathered together some spiritual songs, to promote the holy gospel, which has now gone forth again by the grace of God, and to bring it into pregnancy, that we also may boast, as Moses does in his song, Ex. 15, that Christ is our praise and song, and that we should know nothing to sing nor to speak but Jesus Christ our Saviour, as Paul says) Cor. 2.

"And they are also brought in four voices, not for any other reason than that I would like the youth, who otherwise should and must be educated in music and other proper arts, to have something so that they would get rid of the boorish songs and carnal chants, and learn something wholesome instead, and thus enter into the good with pleasure, as befits the young. Also that I am not of the opinion that through the "Gospel" all arts should be beaten to the ground and perish, as some super-spirituals claim, but) I would like to see all arts, especially the Musica, in the service of the one who gives and creates them. For this reason, I ask that a sincere, frugal Christian will allow this to please him, and where God gives him more or the like, will help to promote it. Otherwise, unfortunately, all the world is too lax and too forgetful to draw and teach the poor youth, that one must not first of all also give cause for it. God give us his grace. Amen."

Thus writes, as said, Dr. Luther, namely in the preface to his Gesangbüchlein of the year 1524 (see Erlanger Ausgabe, Vol. 56, 296 - 297). As much as I would like to say a few words in favor of music in the service of

Many a Christian who experiences it and takes such great joy in it, when song and sound are cultivated for the glory of our God, could be moved to make a gift, even if it is a small one. Perhaps in this way the Lord would give us a usable instrument after all, perhaps even so much more that we would receive a second small, yet beautiful seminary organ, which we also need. Such gifts would be accepted either by the undersigned or by Professors Lindemann and Selle. May God the Lord also promote the work of our hands for the glory of His name.

Addison, Du Page Co, Ill, Sept 1868, K. Brewer.

Postscript. It is true that in these hard times, in which the generosity of dear Christians is already so much in demand, one only dares to appear with stupidity, yes, with a heavy heart, with a new request. But, dear brethren in the Lord, necessity makes bold, and should even induce one to approach even God with "impudent lewdness." Luk. 11, 8. 18, 5. Now this is also really a crying need. Our school teachers' seminary should produce more and more good school teachers who are also good precentors and organists. But how can such teachers be trained if there is a lack of instruments whose playing must be learned? Just as he who wants to become a blacksmith cannot possibly learn his art without hammer and anvil, so he who wants to become an organist cannot without organ or piano. But there are a great many such young men in our seminary, and they are there especially to be trained as organists, so that there is an urgent need not only for one but for many musical instruments. Well then, we want the end, let us then also want the means to the end! Therefore, the undersigned also hereby intercedes heartily for the above-mentioned cause.

C. F. W. Walther.

**Progymnasium and Realschule zu Milwaukee, Wis.**

When the General Synod of Missouri, Ohio, etc., assembled in St. Louis in 1866, and discussed the enlargement of its high school at Fort Wayne, Ind., it expressed the hope that "in a very short time, at least in one or a few places within the Synod, high schools would be established, as a result of which the rush to the lower classes would no longer be so great. (Thirteenth Synodal Report of the Allg. Syn. p. 82.) Now, as Wisconsin is such an excellently healthy, nerve-strengthening, and, therefore, for

Since the climate in Milwaukee is so conducive to intellectual endeavor, and since the number of our synodal congregations there has grown from year to year, which could and would support an institution in their vicinity all the more vigorously, the undersigned informed the Synod of the Northern District, which met in Adrian in 1867, that a private society in Milwaukee intended to establish an auxiliary high school, and had the pleasure of being advised and encouraged by it to carry out the project. The attempts made during the winter to obtain a capable director failed; in the spring, however, the Society had the prospect of winning over the former adjunct of the Trinity Church here, Mr. August Crull, for the institution. Yes, the Lord has done even more. The Northern District Synod, at its meeting held in June, took the planned institution into its own hands, confirmed the election of the director by the society, and commissioned a committee consisting of the three local pastors, their teachers, and several members of the congregation to draft a statute with the instruction to submit it to the Reverend District President and, in the next year, to the District Synod for review and approval, and to announce the establishment of this institution in the "Lutheran" as soon as possible. (p. 14. Annual Report of the N. D. x. 31. and 32.)

This draft of the statutes has now been approved by the Reverend District President, and Mr. August Crull has also accepted the call as Director, and so now, dear God, the institution can and shall enter into life this year, namely on November 10. According to this draft, this institution is to be "a preparatory school for the Gymnasium of the General Synod of Missouri, Ohio, and others. in which the pupils who devote themselves to theological and classical studies are to be qualified to enter the Quarta, but at the same time it is also to offer those pupils who do not wish to devote themselves to theological or classical studies the best possible foundation for a general education through instruction in the German and English languages, history and geography, mathematics, natural history and natural science, drawing, singing, etc.". Should it please the Lord, however, that the institution should subsequently expand into a complete grammar school, then it should, from the fourth year onwards, branch out, where possible, into a grammar school and secondary school department, in order to provide those pupils who do not devote themselves to theological or classical studies with an even further technological education.

The beginning is, of course, a small and modest one, as is usually the case in the kingdom of God. Since there are not yet any special buildings for the reception of the pupils, the local Trinity congregation has converted one of the classrooms into a

The three local pastors together with the head teacher of the aforementioned congregation, Mr. W. Hoffmann, will support the director in teaching for the time being, but the pupils will be accommodated with congregation members for a correspondingly low boarding fee.

Those parents now who wish to entrust capable boys to the institution to be established are requested to contact the undersigned for the time being at the address Rev. F. Lochner, 1288tr., Milwaukee, WVis.

who will immediately provide the desired information about everything else. No specific age is set as a minimum for admission, but it is required that the entering boy possess a certain amount of elementary knowledge, namely that he reads German fluently, has some practice in arithmetic of the four species, is able to copy dictations, and above all that he, a child of good character, submits to a Christian school discipline. Since, by the way, the three parochial schools have three classes and, by God's grace, are becoming more and more popular, children who are not able to obtain the necessary elementary education in their place will find in them a good and inexpensive opportunity to prepare for entry into the Progymnasium. Pupils who wish to devote themselves to the service of the church receive the instruction free of charge, but for all other pupils the fee for the instruction during one year is set at 40 dollars, which is to be handed over to the Kafsirer of the institution, Mr. Oarl Lisskeiät, 280 La8b 8tr, Mlrvaokoe.

Finally, the members and congregations of the northern district of the Synod in particular are cordially and urgently asked to carry the young institution, which has now become their own, intercessionally on their hearts and to offer it sacrificially what it needs in addition to a faithful and careful leadership in order to be able to live and grow. Whoever therefore has a heart for the cause, let it soon experience his caring love, since it enters into life in great external poverty. All gifts of love are to be sent to the aforementioned Mr. C. Eißfeldt, who will acknowledge them punctually in the "Lutheran". To Him, however, the faithful and rich God, for whose glory, even if in weakness, this enterprise is being carried out, and to whom we do not want to run ahead self-willedly, but only want to follow in His fear, let the matter be commanded anew. He who once did not let us be put to shame when the first beginnings were made here in 1855 for the now so stately school teachers' seminary in Addison, will also again be kind to His servants and promote the work of their hands for His name's sake. Amen.

Milwaukee, Wis. 23 Sept. 1868.

Friedrich Lochner, provisional president of the institution.

## To the ecclesiastical chronicle.

**On July 1 and 2 of this year, a large Lutheran conference was held in Hanover**, which counted over 2000 members and among them the most famous Lutheran theologians. The Lutherans of Germany, since they are threatened by great danger from the Prussian Union, wanted to meet to cultivate their community and to come to an understanding about their common interests, in order to meet the common enemy with greater strength. After a lecture by Dr. Kliefoth, the senior church councillor from Mecklenburg, the following resolution against the Union was adopted: Since the church government must agree with the church which it is to govern in the right doctrine and administration of the sacraments, the King of Prussia cannot place the Lutherans of the conquered countries under the church government of the unintelligent Prussian Oberkirchenrath. Then Professor von Zezschwitz spoke about justification, and Dr. Münkler about the special calling of Christians and its limits. The joy and enthusiasm of the Conference over the unanimity of those assembled was great, and the fact that so many Lutherans from their narrow territorial corners came together for joint consultation and joint decision-making certainly had a strengthening and encouraging effect, especially on the hard-pressed Lutherans of the New Prussian lands. However, the longer, the more individual voices are raised that cannot join in the general enthusiasm, and it will be helpful to the readers of the "Lutheran" to hear a few voices from each side in order to form their own opinion. A Saxon preacher writes in a private letter: "I do not want to neglect to mention, besides the sad reports, a joyful phenomenon. You know how, through the incorporation of so many Lutheran lands into Prussia, the danger of union rape has become very great for the Lutheran Church in Germany. This has mightily awakened the Lutheran consciousness. Meetings were prepared in silence, and after it had cost untold pains and labors, it was at last possible to call for a large, general Lutheran conference at Hanover. All eyes were fixed on it, some with great hope, others with a certain expectation of its futility. In Berlin, until the last day, one had tried to ignore it nobly with the explanation: when the Lutherans of so many regional churches come together, they will get so into each other's hair that they will certainly be more divided than ever in the first hours. So we Lutherans are in an evil reputation. But things turned out differently. Already your happy unions in the North American Church could have convinced the opponents,



that now a striving for unity is going through the Lutheran Church, as a sign that it is still alive and powerful. So the day came in Hanover and it came as a pilgrimage day of the faithful sons of our church. At Leipzig the Bavarians joined the Saxons. At Halle, the Thuringians joined them. At Magdeburg came the Lutherans from the Union and the deputies from the Baltic provinces, and at every station the number of clergymen increased, so that the conductors shook their heads at the confluence of so many blackcoats. And so they came from all sides to Hanover. About 2000 filled the church at the opening service. So many clergymen of one confession, and moreover of the despised Lutheran Church, which had been declared dead, had probably not been together for centuries. And when it came to the Conference itself, and the five sentences known to you were adopted by the immense assembly with the exception of a single vote, which can be regarded as a mighty dam against the Union current, astonishment, praise and laud went through all hearts; indeed, when the representatives of the regional churches, the Breslauers, the Lutherans in the Union, then declared their express, joyful approval with eloquent words, the mood was such that one would have liked to fall around the other's neck. Yes, that was a great day, a day of unity and peace, a Union Day in the right sense, made by God. This cannot remain without consequences! This first step must lead further on the way to the unification of all Lutheran elements, be it in the national church, be it in the free church, be it in the Union. The meeting in Hanover has also brought an extraordinary disappointment to Berlin, and perhaps they will think of better things there! But I believe that they will go their cunning Union ways, occupy the most powerful positions in the annexed countries through Union men, and thus gradually seek to introduce the Union quite quietly, in which the confusion of the great North German army will provide no small help. So the prospects are very favorable for the Unionists and Union fanatics. But the Lord is still alive and will help His dear Lutheran Church to freedom and to a new life through general separation. He will only let all who want to be faithful also be found faithful, when it is necessary to prove faithfulness with sacrifices." In the "Sächsisches Kirchen - und Schulblatt" (Saxon Church and School Gazette) it says: "Those were beautiful, consecrating days, which we Lutherans from all tribes and regions of Germany experienced on July 1 and 2 of this year in the faithful, honest city of Hanover. - What everyone thought was necessary, but no one thought possible, was that we would finally come together for a common consultation about what needs to be done in the present distress of our Lutheran Church,

This has been achieved, and through pleading and understanding the reproach of our opponents that Lutherans can only come together in order to disagree has been put to shame. Already on the first day, the feeling of intimate togetherness enveloped all participants. Men of the most diverse points of view were seen communicating with each other as cordially as if nothing had ever separated them. Those who had hurled the fiercest polemics against each other sought each other out and sat *quasi re bene gesta* peacefully together." Prof. Plitt writes in a letter to Pastor Brobst: "You will have heard of the outcome of the great Lutheran Conference in Hanover. It turned out much better than one could have expected, and those who were there have taken away a good impression of it. It has been shown that the Confession is still a power in many hearts, and it is beginning to be understood that the Confession, with all its loyalty, does not want to be regarded and treated as a subjugating letter of the law, and that, among sincere sons of the Lutheran Church, differences in the understanding of individual theological questions are not only possible, but entirely justified. Von Hofmann and Kliefoth, both of whom were present, have renewed the old friendship; the dissension which grieved so many is out of the world, without either man having changed or abandoned his former theological convictions. God grant that we Lutherans may learn more and more to get along with one another and to bear one another; only then will we be strong enough to defend ourselves against false union and to fight against unbelief. Perhaps the intended new Lutheran church paper will succeed in this sense." - A preacher from northern Germany speaks out against this as follows: "In Hermannsburg, where I was at the mission festival, a conference was also held by the preachers assembled there to discuss under what conditions people from the unchurched countries should be admitted to Holy Communion in the Lutheran Church. Most of them declared themselves satisfied if they were admitted to Holy Communion in the Lutheran Church. Most of them declared themselves satisfied if these Unirte confessed the Lutheran faith. I think they must also vow not to take Holy Communion again in the Union. I think they must also vow not to take Holy Communion again in the Union, that is, to leave the Union, or their consciences will be miserably confused. But so few pastors stand, therefore, I fear, the Union will swallow up all of them also. And the great Lutheran Conference at Hanover, where very learned treatises were held, and where quite good but hardly ever effective resolutions were passed, will certainly not prevent this, and the same will not strike any particular fear into the devil in general; least of all when men like Kliefoth and Hofmann and Kahnis and Münkell kiss each other and make private peace, without public confession and retraction of their disgraceful heresies. The Church

will, as it pushes the university professors more and more to one side, also leave these other so-called leaders aside and in simplicity have to go its own way. . . . Luthardt, of course, preached to the delight of many, but these general teachings of professors did not excite me as much. Zezschwitz delivered an infinitely learned, fine, new attempt to recast the Lutheran doctrine of justification. How could our professors attempt anything but ever new attempts?" (About Zezschwitz the Breslauer Kirchenblatt says: "he gave much of his own besides the Lutheran doctrine and went very deep.") - Another preacher also finally addresses himself thus: "Of the great Hanoverian Conference on July 1 and 2 of this year you have probably already heard. In spite of the 2500 members of the meeting, I can hope little success from it. Even the opponents know too well, unfortunately, how divided and disunited the great army is, which seems to be making itself up in order to fight for the Lutheran confession, therefore, if there will be any action, it will be lacking. Everything remains dark before my eyes as long as one does not declare oneself in favor of pure doctrine in Germany and seeks in it first of all the firm foundation and strengthening that alone can give us the insight and strength for ecclesiastical action that our times require. Yes, one would like to keep the Union away in order to save the Lutheran name, one would like to keep the outer Lutheran state church skeletons upright, but as they have existed up to now, with all the inner evil and abomination in doctrine and life, and that will not please God, He will not give His blessing to it, but slowly but surely His judgments will progress as they have begun. - From July 4-6, we held our Rhenish Pastoral Conference, admittedly consisting of only five members this time, but all intimately united in one spirit and faith, a true counterpart of that Hanoverian meeting! On the first day we discussed the subject of the open questions on the basis of theses which I extracted from the relevant essay in "Lehre und Wehre". We were all, by God's grace, in complete agreement in approving the principles there laid down, as well as in rejecting Iowa's positions. On the second day we discussed our German Lutheran churches. The conditions of these churches are becoming increasingly difficult for the consciences of honest Lutherans; the public toleration of notorious heresy, the denial of all protection against it on the part of the church regiments, the public admission of reformed and un-reformed Lutherans to Lutheran altars in many places, and the like, are outrageous; there is no hope at all of an improvement in these conditions; what are honest hearts to do? More and more often we receive inquiries from faithful Christians in national churches as to what they should do to protect their consciences against the abuses mentioned. And we ourselves are almost



The church is helpless in the face of these desperate conditions. There is still no joy in preaching open separation from Lutheran national churches; on the other hand, tolerating notorious public false teachers, communicating at their altars without distinction with reformed Christians, and many other things are obviously contrary to the law. So how? Dimifsortiales do not advertise in national churches anyway, so there seems to be nothing left but either to submit patiently to the abominations mentioned until it pleases God or, one would like to say, the devil, to change them, or one would have to separate oneself publicly. It seems to me that the situation is quite different now than it was in the past; 20 to 30 years ago, people in Germany hoped for a new blossoming of true Lutheranism in Germany and thus for a reformation of the Lutheran regional churches. In this hope, one could and was allowed to bear with patience many states of emergency; but now this very hope has been completely destroyed, no one believes any longer that our German regional churches will ever return to the right ecclesiastical normal state (at first only in regard to doctrine, not to speak of church discipline). What allows the individual to accept false doctrine?

And where is the border where it is necessary to break with the conditions of the national church? - These questions moved us very deeply. We did not come to a conclusion. We only agreed that under all circumstances

is not to be advised to do anything against conscience and God's word; in each particular case it must be seen where God, the Lord, shows a way out."

We now think that the word of the psalmist... will remain true: "Where the Lord does not build the house, those who build it labor in vain. Where the Lord does not keep the city, the watchman watches in vain." So in all building of the kingdom of God and all watching against the enemy, the first question is always: is it done in the name, by the command, according to the good pleasure of God? Otherwise, what is the use of all greatness, number, learning, enthusiasm, if God does not build and guard! God has no pleasure in church fellowship with false teachers, for he says: a heretical man thou shalt avoid, if he is admonished once and again, and even if the heretic had the most brilliant gifts, excellent sagacity, eminent learning, and even the name of a Lutheran, for sagacity, learning 2c. do not make blessed, but the pure teaching of divine word. Now Prof. Hofmann and Kahnis are false teachers; the one is a Pautheist, knows only a Son of God begotten in time, and also denies that

Christ died "for us," and the other likewise rejects the eternal deity of Christ. Both have been seriously, thoroughly, repeatedly punished by Thomasius, Harnack, Delitsch, Kliefoth, Munkel, and several others. Both have not retracted their heresies,

but hold them fast, and spread the same by writing and oral teaching in their classrooms. And now, instead of "avoiding such," and incessantly and ever more decisively stepping out in the fight against them, lest the poor congregations be cheated of their Savior, their blessedness, by their preachers, seduced by those professors (that would mean faithfully building, faithfully protecting the church of God), instead all the participants in the conference "embraced each other in a feeling of intimate togetherness," as reported, as reported, "embraced each other in a feeling of intimate togetherness, who had hurled the most vehement disputes against each other, sought each other out and *quasi re bene gesta* (as if they had arranged everything excellently) sat together peaceably", "von Hofmann and Kliefoth renewed the old friendship. The dissidium (enmity, separation), which grieved so many (Why?), is out of the world, without either of the two men having changed or abandoned their previous theological convictions"! When Kliefoth, Munkel, Delitsch, Harnack, etc., let out their pamphlets against Hofmann and Kahnis, these theologians did not only engage in useless quarrels of words, in childishness? Rather, we have to assume from such men that they were serious, that they saw the way of salvation endangered, that they wanted to defend the truth and that they wanted to help in their part that the students and preachers seduced by Kahnis and Hofmann should recognize the dangerous heresy and get rid of it for God's sake. But what are the seduced to say to this, when it has begun to become light with them, when they hear, for example, that Kliefoth and Hofmann, without giving up their doctrines, have made peace, have "embraced each other in a feeling of intimate togetherness"? Must they not think that the whole struggle was useless mirror fencing? Must they not consider pantheism, the doctrine of the deity of Christ, the doctrine of reconciliation as open questions, which, because according to the doctrine of Jowai the church has not yet decided on them in its symbols, are therefore to be tolerated as having equal rights, so that the Lutheran church will not be torn asunder? And this then means to build the Lutheran church and to protect it against the enemies? With the open question theology one wants to beat the Union theology out of the field? Plitt writes: "God grant that we Lutherans may learn more and more to get along and to bear up (even pantheism and Arianism?!); only then will we be quite strong to defend against false union and to fight against unbelief." First of all, it is not quite clear why a union with Reformed Christians should be so much more wrong and worse than a union with Pantheists and Arians; and then it seems to us as if the Apostles and Luther were not of the opinion that the right strength in the struggle lies in such a reconciliation.

and carrying. At the time of the apostles, the whole world stood against the very small, despised group of Christians; Jews and pagans had united to exterminate this "sect. Oh, what a need there was for unity in the "little group," how bad if the holy apostles had not held together! But since Peter erred even in the application of doctrine and did not walk rightly according to the truth of the Gospel, Paul did not embrace him, for instance, and say with Prof. Plitt: "Difference in the view of individual theological questions is not only possible, but perfectly justifiable; with all fidelity to the confession, I do not yet regard the same as an oppressive letter of the law; God grant that we may learn more and more to get along and bear ourselves"; no, the holy apostle Paul did not acquiesce in such modern theological professorial phrases, but (Gal. 2.) he "withstood him in sight," and chastised him "before all publicly." When Luther had the enormous power of the papacy against him, he only wanted to build the house with God and guard the city, therefore he did not unite with the reformed false teachers, in order "only then to be really strong in the fight. Did the apostles, did Luther accomplish anything in the struggle? And is it advisable now to give up this tried and tested way of fighting?

Z.

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### Concordia - Collegium - Building matter.

The brethren will not take it amiss that we must again call to mind the matter of the building of the Concordia Collegium. It is our unavoidable duty to make known what the present state of affairs is, trusting that all those who are at all willing to promote this school will see themselves induced to act quickly and decisively. To put it briefly, the situation is as follows: either funds must be made available to the building committee very quickly, or all work must be stopped, even at the risk of very serious loss. The intention, as is well known, was to get the building ready as soon as possible so that it could be used for dormitories this year. All arrangements for this purpose have been made, the contracts concluded, and the work of all the contractors commenced. The funds, however, have come in so scantily that without imprudence a thoroughly energetic execution has become impossible for us. In this way, at least six weeks of time have already been lost. Instead of the building being finished up to the roof, only the foundation with the first layer of beams is finished, which is, of course, an important and very valuable part of the building. In addition, almost all the bricks are ready on the site and most of the wood has been purchased. Should the execution now be suspended

it could not be done without loss, which would be calculated in thousands. At the very least, so much would have to be achieved that the building would be under roof and thus out of danger. Admittedly, the school would then have no profit at all this year. We have already been forced to borrow 1500 dollars at moderate interest, but cannot justify borrowing very large sums and thereby increasing the costs. If, however, brethren should feel induced, out of love for the cause of the Synod, to make interest-free loans for this building, a very great service would be done, and the sooner the greater.

We also know, of course, that unfortunately some people's interest in the matter has grown cold or has been dampened by concerns about the health of the climate here. We also know, however, that this is **caused by** very strong exaggerations, which could easily be proven as soon as the alleged reasons for refutation were communicated to us. Therefore, we kindly and earnestly ask all the brethren to maintain a sober, unbiased judgment, and instead of increasing unfounded fears, to dampen them by calm and proper contemplation and to reawaken the desire for the matter. We have no other interest than to promote the cause of the church through this school, and believe that we can form a well-founded judgment here and now. Accordingly, what is now in progress is of the utmost importance, namely, to create an appropriate and sufficient space.

We hereby commend the matter to God the Lord, that he may direct all things for the best, and, if it be according to his will, so rule the hearts, that now on every side fresh and cheerful access may be had.

Since there has been a request from some quarters to make the commercial accounts of our last circular more comprehensible to the general public, we have reproduced the same accounts here with brief explanations.

Subscriptions for college construction circa .....	"15156.78
Funds paid in on subscriptions .....	11096.48
"" without " .....	2073.68
	Summa: 13170.16
Total expenditure .....	"12887.30
	In Kassel 282.86
Subscriptions not paid in .....	"4060.30

**College Building Committee.**

N.B. As Mr. R. Schwegmann has handed over his other business of keeping accounts for the College Building Fund to Mr. Chr. Piepenbrink, it is requested that from now on all subscriptions, monies and vergl, for the College Building be sent to the address: No. Ollr. kioponbrink, Port l-VsFno, Inä., to be sent in. The above Committee.

**Church News.**

On the ninth Sunday after Trinity, Mr. E. Aulich, of the Practical Seminary at St. Louis, after having passed his examination and having received a proper

In the midst of this congregation, by order of the Reverend Presidium of the Northern District, the undersigned ordained and installed Pastor Kolb, who had to resign from his office for the time being due to illness. Unfortunately, the brother minister who had been invited and expected to assist did not arrive. May the dear brother minister now build and tend with joy the vineyard entrusted to him, and may the Lord of the vineyard bless his work for the glory of 'fine holy name' and for the blessing of many.

.. A. D. Stecher.

Address: Rov. P.  
Üorrsräs (Irovo, Flldo^Zun Oo., Issis.

Yesterday, as the 16th Sunday after Trinity, the 27th of Sept. d. We had the joy of ordaining two young newly called preachers, who had completed their theological studies at our theoretical seminary and had passed the Candidateneramen, namely Candidate Martin Wyneken and Candidate Heinrich Sauer. The ordination took place in the Church of the Holy Cross during the morning service, assisted by Professors and Pastors C. F. W. Walther and A. Crämer. Mr. Wyneken has been called as the first Lutheran pastor in Arkansas by the newly formed congregation at Fort Smith, Ark. Apparently the Lord has testified that he is calling by repeated urgent requests from various parts of Arkansas to send a preacher of the gospel there. In Fort Smith alone there are said to be about 1200 Germans, who have hitherto been without preaching and sacrament. Pastor Wyneken will preach in German and English and will also have to do missionary work in other places. - Pastor Sauer has received a call from the sixth Lutheran congregation in St. Louis, which is in the process of building a church and school on Wilkerson Avenue, near the Pacific Railroad. Soon, beloved God, the news of the dedication of this church will be communicated. May the Lord Jesus Christ, who desires that his kingdom of grace be spread and multiplied everywhere, give the newly called dear pastors a rich measure of his Spirit for the blessed direction of their ministry and let flourishing congregations arise through their service. St. Louis, Sept. 28, 1868.

I. F. Bünger.

**Correction.**

In the number of the "Lutheraner" of September 1 of this year, there is an announcement by the Rev. Besel, according to which two whole volumes are missing from the Reformation History published by Schlitt. Since then, the work, which has come here in many copies, has been carefully examined and the editors have been informed that there is no such deficiency in the copies here, but that they are complete. We hasten to bring this to the attention of the first readers immediately, so that none of the purchasers may be put into unnecessary anxiety by this announcement and so that the dissemination of this delicious work is not impaired. C.

**Reminder.**

Those I. Brothers who still have manuscripts on loan from the undersigned are requested to return them as soon as possible.

C. F. W. Walther.

**The Luther Monument in Worms,** a beautiful large picture in lithography, published by the lithographer Storch in Worms, has just been imported by Messrs W. Eckhardt L Co. in Chicago and Mr M. C. Barthel has been commissioned to sell it. Price: tzl.00 the copy.

**(Receipt and thanks.**

For poor students received from Mr. F. Gehrke at Ehester, Ill, - 1.00; by Rev. Böse in St. Louis, at the wedding of Mr. F. Hauaisen ges., -4.25;  
For Past. Brunn's proseminar by Pastot Schwensen of Mr. Ehr. Lowes at Columbia Bottom, Mo.,-1st MC. F. W. Walther.

For the seminarian L. Wißbeck, the following has been received from my congregation: Don G. Kronbach, H. Blum, Probst, Kleemann, Bröhm, Lindörfer, Frau Ohr sen., Kreßbach each L1.M: Fiedler-5.00; I. Schmid-1.50; A. Kronbach, Baumgart, G. Ohr, Standhardinger, I. Röder, Wittwe Beyer, L. Schmidt, Katz, Andr. Wagner, Kipf, G. Graus, Grob 50 cts. each; Seubert, Kaußier, Bicking, Gutmann, Ludwig, Schuster, Haag, Hiftlrin, M. Gürtler, Grüning, Stenz, Distler, A. Röder, Gierschke, Blankertz, Spuhler,' Hock, H. Krön, L. Rummel, Gesell, L. Eichbauer, Märten, Rode, Andr. Wagner, Bröhm, Hoffmann, Fr. Spätb each A Cts. ; Ad. Wagner 16 CtS. ; Bro. Kronbach, M. Scdmidt, M. Kronbach, Burk each 36 Cts. ; L. Schänder, Schuh, Däubler, I. Gürtler. Koehler. I. Frank, Wittwe Simon, Bögelein, G. Schäfer, G. Löfflrr each 20 CtS. ; K. Gottfried, Larisch. G. Rummel, Rudolf, Emmcrt, Frei, K. Rummel, Güttler, Groll 10 Cts. each; Rabold 15 CtS.; I. Reh 20 L.

For the pupils Wilhelm u. Johannes Hattstädt from the parish of Monroe: Collecte at the Women's Festival -12.60; Mrs. Bögelein, Mrs. I. Frank, G. Löfflrr, Mrs. I. Schmid, G. Ohr, L. Eichbauer, Kemnitz, Kipf, Lutz, Finzel, L. Maltbe", G. Graus each -1.M; from a Collecte -3.72; I. Löfflrr, I. Schmid, Lindörfr, Wittwe Beyer, G. Mohr, Andrral Wagner, K. Mobr each -2.00; Kindtau f-C oll. at Fr. Beck -3.65; Gottfr. Matthes-4.M; A.'Stöckert-3.06; M. Gottfried 50 CtS.; Mrs. Seubert Sr. 25 EtS.; from" Women's Club of the Parish at Sandy Creeik -5.00. W. Hattstädt.

**Changed addresses r**

0. Uesslerli, teacher, ears ok Rev. E.

Rolf,

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**To the message.**

The General Family Calendar for 1869, already announced and recommended in the last number:

"Are ^Äechie ^8ert"

can be obtained from

Mr. **M. C. Barthel** in St. Louis, Mo.,

" **Hewes "L Brauns** in Chicago, Ill.,

"**Siemon L Co. of** Fort Wayne, Ind.,

" **G. Brumder** at Milwaukee, Wisc. as with the publishers.

tL -Şoän.

Price: single with postage 17 cents.

**Enclosed is an insert.**



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 25, St. Louis, Mo., Oct. 15, 1868, No. 4.

(Sent in by Past. St.)  
**Modern Roman polemics against the  
Lutheran Church.**

(continued and concluded )

If Dr. W. further says that the papacy has also stood firm against heresy, then one must answer: The other way round, the shoe fits the same, for the Holy Spirit calls it Rev. 17:5: "Great Babylon and the mother of all abominations on earth. The Holy Spirit calls it Rev. 17:5, "the great Babylon, the mother of fornication and of all abominations on earth. Whereas the unrighteous and syncretistic theologians have tried to gloss over the disunity of Protestantism by saying, quite poetically, that just as the sunlight is reflected by refraction in the various colors of the rainbow, so also the light of divine truth is reflected in the confessions of the most diverse sects; each has developed a part of the truth peculiarly, and not one alone, but only all taken together, have the full truth: So, on the other hand, it may be said of the Pabstry, the fruitful nest of all heresies, that it alone is a prism, in which the bright ray of the one saving truth is so refracted, that all possible shades of heresy are united in it, as in its centre, and can be proved. (Rev. 16:13, 14.) The prophecy of the unclean spirits, which, like frogs, come out of the mouth of the false

This seems to fit not badly with the anti-Lutheran pamphlet literature of Dr. W., in which he raises such a great and incessant clamor, resounding in all keys, to gather the entire world circle into the controversy. If, in his "Concluding Words," he had previously denied Lutheranism its right to exist clearly enough, and ridiculed the invisible congregation of the saints as a mere figment of his imagination, what is there to prevent him from finally presenting the changeling of the same, namely, the Pabst Church, in the stolen adornment of the latter, to the reader for free booing, as if he wanted to say: "Behold, what a woman!" If from the time of Phocas, down to Napoleon III. and William I., emperors and kings have booed with him, Rev. 17:2, 18:3, why should there not be an influx of all sorts of people to-day? The Babylonian whore, with her wrinkles and burn marks, still knows how to adorn herself quite seductively, in spite of a Jezebel (2 Kings 9:30), and people who do not know how to distinguish appearance from essence are easily seduced. The storm of reformation has not only the providential purpose of "cleansing the ecclesiastical atmosphere of noxious fumes," but also of cleansing the wheat of the chaff, the heap of which is visibly growing in the papacy and among the atheists, and towers over the little heap of wheat on both sides like mountains. Yes, the pabstry, we can call it

The seven lean ears of Papism, which cannot be denied, still celebrate triumphs today, but they are of a negative kind, because, as in Pbarao's dream, the seven lean ears of Papism have already almost completely eaten up the seven fat ears of Catholicism, and have become leaner than before. No wonder that the poor papists in their spiritual famine fare no better than the Egyptians in their earthly famine, and that nothing remains for them but to sell themselves body and soul to their Roman Pharaoh. The Pabstacy has not set itself a lower goal. To achieve this goal, the pantheon of all papal heresies is finally to be crowned next winter by the solemn proclamation of the dogma of the infallibility of the pope. We do not say too much when we assert that the papacy has always, up to the present time, regarded the laity in its sphere as its serfs, and in this sense has occasionally disposed of them. Thus, for example, Pius IX now demands from the bishops of the United States of North America 1,000 volunteers who are to risk blood and life for his residence and crown. What does it matter, they will come together, after whole crowds of volunteers have already hurried from North America to Rome, without papal command, especially if the pope promises them a general indulgence for their service.

It is reported that several bishops would rather give the pope money than people, and no doubt for very important reasons. The prestige and interest of the pope on the one hand and the bishops on the other must support each other. . . . Rome and the papacy on the other side of the ocean are surrounded by a splendid halo of glory for the papists here; but the former volunteers, who have seen the sanctity of Rome and the papacy at close quarters, have deserted by the hundreds, swimming through the Tiber at the risk of their lives. \*) Such deserters are cured for life of their papal fanaticism and their servitude under the papacy, and lost to their former bishops in their homeland. Therefore rather gold and gold again than people. Of course, it is not a question of the pieces of beatific doctrine that the papacy must still tolerate according to God's providence, because of the children of God still living in its domain, but rather of further strengthening and spreading its power, its idolatries, and its error. To digest the stones which the papacy, as hierarchy, gives its children instead of bread, ostrich stomachs are needed. The "closing word" of Dr. W. is proof of this. He who already has such a stomach, or who is eager to procure it through Jesuit morality, is not far from the kingdom of Antichrist. Nor is he frightened by the threat that Christ, when he comes again to judgment, will burn the chaff with eternal fire; he is always ready, if earthly advantage, honor, and good days intrude, to sink to the bosom of the papistical church. With such victories of Pabstism, and on the other hand also of atheism, the small group of faithful confessors and witnesses of Jesus may still face such severe and terrible tribulations that the patience and faith of the saints will be required to prove faithfulness even unto death. (Rev. 13, 7-10. 14, 12.)

The final compliment to Past. L. and the double appendix on Bible prohibition and chalice theft we pass over completely. Dr. W.'s praise of the papacy, however, is too characteristic to be withheld from the dear reader. It goes on to say: "If these promises have ever been tested in a brilliant manner worthy of the Son of God, it has been in the Catholic Church, or not at all. Protestantism has a history of 300 years; it has not heard the promises of the Lord, nor do they apply to it. Nor has the Bible been given to him, and therefore in his hands it is the source of sectarianism and of all conceivable

The Bible is only the book of the church. The Bible is but the book of the church; it was there before there was a written gospel, or a letter of the apostles. She knows these writings; they were written under her eyes; she has collected them, faithfully preserved them, and so on. She alone testifies to the divine inspiration of the Scriptures. She alone knows how the Scriptures are to be understood with respect to the doctrine of faith and morals; It alone testifies to the divine inspiration of Holy Scripture, it alone knows how Scripture is to be understood with respect to doctrine of faith and morals; it alone has saved the Bible from falsification, and from its hands Protestantism has taken it away (bad enough that the papacy has allowed it to be taken away as a hitherto unused capital of which it had become worthless, and has now sought to replace it with tradition and the infallibility of the pope and the conciliar), in order, by means of its distortion, to fill the old and new world with innumerable sects and to abandon the whole of Christianity to unrestrained arbitrariness. Only in the mouth of the church is the Bible a tongue that speaks right; in the mouth of heresy it falls silent or speaks wrong. This has been sufficiently proved by a history of 300 years. To this church the separated will one day turn again, as soon as the providential purpose, for the sake of Western Christendom, will be fulfilled like a storm to clear the air of noxious fumes. As well as the Jews, according to prophecy, will enter into the Church at the end of time, so certainly will in his time the return of the Protestants into the Catholic Church take place."

Since, of course, Dr. W. understands by "church" and "Catholic church" nothing else than the Roman papacy, in contrast to the invisible congregation of the saints and to Protestantism, one might feel tempted, in view of the ridiculous naïveté with which he dares to write such bombast into the world, to ask: Is Dr. W. mad, or does he think the Lutheran pastors are mere simpletons, that he imagines they could be charmed by it "in order finally to abolish the unholy division" with her. W. mad, or does he take the Lutheran pastors for mere simpletons, that he imagines they may be charmed thereby, "to abolish the unhappy division at last," to return with their congregations to the Pabst Church? We are glad to be able to sing with Dr. Luther:

Praise and thanks be to God, who hath not conceded... That her gullet might catch us; As a bird of the rope comes off, Is our seal escaped.

But as long as "the name of the Lord is with us," there is no bridge that could lead us back to the papacy.

If what Dr. W. says in that eulogy on the papacy is still his sincere conviction today, after more than 25 years of fighting against Lutheranism, in which he had excellent theologians of our church as his opponents, then we heartily regret his dangerous delusion. We read about a moonstruck man who got up in the middle of the night, asleep, and put on his robes.

and laid the table, and then emptied the dog's dish with all comfort, and with a deception of the senses, as if he had the most delicious dishes before him. We think the self-deception of Dr. W. is then a greater one than that of that night-walker, so that he has every cause to take seriously to heart what is written Isa. 2S, 8-14. Judging from what Dr. W. says about the general conversion of the Jews, he is also a Chiliast, so that this color is not missing. Now, if his prophecy were ever fulfilled, then the millennial kingdom of the Antichrist would have begun. Then the good old times would come again for him, where a Johann Tezel II could drum up money by the fistful, and as the Pope canonized a Cajetan for the services rendered to him against Dr. Luther, so Tezel I would then also be canonized as compensation for all the ignominy suffered so far, and would not only be specially recommended as patron saint of all bag-snatchers and humbuggers. Whoever has not yet known it, can now, thanks to the prophecy of the latest prophet in Munich, find out where he belongs. The holy. The Holy Father in Rome will not only graciously release the prodigal sons and daughters who have preceded the Jews from their perhaps quite innocent excommunication, will also make them renounce the Lutheran doctrine as a cursed heresy, and will finally also have them rebaptized; but, especially if they have reputation and standing, he will also shower them with the cornucopia of his blessings in the most gracious manner. With his world-wide influence and reputation, he can also accomplish something in material respects, for the St. Peter's penny cranks, which the papists are always putting on again, seem to be doing well. Professor Hurter of Schaffhausen, Ida, Countess Hahn-Hahn, composer Liszt, and other celebrities will certainly pay the highest praise to Pius IX's great affability toward returning Protestants. Oertel and other apostates of the second and third rank, whom the pope uses as decoys, it seems, also make out well. But how it may look in their conscience, after they have taken the brand of the beast to their foreheads, they conceal. A reformed pastor in the East, who had also allowed himself to be charmed into it, published strange confessions about it after his later resignation from the Pabst Church. Prof. Hurter, on his way to renouncing his faith, is said to have looked more like an evildoer being led to the High Court than a new convert who is rich and blessed in God, although his apostasy earned him the position of an imperial librarian in Vienna. Therefore, be wise through the experience of others, and let no one tempt God in such a dangerous way that he, through the wealth, power, and splendor of the pontifical church, will be able to make his way to God.

\*) The following notice is now circulating in newspapers: "In Rome a young Zuave from Westphalia was sentenced by the court martial to six years in the galleys because he wrote home that Rome was not a paradise, as the papal recruiters had made him believe, but hell incarnate.

and bewitched by the sweet enticing voice of the same, wanted to fall away to it. It is not into the shallows of the Rhine that the siren voice of the Roman Lorelei seeks to entice us, but into the depths of Satan. Whoever wants to convince himself of this more thoroughly, should read: "Das Geheimniß der Wickheit im römischen Pabstthum" by Past. H. Fick, St. Louis, 1866.

Not in order to persuade Catholics to convert to the Lutheran Church, the sender has set out to shed some light on the "modern polemics of the papacy against the Lutheran Church," but in order to earnestly impress upon the hearts of his fellow Lutherans the admonition of the Lord to the congregation in Philadelphia: "Hold fast what you have, that no one may steal your crown. Rev. 3:11" For experience has taught him that even though the papal throne in Rome may seem rotten and shaky, it stands all the more firmly in the hearts and consciences of the papists, even of those who have not attended mass or confession for decades. He also wanted to warn against even giving ear to the glittering siren voice of the pope's church, even against entering its magic circle, in which all sorts of snares and traps of conscience are set up for him in which thousands have already allowed themselves to be caught in their guilelessness. He would even like to warn against a lame and half fight against the papacy, which, as experience teaches, is already an almost complete defeat. The same Countess Hahn-Hahn who once said of the papacy: "Rome is a galvanized giant corpse," later became herself a prey to papal enchantment. The struggle of the Unirten and rationalists at their church congresses and Gustav Adolph Society meetings resembles the struggle of tropical birds with their wing fanning and screaming against a giant snake which they fly straight into the open jaws. He also wanted to warn against all aversion and indifference to the fight against the papacy, as if it were unkind scolding and haggling. It is true that not everyone has the gift and calling to openly fight against the Antichrist in Rome, and that every Lutheran should be a faithful neighbor to the Catholic and a willing helper in times of need, but in the heart no Lutheran can remain neutral toward Rome in the face of the danger of eternal salvation. Therefore Dr. Luther writes: "Because it cannot be that we, or the holy church, should separate physically or physically. Since it is not possible for us, or the Holy Church, to separate ourselves bodily or from the abomination, Pabstacy, or Antichrist until the last day, we must know how to separate ourselves from him spiritually and with right understanding." Whoever wants to be a faithful Lutheran must also be able to pray from the bottom of his heart:

"Keep us, O Lord, in thy word, And resist the murder of the pabst and the Turk, Who would overthrow Jesus Christ, thy Son, from his throne." Amen.

To the ecclesiastical chronicle.

Usury. In New York there are about 30,000 people who take out their existence by lending money at usurious rates of interest. (2 Thess. 3, 11. 12.

Politics and Religion. Still the local fanatical sects cannot refrain from mixing their politics with their religion, the latter of course always giving way to the former. Thus again the "Christian Messenger" of Cleveland, Sept. 30, (organ of the evangelicals or Albrechtians), writes: "This year's session of the Indiana Conference was held at South Bend, the home of the great statesman and future vice-president of the Ver. States, Schuyler Colfax. Hopefully all Ambassador readers will help fulfill this prophecy of mine!... The annual meeting of the Conf. Missionary Society was held Saturday evening. Among others Grant and Colfax were made life members of the Missionary Society of the Evangelical Fellowship" (nehmlich of members without the will of those bought into it. "But as Seymour, who happened to have some friends in the congregation, was also given this honor, another \$50 was raised on the other side to make this former (Grant and Colfax) honorary members of the Missionary Board, which of course would be considered a republican victory." - One would think that the sect and are heartily ashamed that a Congregationalist preachers, at least, would be tired of politicking in their religious papers and meetings, after the war years had almost entirely absorbed the religion of their members in politics.

Latest comedic play by the "great" Henry Ward Beecher. The Columbus "Lutheran Church Newspaper" relates the following: "Beecher, who is famous in his own way, and who always aims at ecclesiastical harlequinades, by which he has just become famous, because such ecclesiastical quackery corresponds to the shallow spirit of the times and of sects, has recently outdone himself again in a very peculiar farce. It went like this: A couple, consisting of a so-called general named Haskell and a superfine little demon named Emma Gilmore, who wanted to get married, came to the strange Henry to be married by him. Actually, the clean marriage candidates asked little about the wedding itself, but since the law required an outward form of it, one could not, for the sake of decency, run together like the dear cattle, and one had to let oneself be properly copulated. The couple, as it seems, belonged to the "liberals" - unbelievers - and did not want anything of a Christian form at their wedding ceremony.

...observed. It would have been most natural, of course, if this man and this woman had gone to a "*squire*" who could have trusted them legally, without the detested ecclesiastical formula; But this would have been a little too mean for the distinguished "liberals," and as it was quite safe to assume that Brecher would do just as they wished, they came to him, and - true enough, Brecher was not ashamed to add to and assist in the birth of this higher nonsense. The ceremony was this: the bridegroom seized the bride's hand and said, "I take thee to wife," and the bride answered, "I take thee to husband." Thereupon the "great" breaker spoke the following nonsense: "In the name of the public opinion of the country in which we live, and of the laws, I pronounce you, by virtue of what you have just spoken, husband and wife. May the love you have just witnessed be enduring as this evergreen (and at this he threw evergreens and flowers at the feet of the bride and groom) and endure through storms and the winter of life, and may it be as beautiful and fragrant as the flowers of summer." That was all.

The Congregationalist paper is very displeased with this unworthy conduct of an evangelical preacher, and says: "We can only regard this act as a deplorable comparison of Christian principles with actual unbelief, and are heartily ashamed that a Congregationalist preacher should have been guilty of such injustice." Well, we are glad to see in this unclean story that people are beginning to be ashamed of this breaker. This should have been done long ago. E. S.

Growth and Duties of the Roman Church in this Country.

As a further proof of the growth of the Roman Church in this country, let it be noted that Wisconsin now has three papal sees. For a number of years Milwaukee was the sole episcopal see, but recently the old Greenbay, on the northeastern border, and La Crosse, on the southwestern border, have also become episcopal sees; the old episcopal see, it has already been announced, will then be elevated by the pope to an archiepiscopal one. The public reception of the two new bishops and the behavior of the daily press towards him have again shown quite clearly how the Pope's following is increasingly due to such growth and how the secular authorities and others of the papal clergy are spreading their influence. When Bishop Melcher went out in Greenbay, the town mayor drove six miles to meet him with people of the clerical and secular classes; when he entered the town, the

In the afternoon, the mayor and the treasurer of the town drove around the town with the bishop and some of his priests in carriages and showed "his grace" their glories. Greenbay had never had such a day of joy and happiness in the time of its more than one hundred years of existence, so the newspapers said. After all this, it was to be expected that the Bishop Michael Hei, who had been consecrated in Milwaukee on September 6, would be given an equal ovation in La Crosse on Michaelmas Day. Right! The following is taken from a Milwaukee paper: "La Crosse papers report the Tuesday, September 29, solemn consecration on the day of St. Michael there. Michael there took place solemn entry and enthronement of the new most reverend bishop Michael Hei. Early in the morning the members of St. Mary's Church and the various associations belonging to it marched from the corner of Main and Sixth Streets to the railway station with flags and music and the sound of cannons to receive the Chief Shepherd of the diocese. After the most reverend bishop had arrived on the early train, he was greeted by Mayor Rodolph in the name of the city in the most cordial words, whereupon he boarded the four-horse carriage that led him to the church," and so on. It should also be noted that the bishop addressed the crowd in the church and thanked them for the "splendid and warm reception".

If the whole story were purely ecclesiastical, and the local papers simply reported it like every city event or the public procession of some cooperative, then one would have nothing to say here about the reception of this or that bishop, but only about the self-explanatory increase of Roman bishoprics in this country. But let the above be noted primarily as a protest against the insolence and presumption which the Roman clergy is displaying here, and against the disgraceful lack of conscience and the avarice of the secular authorities, with which the equality of confessions before the state, solemnly guaranteed in the Constitution of the United States, the resolutely implemented wholesome separation of church and state, and the unrestricted freedom of conscience associated with it, are so brazenly disregarded and violated. Or where does the constitution of this country grant any privilege to the Roman Church? It knows no Catholics by "The Christian Messenger" as follows: "We hope by and no Protestants; before it, the outwardly most this means to excite an increasing interest in the brilliantly represented churches, like the most miserable important subject of 'entire sanctification,' and by earnest clusters of sects, the papist dignitary, like the least Lutheran bush pastor, are completely equal to one another, except that the latter has mostly sought civil rights for his person, while the former has spurned them. Shall it therefore be possible, according to the

If the separation of church and state, which exists in the Constitution, is the reason, the secular authorities as such have nothing to do with the reception of either a Roman bishop or a pastor of any name, if the latter merely holds his procession in his diocese or parish. How far, therefore, has it come that a city mayor may dare, with impunity and without censure, to greet the entering bishop "in the name of the city" and to offer him its civic homage - a city whose inhabitants, after all, do not in part belong to the Catholic Church, and which hitherto, and rightly so, took no notice of any of the clergymen of the other churches through their officials when he went out to a parish! And what should one think of the fact that the daily papers have not a word of disapproval and censure about such an unattractive favoring of a church, while they otherwise so often make a fuss about "Muckerthum" and sound the trumpet of noise when something happens in a Lutheran 2c. congregation, by means of which they are not able to understand what is going on there? They often make a fuss about "muckraking" and sound the trumpet when greeted by Mayor Rodolph in the name of the city in the something happens in a Lutheran congregation that seems to them to endanger freedom of conscience! If, of course, the Roman clergy were not always so insolent and presumptuous, if they did not strive with all their might here in this country to dominate and to make the temporal power serviceable, those two bishops would have had to reject all and every civil demonstration when they moved in. But such domination and the making of power serviceable have long been the aim, and that is why people put up with such things so readily, and whoever is behind the scenes could tell us more. But since we have already come this far, the remaining puritanical or naturalistic abhorrence of the papacy among the people of this country will disappear more and more quickly. Then, for instance, all that will be needed will be a secular dictator, and - we will have a state church, and this state church will be the Roman Catholic. Woe to you then, the rest of you! F. L.

The Methodists have held a "National Campmeeting" near Reading, at which people have been present from almost every part of the United States, even from South Carolina. The ultimate purpose of this meeting is stated by "The Christian Messenger" as follows: "We hope by prayer and thorough examination of heart to induce the people to inquire into the 'former ways' - the way 'in which our fathers walked.'" What lying sanctification this Methodist "entire sanctification" is, we see from the words of Prof. Mors; he says, "there are some wrong inclinations of the soul, such as anger, pride, avarice, and the like, which are in themselves wrong; of all the

But a sanctified man is so freed from these that he not only does not yield to them, but neither finds nor feels them in himself." Should we think it possible that there are such stone-blind Pharisees among the Methodists?

In New Jersey the other day, a father scolded his daughter who had an acquaintance against her parents' wishes and tied her sack and left the parental home. The offended "lady" sued the father for \$5000 damages for libel, and the natural father was condemned by the jury to pay the dissolute strumpet \$4000. Is it now to be wondered at, when the ungodly creature falls like a curse upon America, and all divine and human order is turned upside down?

Anstdt, the well-known Peter abroad, also proves that the millennial kingdom could not yet have existed, in his witty and profound "American-Lutheran" way. He says: "When I pray the Lord's Prayer, I always connect the idea of the millennial kingdom with the petition: your kingdom come. How can the symbolists pray:

"Thy kingdom come," when they think it has already passed?" But, best Peter, you great light, where did you get the enlightenment that the "kingdom" in the Lord's Prayer was the millennial one? Do you, American Lutheran, not even believe now what is written in the little Lutheran catechism, that the "kingdom" in the second petition is the kingdom of God, in which Adam was already, and which comes to us truly and forever, "when the heavenly Father gives us his Holy Spirit, that we may believe his holy word by his grace, and live godly here temporally and there eternally"? If thou art not yet in this kingdom, notwithstanding all thy revivals, but only hopeest for it, it is not well with thee. Ah, Peter, such "ideas of the millennial kingdom" are dangerous; do not indulge in them! Z.

## Eighth Lutheran Mission Festival in Sheboygan County, Wisconsin.

Our neighboring Lutheran congregations held their mission festival for the first time this year near the town of Sheboygan, in a grove surrounding the home of a member of the congregation. Many obstacles and concerns had prevented us from doing so in previous years. But because of the Wisconsin Pastoral Conference scheduled for the end of August in Sheboygan, it was decided to celebrate the mission festival at the same time, namely on the twelfth Sunday after Trinity. Because it did not seem necessary or feasible to arrange for express trains on our railroad due to the festivities in Plymouth and Sheboygan Falls, a lower attendance of the mission festival than in previous years was to be expected. In addition, the eagerly awaited rain, which arrived on Saturday after a long drought, but only dampened the deep dust a little, threatened to become a particular hindrance to the festival. But our confident hope for good weather

The weather on Sunday morning was clear and our dearThe congregations of the Rev. Asbrandt and the missionary friends from near and far were able to travelcongregations of the undersigned to celebrate the same with confidence to the celebration of the festival that hadon Sunday the 6th of Sept. J., in the branch parish of the become so dear and indispensable to them. Yes, ourRev. Asbrandt, near Day- ton, which is just half way earlier misgivings about celebrating the mission fcst sobetween Boonsboro and Fort Dodge, 40 miles from here, close to the city were even to be disproved in the mostThe place of celebration was in the woods on the farm of delightful way. The arrival of pedestrians from the vicinityMr. Cr mer, whose son Albin studies in our practical and of wagons full of guests from Plymouth, Falls,seminary. The morning of the festival day was Shcrman, Wilson, Mosel 2c. wanted no end, so that theunfortunately very dull and rainy. As a result, the prepared benches could accommodate only about oneundersigned's congregations of Boonsboro and Pilot third of the guests.

After the opening of the feast by a missionary ariaof Fort Dodge, however, with their pastor Asbrandt, had performed jointly by the singing societies of thehappily overcome all challenges to return and arrived on congregations of Plymouth and Sheboygan, and theseveral wagons about 36 persons strong at a little after 11 hymn No. 57 of our hymnal sung by the wholeo'clock, preceded by the beautiful "oeye banner of the congregation, Rev. Link, of Town Lebanon, on the Tert.congregation with the inscription: Ein' feste Burg ist unser Matt. 24:12. and, following the same's instruction,Gott. Already before 9 o'clock the weather had changed showed how the preaching of the Gospel throughout thefor the better and had now become quite cheerful and world was I. a testimony concerning all nations, II. abeautiful. After the people had recovered a little, the certain sign of the nearness of the last day. Shortly beforeservice was opened by some of those present singing the the midday break, during which the guests, who weresong in two voices from the small mission harp: Great happily grouped around the tables set up in the woods,God, We Praise Thee 2c. Pastor Asbrand preached on were served coffee, the undersigned gave a lecture onLuc. 10, 23. 24. and praised with eloquent words the the history of missions about the life, work and end ofglorious time of the New Testament as opposed to that of Boniface, the apostle of the Germans. Finally, in the the Old, as well as the time of the blessed Reformation as afternoon, Rev. Schumann of Freistadt preached on Ap.opposed to that of the Middle Ages, and finally the Gesch. 4,19. 20. and showed how the answer of Petersituation of our Lutheran Church here in America as and John to the high council is for us an encouragementt opposed to the conditions in the old fatherland. for the work of the inner mission I. by the request After the luncheon, which was especially well prepared contained therein: "Judge ye yourselves" 2c., II. by theby the dear women of the Dayton congregation, had been testimony contained therein: "We cannot leave it alone"eaten together with appetite and merriment at a very long table prepared for this purpose, service was again held.

The edifying and captivating two sermons, in The writer of this sermon preached on the basis of connection with the songs sung by the largeMatth. 9, 37. 38. about inner mission. The celebration of the congregation, accompanied by a meodeou, and the ariasthis service was considerably elevated by the Pa., had the great joy of dedicating their new church, performed by both choirs, partly together and partlyperformance of some polyphonic singing on the part of thecalled Dreieinigkcits-Kirche, to the service of the Triune individually, made such a powerful overall impression ondear friends of Fort Dodge. The collection was \$15 and God on the 9th Sunday after Trinity (August 9). the spirits that even the guests who did not belong to ourwas intended for the student Albin Cr mer. Our church is a building 133 feet long and 63 feet wide, Lutheran church could not escape it. It was obvious to the They parted abundantly refreshed by the beautiful with a stately steeple 180 feet high, constructed of brick Catholics, Methodists and Humanists who were presentservices and by the fraternal get-together. Thus passed in the Gothic style, according to a plan drawn by the architects, Griesse L. Weile, of Cleveland, O. A main in large numbers that they were aware that disturbances the first mission feast celebrated by congregations of thearchitects, Griesse L. Weile, of Cleveland, O. A main porta'l and two side portals lead through the spacious such as those that usually occur at the gatherings of theMissouri Synod in the State of Iowa. God willing and we vestibule into the inner nave of the church, 96 feet long. enthusiasts in the open air were not to be found here.live, a second one is to be celebrated at Fort Dodge next Solemn silence prevailed during the sermons, no murmuryear.

disturbed the sweet harmony of the feast, and one may well say that hardly one of our guests will have returned home unsatisfied and without blessing. When the most distant of them might have just returned home, the clouds, which had risen after the beautiful weather during the day, came down in the evening with a heavy rain.

In the evening "Past. Hoffman" from Portage City preached an English sermon on Galat. 3, 26. in the new church of our Norwegian sister congregation in Sheboygan.

The proceeds of the collections at the mission festival for both external and internal missions amounted to 150 dollars.

A. D. Stecher.

Mission Feast in Iowa.

Encouraged by the many glorious mission feasts of other congregations, agreed to

8, 10. and in the afternoon Pastor Schilling on 1 Cor. 1, 4. 5. - mouth and heart sang joyful songs. - Pastor Hahn closed the celebration with a prayer, during which the whole congregation was on their knees. At last, as if from one mouth and heart, all sang the glorious song of praise and thanksgiving. "Now give thanks to God," and thus the lovely celebration was concluded, which, God willing, shall be renewed again next year. - Sermons, prayers, and songs warmed the hearts to the zealous and joyful edification and extension of the kingdom of God. The Christians learned again how necessary it is to do the work of the Lord, outwardly and even more inwardly - and blessed friendship and fellowship were realized on the festival grounds as well as in the houses. Thanks be to the Lord for everything!

F. Theodor Mie ler.

Church dedications.

The first German Lutheran congregation in Pittsburgh, Pa., had the great joy of dedicating their new church, called Dreieinigkcits-Kirche, to the service of the Triune God on the 9th Sunday after Trinity (August 9).

Our church is a building 133 feet long and 63 feet wide, with a stately steeple 180 feet high, constructed of brick in the Gothic style, according to a plan drawn by the architects, Griesse L. Weile, of Cleveland, O. A main porta'l and two side portals lead through the spacious vestibule into the inner nave of the church, 96 feet long. On entering the church, the eye rests with pleasure on the magnificent altar, which rises in a pentagonal niche decorated with three splendidly painted windows. In the fivefold open-worked altar wall stand the image columns of the Lord and the four evangelists almost in life-size, cast from Gypsum, a gift of the master builder. The altar table is adorned with a garment of red silk velvet, trimmed with gold fringes and with the gold-embroidered inscription surrounding a golden chalice: "My flesh is the right food, and my blood is the right drink", which garment, along with other accessories necessary for the interior decoration, was procured by the dear women of the congregation. A beautiful large crucifix adorns the altar as a gift from the confirmands, whose confirmation this time was postponed until the Sunday after the consecration of the church. On one step of the altar choir, in front of the central aisle, is a magnificent baptismal font made of polished marble, the gift of a Christian woman from the congregation. At the southern corner of the altar-choir stands the chalice-shaped pulpit, which is also dressed like the altar. The fourteen windows of the nave are of painted glass, white in the centre, but bordered with a variegated vine, and the curves in the pointed arches are ornamented with suitable emblems. On three sides of the nave there are galleries, namely the organ choir and two side galleries. In the opinion of experts and specialists, an excellent and successful organ with 30 stops (27 sounding ones), from the factory of the organ manufacturer.

F. D scher, Pastor.

Mission Feast.

On August 16 and 17, the congregation of the undersigned celebrated a mission festival, the third in the west of this state. A large number of fellow believers from the neighboring sister congregations of Pastors Biltz, Hahn and K hler had come to participate. On Sunday morning there was first a communion service in the church for the pastors present, which was conducted by Pastor Biltz. He had chosen the Gospel of the day, Luc. 19, 41-48, for his confession. The festive service took place outdoors under shady trees. On the first feast day in the morning Professor Cr mer from St. Louis preached on Gal. 6, 9. 10., he was followed in the afternoon by Pastor Hahn with a sermon on Ebr. 13, 9. On the second feast day in the morning Pastor K hler preached on Neh.



The organ, which came out of the famous organ builder A. Pomplitz in Baltimore, adorns the organ choir and accompanies the congregational singing as tenderly and sweetly as powerfully. - In short, our new church is what a church should be, a temple of the Lord of hosts, already and magnificently decorated.

On the Sunday morning of the dedication, the unforgettable Professor Brauer of St. Louis, their former pastor, preached the dedication sermon on the text Jos. 24, v. 15: "I and my house will serve the Lord." His subject was, The wise choice to serve the Lord; answering the two questions, 1. What is it to serve the Lord? 2. Why is the choice to serve him a wise one? In the afternoon Mr.

Sermon on Phil. 4, 4 - 7. He started from the thought: Fine Christians belong in a fine church, and then demonstrated from the text what fine Christians are. In the evening, Pastor Samuel Laird of the first Lutheran congregation preached in English on the gospel of the consecration of the church, namely on the words: "Today salvation has come to this house." The sermon was excellent. All three services, especially the morning and evening services, were so well attended that the new church, in which 1600 people can sit comfortably, was crowded and not only were all the aisles filled with pews, but also quite a number of listeners had to stand. Monday evening the final service took place, in which Pastor Wenzel of the second German Lutheran congregation of Pittsburg preached on 1 Peter 2:5. He spoke about the building of a spiritual house; 1. how one must lay a good foundation and build firmly, wide and high upon it, and 2. how the glory of the Lord rises above such a building.

Praise and thanks be to the faithful, merciful God, who has kept us Pittsburgers together in years of misery, and has increased the existence of the congregation, that we now at last have a spacious and friendly house of worship of our own, in which we can serve him undisturbed and unhindered! May he now continue to help as he has helped hitherto, and bless us and promote the work of our hands with us to the glory and praise of his name! Amen.

I. A. F. W. Müller.

to the new church, which was soon filled. The consecration prayer was held by the pastor and the sermon on the gospel of the consecration was held by Pastor Groß from Buffalo, his dear predecessor, who had been the pastor of the local congregation a year ago. The main service closed with the celebration of Holy Communion. In the afternoon Pastor Brand from Buffalo preached and in the evening Pastor Gottlieb from Port-Richmond, N. J., the latter in English.

The church itself is a building worthy of its purpose. It makes not so much an imposing impression, but all the more an exceedingly lovely and attractive one. Built in the Byzantine or so-called round-arched style, it has a depth of 72 feet; a breadth of 40 feet; the height

walls is 22 feet, and in the middle 2 tons of foot; the whole of the

and with a gilded cross decorated tower has a height of 105 feet. The undersigned shies away from describing the interior of the church in order not to take up too much space in the "Lutheran". Suffice it to say that the interior harmonizes most beautifully with the entire church. The costs of the construction amount to about \$11000. That the small congregation here, under the oppressive conditions prevailing here, should have a

He who has the hearts in his hand and directs them like streams of water. Admittedly, a debt of at least \$7000 now weighs on the small congregation and according to human arithmetic it would look bleak. But God will continue to help here, after he has let everything prosper so far. To all the sister congregations, as well as to the individual brethren who have so kindly thought of us in the building of our church, we would like to express our heartfelt thanks once again.

thanked them. The Lord reward them according to his promise.

Since a brief report on the founding and progress of the congregation here was already given in our "Hülferuf" in the previous volume of the "Lutheraner", the undersigned does not wish to repeat it here.

Therefore, the Lord continues to hold his protective hand over the church and congregation. Let the seed of his blessed gospel, which has been sown here, go forth sweetly, and let it flourish inwardly and outwardly for growth. Amen.

L. Lochner.

Within and without, that salvation may come to many souls, and that glory to His name may be great in this place! F. W. Ioh n.

### Church News.

On the eighth Sunday after Trinity, August 2, last year, the Lutheran Immanuel congregation of Bay City had the great joy of welcoming its recently called pastor, H. Partenfelder. - Lutheran Immanuel congregation at Bay City had the great joy of seeing their recently called and won pastor, H. Partenfelder, who had just completed his 4<sup>th</sup> anniversary at the first theological seminary in St. Louis, ordained and inducted into his office. The undersigned, by order of the

The Holy Father, the Most Reverend Father O. Fürbringer, to obtain the ordination and initiation of the dear brother without the collaboration of dear brothers as assistants.

May the Lord be gracious to the young shepherd of the burgeoning congregation, and help him to carry out his ministry to the fullest satisfaction of Him, the faithful arch-shepherd of His flock, and to bring forth much fruit for eternal life!

Frankenlust, Sept. 12, 1868.

F. Sievers , Pastor.

Address: Rsv. 8th ^Lrtenksläsr, Oit^, Niell.

After Pastor Polack had received a regular appointment from the congregation in Cape Girardeau, which had become vacant due to the removal of Pastor Riedel, and had accepted the same with the consent of his former congregation, he was introduced to his new congregation by the undersigned on behalf of the Reverend Presidium of the Western District on the 12th Sunday after Trinity, with the assistance of Pastor John. May the Lord's blessing be with him!

F. Köstering.

Address: Hsv. 8. 1?olLelc,

Oape OiraräsLU, Uo.

The Rev. I. M. John has received a regular call from two congregations, namely, from St. John's congregation at Lacon, Ill. and from Trinity congregation, ten miles distant, and has accepted the same with the consent of his former congregation at New Wells, Mo. By order of the Reverend Presidency of the Western District, the same was solemnly installed in his office by the undersigned in both congregations on the 14th Sunday after Trinity.

The writer This has been ministering Word and Sacrament to the thoughtful congregations for eight months. It is quite a new, large, and hopeful field of labor. May the gracious God crown the work of the dear brother on the same with his rich blessing.

Paul Heid.

Address: Uev. II. U. IlollNnes,

III.

With each issue, the "Lutheran" brings new news of church consecrations that have been celebrated here and there within our synodal district. Who should not rejoice with all his heart and thank the Lord of the Church, who so obviously gives his blessing for good planting and watering, as often as such news is brought to him by the "Lutheran"?- The dear reader herewith receives the news of a joyful church consecration, which we were recently allowed to celebrate here in Richmonv. On August 23rd, the 11th Sunday after Trinity, the Lutheran Bethlehem congregation here had the great joy of being able to consecrate their newly built church to the service of the Triune God. At half past nine in the morning, the congregation gathered once again in their old little church. The undersigned held a farewell speech, with which he connected the confession service. Thereupon those present went out in procession.

The Lutheran congregation at Eisleben, Scott Co., Mo., had the joy of dedicating their newly built church to the service of the Triune God on the sixth Sunday after Trinity. This is built of rubble stone, 40 feet long and 28 feet wide, with a neat little steeple.

Although the heat on the same day was very great, many guests from near and far had gathered. Pastor Lücken held the confession, the undersigned held the altar service and said the consecration prayer, after which Pastor Müller preached on Ebr. 10, 22-24. In the afternoon the undersigned preached on Ps. 93, 5. Also Mr. Härtel, teacher from Cape Girardeau, had come with his choir of singers, and by performing several songs in the morning and in the afternoon contributed much to the elevation of the celebration. May this church and its still small congregation be entrusted to God's protection; may He always keep His eyes open over it, and let it grow according to the will of God.

The good Lord has finally enabled us to have a solemn dedication of our new church here in Carver, Minn. on the 14th Sunday after Trin. Rev. Horst preached on the church dedication gospel in the forenoon, Rev. Fischer preached the valedictory sermon, and in the afternoon the same preached on a free tert. The undersigned preached a sermon in English. May the faithful and merciful God hear the prayer of his church: "Help your people and bless your heritage"!

Victor Both.



Mr. Pastor Johannes Karrer, formerly of the German Lutheran congregation at Zionsburg, Minnesota, having been called by my former branch, the German, Lutheran Drei- einigkeit congregation at Town Richmond, Osceola Co, Mich, (near Big Rapids, Michigan) and having followed this call, as one which he acknowledged to be divine, has, by order of the Reverend Presidium of the Northern District of our Synod, on Wednesday after the 14th Sunday after Trinity, Sept. 16, 1868, according to ecclesiastical custom, been assigned to no new office by the undersigned before an assembled congregation. May the Lord also grant this servant of His mouth and wisdom, that by grace he may produce much fruit for eternal life!

Lisbon, Kent Co, Mich, 19 Sept 1868.  
Franz W. Schmidt, Pastor.  
Address: R-ov. 9ob. Xurrsr,  
Ilorss^ l>. 0., O86so1a Oo., Nick.

On the 16th Sunday after Trinity, Rev. T. Roesch, formerly of Prairietown, Ill, having received a regular call from St. Paul's Lutheran congregation at Town Montpelier, Kewaunee Co, Wisc, and having accepted it with the consent of his former congregation, was solemnly inducted by the undersigned, by order of the Honorable Mr. Vice-President of the Northern District of our Synod, Pastor Lochner, in the midst of his new congregation, under obligation to all the Confessions of our Church.

May the Lord God be his sun and shield, and may he, the severely afflicted one, soon see his very weakened health strengthened in this northern climate, and produce much fruit for eternal life!  
Ahnepee, Kew. Co., Wisc., Oct. 1. 1868.  
C h. F. Keller.  
Address: Uev. 9^ H686Ü,  
Lllwvills 1?. 0., Le^LUUnss Oo., M86.

Filling Stones.

Two things, which are quite contrary to the reason of the natural man, must be held fast with unwavering faith on the basis of the Holy Scriptures. The first is that the death of Christ was real and true. The first is that Christ's death was real and true, and that he delivered his spirit into the hands of his heavenly Father, and that the soul was thus separated from the body.

The other thing is that with this separation the personal union of the divine and human natures in him nevertheless remained unresolved.

He who denied this also denied the power of the substitutionary and sufficient atonement, and its consummation in the death of Christ, as the wages of sin; And then, of course, death, as the king of terrors, would retain its old power over us, partly in the fear of death before its entrance, partly in the feeling of the sting and bitterness of death in the conscience as a judgment of a Christian object. God at its entrance, partly in its power and dominion after its entrance, namely, that it plunges us into the eternal death of hellish torment. He who denied this also denied the work accomplished by Christ, the God-Man.

For as the Son of God suffered for us, was crucified, died, and was buried, so also the Son of God went to hell, rose again, and ascended to heaven, to sit at the right hand of God, and to come again to judge the living and the dead. If it were possible and conceivable that, even at a single moment, and especially at the time of his death, the Son of God could have been separated from the human nature that was taken up for personal union, his person would have been torn asunder, and our reconciliation and redemption would have been impossible.

Just as the little hand of a child can grasp and hold a pearl just as well as the hand of a grown strong man, so a weak believer can grasp and hold the whole Christ in the Gospel just as well as a strong believer.

As surely as faith in Christ is directly strengthened only by the gospel and sacrament, so surely it is weakened by the believer's slackening in the practice of love. .

To congregations, church boards, pastors, and church lovers.

That good paintings are among the most beautiful and best adornments of a house dedicated to the service of God can certainly only be denied by an enthusiast or a person who is insensitive to everything beautiful. Like all the good arts, not only should, but also can, painting enter into the service of the Lord. A beautiful picture depicting the Crucified or any other person or fact of sacred history and revelation is not only a scripture that can be read by the smallest children, but also an impressive sermon for every observer. If the eye of a person entering a place of worship falls at once upon a painting which vividly represents a sacred object, it immediately prepares the right mood in him. Who has ever looked at a really good ecclesiastical picture without receiving a wholesome and often indelible impression from it? It is to be hoped, then, that as more and more churches are being built in our communities, even beautiful and large ones, they will also receive this decoration. A good opportunity for this presents itself at the present time. In our local seminary there has been a young painter who was forced by his physical weakness to give up his studies, although with a heavy heart, and to dedicate himself to his art again; this is Mr. W. Wehle. After the samples that he has already delivered of his artistry, we feel compelled to urgently recommend him to all those who are inclined to decorate a church or even their own room with a painting depicting

Our local church of St. Creuz has a picture of the Crucified painted by the aforementioned, which truly edifies all our churchgoers every Sunday and fills them with admiration. Mr. Wehle wields his brush not only with great skill, but with heartfelt love for the sacred objects he seeks to depict. One notices in his productions that they escape the hand of a man whose heart is also a collaborator. Since Mr. Wehle, in addition to technical skill, is also endowed with the gift of invention and composition to a rare degree, he is certainly capable of executing any desired object to full satisfaction. Not wanting to become rich, but still wanting to serve the church, he sets his prices as low as it is possible for him. May the beautiful gift that the Lord has given to our church in this artist be used in many ways! Please contact him with your offers at the following address: No. W. Wehle, Concordia College, St. Louis, Mo.

Please.

All those who have remaining copies of the fifth report of the Northern District Synod of 1859, and of the seventh report of the Eastern District Synod of 1861, are hereby kindly requested to send the same to the undersigned. M. C. Barthel.

"Receipt and thanks.

For poor students received through Past. I. Rup- > precht in Nvrth Dover. O., by Mr. F. Schröder \$2.00; by Th. Hagemann \$14.00; a part of the Collecte on occasion of the Missionsfcstes in Lollinsville \$22.08 (for the Brunnschen^; by Mrs. Anna Koch of the werthen Frauenverein in Minden, Ill., \$20.25; by 24- ways in Augusts. Mo., by the parish there \$2.00; desgl. by F. D. (belatedly) \$l.OO.  
For Brunn's Seminary, collected at the Lollinsville Missionary Festival, \$50.00. E. F. W alther.

For the seminary budget: Don of the SwatS Prairir congregation of Mr. Past. Rösch \$4.25; from Teacher Emmerich in Lowell \$l; from Messrs. Millers Kalbfleisch and Lange here 6 barrels of flour; from Messrs. Millers Brockschmidt and Co. 3 barrels of flour; from Gardener Bönig here \$5; from Messrs. Millers Leonhardt and Schuricht 12 barrels of the best flour; from Heinz & Son of Bremen Parish 25 heads of cabbage, 1 bush, white turnips, 1 bush. Cucumbers, z Bush. Onions and \$4; from Lodert there 1 wagon full of kitchen vegetables, 3 barrels of vegetables; from Wiebracht sen. there 1 barrel of flour; from Seifenfabrik"" Haas here 2 boxes of soap.  
For poor students: By Rev. Aulich on E. Wehrmanns Kindtaufe ges. \$3.05; by N. N. auS Patterson from N. J. \$10, for Demetro; from Past. LlauS and some Gemrindegltedern \$10; by the women's club in Bremen 6 wattirte blankets, by that in Lowell 7 woolen blankets, and by Mrs. Waltke there 1 woolen blanket; by Past. Stamm HochzciT\$-Coll. \$18.50 for Hunziker; by Past. Th. Mirßler rollertirt at the wedding of his brother-, the Rev. Br. Mießler \$12.05; desgl. 3 skeins of wool from Mrs. Engel Meier.  
A. Trämrr.

For the congregation at Champaign City, Ill, by Mr. Pastor Stubnatzy at Fort Wayne, having subsequently received \$3.75 from members of his congregation, certifies with hearty thanks T h" BuSzin, Rev.

^To the college household in Fort Wayne: From the women's club of the congregation of the Past. Frincke 36 towels. From the women's club in Past. Sturken's congregation 36 towels. From Past. Zagel's congregation from F. Fruch-tenicht 510, from L. Gehrke 55 for student Zagel. From Past. Trautmann's parish 520, from several women from Past. Hiller's parish Lshirts, 3 underpants, 3 pr. socks, 9 towels, handkerchiefs. From Past. Fleischmann's parish from Brackhage sacks of oats, 1 p. of rye, 1 p. of wheat. From Past. Stock's parish of F. Robbe 1 cartload of straw. Ans Past. Fritz es Gem. of Thirstjörner 1 p. of bean. From Past. Stubnatzy collected at Wichmann's wedding 55.35, at W. Hartmann's 58.15. From Mrs. Spiegel 1 quilt. By Dr. Sihler from H. Busche 510 for the student G. Ernst. W. Reinke.	For inner mission: Past. Kleist- Gem., Washington, Mo., <2.25. G. Hink, Lafayette Co. Concerning the Tolle Building in Fort Wayne: Bon Hein. South in Alton, Ill., <1st John Brodehest in St. Louis <1st Past. Stephen's Gem. in Ehester <22.50. F. B. in Lhester <5. Past. Joseph Schmidt in Weston, Mo., <5. h. Henke, Lafayette County, Mo., <1. Von Rodekehr das. cl. F. Brackmann <2. For poor students: HochzeitS-Eollecte.bei H. Meyer in Ehester, Ill., <16.50. To the church building in Richmond Don Aug. Klöpfer n New York <1. E. Roschke.	Travel money for poor pastors: Trinity congregation in Milwaukee, Collecte 58.01. Past. List's congregation 55. Moll's congregation at Mequon 55. For heathen mission: From Past. Estel 51, .whose St. John's congregation 54. Mission Festival - Coll. in Sheboygan 550. WeddingS-Coll. at Bro. Rosenberg 52. For Past. Ebert" HochzeitS-Collecte at E. A. Eik- meyer in Frankenlust 53.64. Past. Hüglist Gem. in Detroit 55.45. Past. Schumann's Gem. in Freistadt 55, deff. Filial 53.28. Past. Hattstadt's Gem. in Monroe 54th Trinity Parish in Milwaukee, Collecte 58.01. Past. List 51st comm. of Frankenlust, Coll. 511.36. For inner mission: By Past. Dickes Bethlehem congregation in Town Pella 52.30, whose congreg. in Bear Creek 53.80. half of mission feast " Collecte'564.50. By Past. Steinbach in arrears 50 Ets. For da- High school in Milwaukee: half of MissionSfest-Lollecte 564.50. congregation in Frankenlust 510. Past. Sievers 55. N. N. in Milwaukee 550. To the seminary building in Addison: H. Number in Roseville 51. from the virginal society of the parish in Monroe 523. Mr. Eberhard 52. F. Pascht 25 Cts. N. N. in Burr Oak 51st - Past. Hattstädt- Gem. 519.57. To College - H au-halt at FortWayner By M. Förster in Roseville 51.06. WeddingS Co nle at Mr. Rapp's in A. 52.55. C. Eißfeldt, Cassirer.
Entered the Lokkegr-Lau at Fort Wayne: (since June 3, 1868). Don the congregations of the following gentlemen pastors: Hattstädt 513.75, Nützel (in Marysville, Ohio,) 564.00, Detzer 528.50, Zagel 510.00, Fleischmann 510.25, Sauer 5195.75, Hochstetter (Indianapolis, Ind.) 580.00, Husmann 554.50, Steeger 514.00. Sandvoß 55.00, Loth. Mann 518.00, Engelder 520.00, Reisinger §20 ".00, Jün- gel 552.00, Schuster 525.00, Dulitz 57.00, Jäbker 550.00, Zschoch 55.M, I. F. Müller 510.00, Richmann 540.01", Evers 539 00, Streckfuß 532.00, Dormann 525.00, Hol- termann 517.00, Harmening 515.80, Stamm 525.00, Leh- ner 54.10, Wehrs 517.15, Lotbmann 56.00, Schliepsick 582 00, Bode (through E. Busche) 523.01", Stellhorn 563.00, Wichmann 510.00, Schwan 5120.00, Jüngel 511.50, Ruppricht (North Dover) 513.00, Maack 532.M, Lothmann 53.00, Sauer 57.00, Nützel (Columbus, Ind.) 510.00, Horn (Holmes County. O.) 537.60, whose St. Paulsgem. "521.20, F. Nützel 516.00, Scholz 54.59, further (Öfter-Collecte) 54.30, L. E. Kähler (Salemsgemeinde) 516.00. Th. Buszin 56.25. Further by- Mr. G. F. Burkhard in Boston 551>0 00. by Mr. C. Eißfeldt in Milwaukee 51210.88, and 5396 98. don Mr. Friedrich Stutz i^ Washington 555 00. by the same through Dr. Sihler 557 00. by Past. Kühn of Dieterich 52.00. Don W. Fricke of Dr. Sihler's congregation 55.00.. Collecte of the Concordia District in St. Louis 573.50. By Past. A. Biewcnd of the Library Association of his parish in Belleville 510.00. By the same from Mrs. Ludwig 52.00. By Past. Aulich from Mr. Rüderbusch 52.00. From the Women's Association in Iowa, 514. of Past. Scott County congregation, Mo., 55.40. Dom Trinity 55.00. By E. Rubl- mann 51.00. Thank offering for recovery from H. Böse 510.00. By Pastor Scholz from W. Huhn 53.50. By Past. Saupert by G. Bippus 55.30.	Received in the Raffe of the Eastern District: To the synodical treasury: don the congregations: Wol- wttsvills <5.67", Washington <12.51, Buffalo <45, Wash- ngton <32, West Seneca <9, Strattonport <13, St. Peter's congregation in Baltimore County <4, Past. Sommers Grm. k11.7<>, St. Marcusgem. in Baltimore <25. Don the Revs. Sommer, BWer, Kanold, Weinbach, Engelder, Muller, Fohlinger each <1, Past. Gross <3.35. By Mr. N. Wiedmann <1. Don the Messrs. Pümrn & Grube <2 each. By the teachers Bürger, Seid, in Stegnrr, Ilse, Hilt, Hoffman" <l each. By Past. Keyl sen. of F. Confirmanden <3.50, by dess'N parish <29.10. ToSynod Debt Redemption Fund: from the congregation at WolcottSville <13.91). To the College maintenance fund: Don of the Township of New York <10.45 and <8.20. From Mr. Wiede- mann <2. Mr. Dieß <2. On the building of the church in Richmond: Heinr. Fries <2. For poor students: From the Gem. at Olean <10.25. Aug. Dummer l. <3.55. Kindtauf-Coll. at Hm. Ritzau <3, at Mr. Wiedemann for Herm. Walscher <2. Heinr. Fries- for the same <5. Mrs. Wiedemann, thank- offering for happy delivery <2. For inner mission: Don Past. Summer <1. Concerning the college building in Fort Wayne: Don of the Gem. Berlin <1. Don N. N. <2.20. Past. v. Brandt 70 Cts. Of the Women's (50 Cts.), Brü- g- mann, Clötcr, Daib, Detzer, Dicke, P. Eirich, Engelbert, Mr. Association at Egg Harbor City <9. Bon of the congregation there <7. Evers, C. I. Friedrich, Fritze, Fischer Past.), Fürstenau, Th. Gotsch, B. Of P. Döhler <5. Of the congregation of Williamsburg, 2nd mission Got- ch, Hesse, Horn, Hörnicke, Husmann, John, Jäbker, Jor (3.00). ToSynod <100. E. Grube <1. I. Eckhardt <10. Joh. Trapp <10. G. Wiedmann <2. Jungk, Jüngel, Kirsch, KohrS, Kävpel, Küchele, Katthcin, Karrer, F. W. On the Castle Garden Mission: H. Fries <2. On the Seminary Building in Addison By I. G. Wiedemann <2. On the mission to the Gentiles: Don the same <1. To the widow's fund: Don the same 50 Cts. To the Hospital in St. Louis: By Caroline Bernreuther <1. I. Birkner, Kassirer. New York, Oct. 1, 1868.	Received in the Preacher - and TeacherWittwen- and Orphans-Raffe: I. Contributions from the pastors and teachers: For 1867 G 51.50: Heinemann, Scholz, Fürstenau, Reller, Dicke, H. Meier(m. D. 3.00), Oestermcyer(l.OO). L. For 1868 G 52.00: Bartelt, Bauer, Baumgart, N. Beyer, Bode, Böhling, Brackhage, Brust (50 Cts.), Brü- g- mann, Clötcr, Daib, Detzer, Dicke, P. Eirich, Engelbert, Evers, C. I. Friedrich, Fritze, Fischer Past.), Fürstenau, Th. Gotsch, B. Got- ch, Hesse, Horn, Hörnicke, Husmann, John, Jäbker, Jor (3.00). Jungk, Jüngel, Kirsch, KohrS, Kävpel, Küchele, Katthcin, Karrer, F. W. Lange, Prof. Lange, Link, F. Lochner, Lothmann, Michael (3.00), Moll sen, Multanowsky, Nolting, I. G. Nützel, Rrißinger (5.60), I. Riede, Riepling, Mx, Rolf (Past.), Röker, Ruppricht, B. Rupprecht, Reller, Runkel, Sallmann, H. O. Schmidt, Scholz (1.50), Schönebcrg, Schumann, Schumm, Schuster, Schwan, Seuel, Dr. Sihler, Speck- hardt, Stecher, Sieger, F. Steinbach, Strafen, Streckfuß, Stubnatzy, Stock, Tramm, Trautmann, Wagner, WambSganß, Weyel (50 Cts.), Wilde, Wüstemann, Wyneken, Zagel, Zitzlaff. H. In gifts: Coll. in the parish of the Rev. I. G. F. Nützel 55.50. Don Herr Past. Fleckenstein 51.00. Coll. in the branch parish of Mr. Past. Heid 55 00. by Mr. Barner 50 CtS. WeddingS-Collecte at Mr. Müller's by Past. Hörnicke 54.00. DeSgl. at Mr. Ries's by Past. Fürbringer 55.70. DeSgl. at Mr. Lübker by the same 511.88. Kindtauf-Coll. at Mr. Niehoff by Past. Baumgart 51.85. Collecte in the parish of Mr. Past. Kunz 57.06. Coll. in the parish of the Rev. Nützel in Marysville, O", 55.50.t Coll. in d. Gem. of Mr. Pa- stör Michael 57.00. Coll. in d. Gem. of Mr. Past. Hochstetter 517.30. Coll. in the parish of Mr. Past. Kühn 51.90. Don N. N. by Past. Mangelsdorf in Bloomington 55.00. By F. B. in Ehester, Ill. 52.50.
Received in the Raffe Western Districts: To the synodal treasury: Bon Past. Kleppisch's parish of the Holy Cross at Waterloo, Ill, 510.95. By the same from Mrs. B. 55. Don Teacher Loßner at Pekin, Ill, 51. From I. Margrandcr at Rechtster, N. Y., 55. From Past. Asbrand's congregations at Fort Dodge & Davton, Iowa, 514. of Scott County congregation, Mo., 55.40. Dom Trinity - District at St. Louis, Mo., 523.20. Dom ImmanuelS District there 551.20. of Past. Harmening's Gem. in New Bremen, Cook Co, Ill, 511.18. Past. Baumgart's Gem. in Venedy. Ill., 528.70. Past. Hörnicke's comm. in Maple Grove, Minn, 52.40. Past. MangrISdorf's parish at Bloomington, Ill., 511. of Past. Dörmann's St. Petrigem. in Randolph Co, Ill, 517.25, whose St. Pauligcm. das. 532.90, of whose Immanuelsgem. 57.10. Dom ZionS district in St. Louis 511. Three collects in Past. Pissel's congregra at Richten, Ill, 559.52. Past. Frederkings Gem.' at Palmpra, Mo., 57th Past. Kleist- Gem. in Washington, Mo., 56.30. Past. Eirich- Gem. 'N Minden, Ill, 520.70. Past. Kalt- heins Gem. in Hoyleton, Washington Co, Ill, Pentecost coll. 54.25. Past. Biltz's Gem. in Lafayette Co, Mo, 58.05.	To the Synodal Debt Retirement Fund. Don Past. Werfclmann's congregation in Saukville <8.20, in Grafton <6. To college construction in Fort Wayner Don Past. Estcls Gem. in Towns- Sigel <3. P ist. Ahner's congregation in Frankenlust <28. Past. Lemke's St. Peter's congreg. <16.87, whose St. John's congreg. <22.29. M. Forester <1. Past. Allwardt <1. Mr. Beck in Germania <1. Phil. Bohner in St. Joseph county. Mich, <5th Past. Steegcs Gem, Coll. <4.50. F. Kamprath <1. To Franz Damköhler at Fort Wayner Don W. D. <1. Mrs. Knoop at Freistadt 25 cts. High time collecte at Franz Hilgendorf <5.61. From E. E. and B. in Milwaukee <23.75. To the synodical treasury: Don L. Seiferlein in Roseville <5. A. Grabmann & I. Bohne 50 CtS. each. By Past. Rolf of W. Franzmeyer <5. past. Damms parish in Drydrn <5.05. St. John's parish in Steele County, Minn, <10. Past. Hahn in Hillsdale, Mich., <1. Carl Fink in Mequon <5. G. Bittner there <1. By Rev. Steege's branch in Lake Ridge <6. Jmmanuelsgem. in Milwaukee, Pentecost Coll. <14. For Teacher Weigle in Chicago: Don Pastor Hattstädt <1, whose congregation <4.60. ! Fü r P äst or Ru ff: Hochzcits-Coll. bei W. Bittner , <6.15.	I. F. Bün-ger.
changed addresses r	Rev. IV Stellhorn,	
I'airüeliä Oontre, Ije Xulb Oo., In6.		
liov. N. ^renät,		
I'iZliervillo I*. O. SaläimLnä Oo., s>roviN66 ok Ontarlo, Ounirää.		
Okurlss Nuellsr, teacher, earo ok No.		
I'. Xocli,		
Hastivillö, 'UaMnZton Oo., III.		
0. Oertenbacli, teacher,		
Oolumdik", Nonroe Oo., III.		



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
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Volume 25

St. Louis, Mo. the 1st of November, 1868.

No. 5.

As of October 31, 1868.  
F. Doescher, pastor at Boonsboro, Iowa.

Now is the very last time; The world draweth nigh  
to its end. Soon the Lord of glory cometh, That he may  
consummate his kingdom.  
He's coming to court.  
Before his face  
Then all the world is suddenly set to receive the  
verdict.

The devil has but little time; He knows it, and with  
flames Of wrath he summons To the last strife His  
whole host.  
Dreadful is his fury And with impetuosity, cunning, and  
great power He wages the final battle To destroy the  
church.

The priesthood and the scoffers, They are faithful  
to him.  
The enthusiasts also come near And serve him  
beside.  
This is his great army.  
Thus he defies the Lord Jesus Christ, who is his  
adversary. But he will remain before him.

With lies and deceit, with murder and fire he will  
storm the church.  
But JESUS Christ withstands him to shield you  
victoriously.  
The victory is already his, yes his all alone.

Therefore only rejoice loudly, You church, his  
bride, With him you shall also triumph.

The old serpent writhes very much, She  
feels she will be trampled. Cruelly it puts up a  
fight And yet it cannot save itself, Its time is up;  
She must now go out into the darkness, where  
she will certainly have to stay forever.

Church of Christ, fear not! It shall not be  
long, thy Saviour cometh to judgment, To  
disturb the enemies.  
Lift up thy head, for that which thou hast  
believed shall now come to pass. Soon shalt  
thou see him whom thou hast loved and  
believed.

Wave your flag of faith high, Be faithful in  
your struggle! Already the fair morn is dawning,  
To bring thee salvation and victory. Persevere  
in the strife; For in a little while thou shalt  
triumph There in everlasting rest, Which the  
Lord will give thee.

The last day is at the door, That all signs  
teach. Then shall the Saviour himself hand  
thee the crown of life. Then he will usher you  
into heaven,

Where henceforth no sorrow, but only  
blessed joy will delight thee eternally.

O JEsu Christe, Son of God! Come, let  
us wait no longer. O see how long we have  
waited for thee in faith. Thou wilt surely  
come, When the time is at hand, Which  
God has chosen.  
Then shall it come to pass, that thou, O  
Lord, shalt appear.

**Sermon,**  
for the opening of the Synod of Missouri 2c. western district  
held May 6, 1868, in the Lutheran Immanuel Church at St. Louis,  
Mo. and communicated by order of the Synod by  
**C. F. W. W. [Walther]**

**I. N. J.**

Grace, mercy, peace, from God the Father, and from the  
Lord Jesus Christ, the Son of the Father, in truth  
and in love, be with you all. Amen!

Venerable fathers and brothers, beloved in Christ!

"That Christ only may be preached in all manner of  
things, whether by chance or rightly; yet I rejoice therein,  
and will rejoice also"; so writes St. Paul in the first chapter  
of his Epistle to the Philippians.

These important words are called

is not infrequently understood and interpreted in our day they thought that Emperor Nero would soon put a speedy Carry in their hearts. Rather, this is also a matter of the as if the apostle had meant to say that even if a preacher end to the hated Christian sect; and in order to promote highest importance. And this, then, is what we want to may present many false doctrines, if he only proclaims this, these hostile Jews made known with great zeal have held up to us today from God's Word for our the one doctrine that Christ is the Son of God and Savior throughout the city what Paul was teaching. Because examination and revival before we go into our synodal of the world, then he too promotes the kingdom of God, even the teaching of the gospel of a crucified Saviour was negotiations this year.

and it is therefore wrong to fight against him as a false an offence to them, and seemed to them an abominable teacher; rather, one should then rejoice in having in him doctrine, they thought that they could do no more harm to too a covenant partner and co-worker in the kingdom of Paul and his cause than by retelling everywhere what they had heard him preach. But far from accomplishing God. The same thing, they say, is true of whole churches, their purpose, they maliciously brought Paul's teaching to according to the words of Paul; if in a church this or that the attention of many for their own good. Paul then wrote false doctrine is still going on; if in it only the heart to the Philippians from his prison: "But I let you know, brethren, that as it is with me, it is only for the furtherance doctrine of Christianity is proclaimed, of the blessedness of man through Christ, then it too is a true church, and it of the gospel. - Some preach Christ even for the sake of is therefore wrong not to want to enter into an hatred and strife, because they think they will bring ecclesiastical union with it. affliction to my bonds. - But what is the matter with them?

That this is a gross misinterpretation of Paul's words That Christ only may be preached in all manner of ways, is so obvious that it seems to need almost no proof. whether by chance or rightly; yet I rejoice in it, and will Consider this: when certain false teachers once rejoice also." -

preached the gospel of Christ to the Galatians, but at the What Paul wants to say here, then, is not this: whether same time taught that they were not free from the one the Christian doctrine be preached pure or falsified, law of circumcision and therefore, if they wanted to become complete or mutilated, he rejoices if only Christ is true Christians and righteous before God, they also had preached in general; but: whether the pure doctrine of to be circumcised, the same Paul called out to the Christ be preached with good or evil intent, whether it be Galatians: "Stand therefore in liberty, that Christ may set preached in sincerity or hypocrisy, if it be preached at all, us free, and do not again be caught in the bondage of the he rejoices, for so not only the friend, but even the enemy, yoke. Behold, I Paul say unto you: If ye be circumcised, against his will, must contribute to the furtherance of the Christ is of no profit to you. A little leaven leaveneth the gospel.

whole lump." Far from it, then, that Paul should have And this, of course, is a very important truth. For if the pure gospel were only powerful when preached by a truly considered it sufficient if only the general things of pious preacher, who could be sure that he really heard Christ's person and office were preached, he rather that gospel of Christ which is the power of God to save all declares all this to be useless if, besides Christ, even the who believe in it? -

least things were set up as necessary to salvation. Nor Therefore, our Lutheran Church has always held as can it be otherwise. The doctrine that Christ is the Son of an important part of its confession what we read in the God and Savior of the world is, of course, the heart eighth article of the Augsburg Confession: namely, that doctrine of Christianity; but just as the heart ceases to the sacraments are nevertheless powerful, although the beat and to live when it is taken out of the body of man, priests by whom they are administered are not pious; as so also the heart doctrine of Christianity, the doctrine of Christ himself says: "The Pharisees sit on the throne of and second, what success a work has. If, for example, a Christ, the Son of God and Savior of the world, is Moses; all things therefore which they tell you to observe, man gives alms to a poor man, this work certainly has a destroyed and annihilated when it is taken out of the body observe and do them; but after their works do not do good form; hence the world also regards every of the other doctrines of the gospel. i.e., members that them. - almsgiving as a good work. Or if, for example, a man's

are closely connected with one another. But as important as this truth is, venerable and life is saved by a bold deed, or even if a whole nation wins When Paul writes in that passage, "That only Christ beloved fathers and brethren in the Lord, that God's word a decisive victory, this deed is certainly a successful one; should be preached," he means to say something quite retains its divine power even in the mouth of a faithless hence the world also marvels at it as a great, glorious different from what is now so often put into his words. man, we must not think that it is indifferent whether those deed, and erects shining monuments to the men of such The reason for this gives us clear information. When Paul who confess the truth with their mouths thereby great successes as undoubtedly great men. But with all was imprisoned in Rome for the sake of the gospel, the themselves retain true faith in it in their this the world only proves its great spiritual blindness. Jews, who were hostile to the gospel, rejoiced greatly The right standard by which to measure whether a work is really good and pleasing to God is quite different. The Word of God alone gives us this standard.

**Text: 2 Cor. 4, 13.**

In the previous passage Paul had given the Corinthians a vivid picture of the countless sufferings and tribulations that he and all the apostles had to endure for the sake of their preaching. In the words of the text that were read, Paul explains to the Corinthians why they, the apostles, nevertheless did not give up their ministry of establishing and spreading Christ's kingdom everywhere, but continued to work cheerfully in spite of all the bitter humiliation and persecution that they had to endure.

Therefore he writes: "But because we have the same spirit of faith, as it is written, I believe, therefore I speak; we also believe, therefore we also speak." If, then, Paul means to say, we had not the spirit of faith, we should certainly soon have our affliction driven away, and our hands withdrawn from the plough. -

Hereafter, then, let me show you...:

**How important it is that those who want to be co-workers in the building of the kingdom of God also stand in living faith themselves;**

because that's why this is so important:

1. Because only then upon their work, as a good work, doth God's good pleasure rest,
2. because they are only then quite capable of their work, and finally
3. because only then will their work be of full lasting blessing.

1.

How good and pleasing a work is, is usually judged by the respectable world only according to, first, what form, and second, what success a work has. If, for example, a man gives alms to a poor man, this work certainly has a good form; hence the world also regards every almsgiving as a good work. Or if, for example, a man's life is saved by a bold deed, or even if a whole nation wins a decisive victory, this deed is certainly a successful one; hence the world also marvels at it as a great, glorious deed, and erects shining monuments to the men of such great successes as undoubtedly great men. But with all this the world only proves its great spiritual blindness.

The right standard by which to measure whether a work is really good and pleasing to God is quite different. The Word of God alone gives us this standard.

And what does this one say? - "Whatsoever cometh not by faith is sin." He thinks that those positions which have more income

2.

But, m. Z., that those who want to be co-workers in Word, that decides the nature of a work. If, then, a work them: no matter how pure and powerful such a preacher the building of the kingdom of God also stand in living flows from faith, it is good and pleasing to God, however may teach, and no matter how successful his work may faith themselves, this is not only important because only inconspicuous its form, and however small its success, it be, all his official works, as far as he is concerned, are not then God's pleasure rests on their work, as a good work, may be crowned with no success at all; if, on the other good works pleasing to God, but evil, sinful, lost, works but because only then they are also quite capable of their hand, a work does not flow from faith, it is an evil work, displeasing to God; for thus it is written: "Whatsoever work. And now, secondly, let me speak to you of this.

displeasing to God, however glorious its form, and proceedeth not from faith is sin," so nothing excepted, and It is true that even he in whose heart there is no true however great its success. were it in itself the holiest of all works; for where there is faith can nevertheless have many wonderful gifts which

Already from this, then, it is evident, in my opinion, no faith, neither is the person pleasing to God; but where are of great use for the work in the kingdom of God. Even how important it is that those who want to be co-workers the person is not pleasing to God, neither are his works a faithless man may possess, for example, an excellent in the building of the kingdom of God also stand in living pleasing to God. And still more, where there is no faith, knowledge of pure doctrine, the gift of languages so faith themselves; because, after all, only then is their work there is no love; but of love the apostle says, "If I speak necessary for the interpretation of Scripture, the a good work, on which God's good pleasure rests.

It is true when a preacher preaches God's word purely and had not love, I should be a sounding brass and a chastising, and comforting, the sagacity so necessary for and loudly, administers the holy sacramentstinkling cymbal. And if I could prophesy, and knew all punishing or refuting false spirits, the gift of government unadulteratedly according to Christ's institution, and mysteries, and all knowledge, and had all faith," that is, also necessary to a church servant, and the like. But there performs all the business of his office with accuracy. It is faith in miracles, "so as to move mountains, and had not are two gifts without which no man can be thought true when a preacher preaches God's word purely and love, I should be nothing. And if I give all my goods to the capable of rightly working in the kingdom of God: and truthfully, administers the holy sacraments poor, and let my body burn," and have not love, it is of no these are that fervent love for souls, and that unadulteratedly according to Christ's appointment, and use to me." unchangeable faithfulness and constancy in doctrine and

carries out all the business of his office with accuracy, or O my dear co-workers in the kingdom of God, life.

when a member of the congregation attends to the affairs preachers and hearers, let us therefore take heed lest we There is no doubt that no mortal man has had such of God's kingdom with all zeal, and sacrifices money and deceive ourselves! Oh, let us not forget it: We may, as great and abundant gifts for the work of the kingdom of time for it, then these works are all in good form; It is also Paul says, preach to others for their salvation, and God as the holy apostles. But would they have been able true that when, as a result of the administration of a become reprobates ourselves; we may, like those to do this work if true living faith had not been in their preacher, a congregation grows outwardly, yea, when by contemporaries of Noah, help to build the ark, and so the hearts, and if it had not filled them with that ardent love this means many a soul may be awakened and converted ship of the church, and yet at last perish and perish for souls which never tires, and with that faithfulness and

and led to salvation, or when, through the zeal even of a together with the world in the great flood of the divine constancy which nothing can overcome? layman, the cause of the church experiences a visible judgment; we may be instruments of the church without Consider what opposition they met with everywhere progress, then such successful activity appears as a being members of it, and without really belonging to it. No they went, from Gentiles and Jews alike! Bitter wreath of nothing but delicious works, which will one day matter how rightly a worker in the kingdom of God may humiliation, terrible suffering, hunger, thirst, frost, heat, be transformed into a crown of eternal honor - and yet it preach and confess, whether he be a preacher or a nakedness, beatings, and gangs, even to an agonizing is possible that all such shining works, which are also hearer, if he does not carry the secret of the faith in a clear death, that was their lot! And when they had gathered a blessed for others, of a pure teacher or an active church conscience, the terrible word applies to him: "Why do you congregation with great effort and under danger and member are not good works, but works thoroughly proclaim my rights, and take my covenant in your mouth, affliction, what un-Christian nature, what vexations displeasing to God. Why? Because God does not look at when you hate discipline, and throw my words behind usually broke out in it, and what cunning false teachers the form and success of works, but only at the heart from you? And at last, though a worker in the kingdom of God usually crept into the congregations, often destroying in a which they flow.

himself may bring many men to faith and convert them, few weeks the work of whole years done with sighs and Therefore also the work in the kingdom of God is only yet if he himself has remained without faith and tears! What fervent love for the souls and what constancy a good work, pleasing to God, when those who work can unconverted, he will one day say in vain to Christ, "Lord, was therefore necessary not to despair, not to let the work say with Paul in our text, "But because we have the same Lord, have we not prophesied in thy name? have we not lie in displeasure, not to let the hands sink! What was it, spirit of faith," namely, like David, "according as it is cast out devils in thy name? have we not done many then, that the apostles did not grow weary of beseeching written, I believe, therefore I speak; we also believe, deeds in thy name?" - The souls converted by the world, which made them its sweep-offering, again and therefore we also speak." Is it not, therefore, the spirit of an unconverted preacher or hearer, instead of being their again, "Be ye reconciled to God?" What was it that they faith that impels a pure teacher in his preaching, and in all crown, will one day rather be witnesses against them, did not give up their churches, which were so frail and his administration of office; does he, rather, what he does, their accusers, and Christ, to their terror, will confess to even disparaged by them, but continued to preach to essentially only for the sake of the salary he receives; them, "I never yet knew you; depart from me, all ye them, to exhort them, to comfort them? What was it that does he, therefore, when he is given scantily, do his work workers of iniquity!"

with chagrin, but when he is given abundantly, with joy; is, therefore, instead of faith, his benefit, or honor with men, the spur of his zeal; does he, therefore, also

they continued to justify and defend, orally and in writing, the doctrines that had become doubtful to their hearers, and that the

refuted false teachers? - This, indeed, was not done by the high apostolic gifts; it was done only by the glory that was in them; as the apostle writes in our text, after enumerating his sufferings: "But because we have the same spirit of faith, as it is written: I believe, therefore I speak; we also believe, therefore we also speak."

A similar example to that of the apostles we have in our Luther. It pleased God to make him a vessel with an abundance of gifts, such as again, after the apostles, have probably not been compared to any mortal. But suppose Luther, with his great gifts, had not carried a living faith of his own in his heart, would he have led the work of the Reformation to victory? What would he have done when, at his very first testimony to the truth, the ecclesiastical and secular rulers arose against him, the pope excommunicated him as a cursed heretic, the emperor put him on guard as an insolent rebel, and it therefore seemed as if he had angered heaven and earth? What would Luther have done when, after a short flowering of his work, the so-called heavenly prophets, the Anabaptists, the Sacramentarians came, and trampled down again in a thousand places the young, so sweetly greenening seed of his hands? What would Luther have done when he saw that later even many who claimed to be his own, and with whom he had shared his heart, went behind him and worked secretly against him? and that the great majority of those who through his ministry had been freed from the Babylonian prison of Antichrist, used the evangelical freedom for the cover! of wickedness, and thus made the work of the Reformation stink before his enemies?- Had Luther had no faith, he would soon have given up all, and hastily retired from the field of battle. But because the spirit of faith was in him, he endured to the last sigh. The work of the Reformation therefore stands as much as a deed of faith on Luther's part as a work of divine mercy. Luther's anointing as reformer was nothing other than his living heroic faith that overcame the world, the flesh and the devil.

We, who are now working on the kingdom of God, are not commanded to accomplish such a gigantic work as that of the holy apostles and Luther; but we, too, are building the church, against which all the gates of hell are always rushing, and against which Satan is especially raging in these last times, since he knows that he has little time. First of all, there is the spirit of the age, the spirit of humanism, socialism, and atheism, which wants to sweep us away like a flood overflowing the whole world; then there is unionism, which, in the deceptive guise of Christian love and peaceableness, is the spirit of the world.

There is a Lutheranism full of ever finer leaven of false doctrine, which unnoticedly wants to leaven the whole sweet dough of pure doctrine, which God has given us by grace, and poison the bread of life, which we eat and share out; There is a thousandfold opposition, gross vexation, lukewarmness, complacency, worldliness in our own congregations, thereby misjudging our faithfulness and shameful ingratitude, all of which often almost wants to break our hearts; there is our own evil flesh and blood, which wants to plunge us into sloth and misbelief, yes, into sin and disgrace, and thus hinder everything that is assigned to us, and wants to ruin what we do.

What is it, then, that alone can make us able to remain faithful even under such severe temptations? Nothing, next to the grace of God, but a living faith dwelling in our hearts, overcoming the flesh, the world, and the devil. If one is without faith, he thinks at most, "Well, I will tell the truth, and then wash my hands of it." So thought those hirelings of whom God complains in the Prophet, "For the weak ye wait not, nor heal the sick, nor bind up the wounded, nor hunt for the lost, nor seek out the lost, but rule over them sternly and harshly." But where there is true faith, the unspeakable ruin of the human heart and God's immeasurable patience have been experienced in oneself; therefore one can also be patient with all kinds of sinners, and is not content to speak the truth, but is anxious to speak it in such a way that souls are won. But faith also makes the other faithful in doctrine. If one is without a living faith, he often holds fast to the pure truth outside of temptation, but in temptation he is then either easily blinded by all kinds of appearances of false doctrine, or easily thinks that he must yield for the sake of peace, yes, for the salvation of the church. On the other hand, if we have a living faith, if the pure doctrine is not only in the confession we have sworn to, but also in our hearts, if the teaching of the ecclesiastical symbols does not stand before us as a heavy law, but rather lies in our souls as a precious treasure, then we will have found it in true repentance; have we experienced in true repentance that one bag of the Word of God is more important than heaven and earth, that one false doctrine, one false comfort, one false hope, one false punishment can destroy soul and blessedness; and therefore we can say from experience with David: "God, if Thy law had not been my consolation, I should have perished in my misery," "I believe, therefore speak." labor, contend, and suffer "I."-

then one does not give way to the false teachers, even if it were only a matter of an iota of divine truth, and even if it seemed as if the torn church alone could be helped with a little turning away; for one knows that it is a matter of salvation or damnation here, we are not masters but servants of the word.

There is no doubt, then, that without living faith there is neither good work nor true ability to work in the kingdom of God. Without it, however, this work is not of full lasting blessing; and this, then, is what, thirdly, we now wish to direct our attention to for a few moments.

3.

It cannot be denied that the confession of truth, even if those who confess it are not of true faith, always has its blessing, for the sake of the power of truth, which man can neither give nor take away from it; but such a confession of faith is never of full lasting blessing, not because only faith would give the confession its power, but because, where there is no faith, something is always lacking or added to the confession, which hinders or cancels its full blessing. Thus, of course, it was a blessing when the synod of chief priests and scribes assembled by Herod testified to the wise men from the east from God's word that Christ must be born in Bethlehem; but what a very different blessing would this synod have bestowed with this confession if it had itself believed from the heart what it told the wise men! The chief priests and scribes would have gone with them to Bethlehem, and thus would have directed the eye and the hope of the whole people to the little child in Bethlehem. But since they themselves were without faith and therefore did not go to Bethlehem, and were finally persuaded to be silent for fear of Herod, the wise men took the blessing away with them, but for the whole country the confession of the truth was now without lasting fruit.

And this is the course of the confession of truth on the part of those who are themselves without a living faith, always. Where, as now in many so-called "believing" theologians, nothing but a scientific conviction lives; or where, as in the enthusiastic sects, only a sham faith rooted in feeling prevails; where the spirit of faith rooted in the word is not the driving force to confess: there is also no earnestness in confessing; there one wants to plant and govern the church basically by human action and by human prudence; there one soon lets oneself be moved by carnal considerations to silence even when one should speak; there one lets even the clearest teachings of the divine word be open questions, about which one does not know anything.

which each one may believe as he sees fit, without prejudice to his salvation; for in the heart doctrine of the gospel of righteousness in Christ alone, one does not remain on that narrow path which faith alone knows. Therefore Luther writes in his wonderful interpretation of Christ's Sermon on the Mount: "To teach and confess Christ rightly is not possible without faith. As St. Paul says: 'No one can call Jesus a Lord without the Holy Spirit. For no false Christian nor emergency spirit can understand this doctrine. How much less will he preach and confess it rightly, though he takes the words and repeats them, yet he neither abides by them nor leaves them pure; he always preaches in such a way as to make it clear that he is not right, yet he smears his zeal on it, thereby taking away Christ's glory and bringing it on himself. Therefore this alone is the most certain work of a Christian, when he so magnifies and preaches Christ, that men learn how they are nothing, and Christ is all. \*Behold, by those who are not in the true faith, the head of the confession of the truth is always and forever broken off, and the blessing of it hindered, or buried, and destroyed.

They that can say with the apostles, Because we have the same spirit of faith, as it is written, I believe, therefore we believe, therefore we speak: I believe, therefore I speak; we also believe, therefore we also speak"; "we cannot forbear that we should not speak" what the Lord has sealed in our hearts by his Spirit. Such are in holy earnest about their confession. They do not first discuss it with flesh and blood; they do not ask for the glory of human wisdom or righteousness and holiness; they do not first ask, "What will people say about this? They ask only: How is it written? is it doctrine clearly revealed in God's word? - If they have to say yes to it, then they confess it in the name of the Lord, whether in season or out of season. The consequences they command God. It often seems, then, as if their very work were nothing less than a blessed one, as if, on the contrary, it only hindered the true prosperity, or the peace and spread of the church, in short, the blessing. But it only seems so, Think of all the prophets and apostles, think of all the witnesses of truth, of an Athanasius, of an Augustine, of a Martin Luther, of a Martin Chemnitz, and others: they all believed, therefore they spoke; so they seemed only to confuse and destroy Israel with their reckless confession, but with unspeakable blessing their work was crowned at last. While the work of those who had

If, in the past, the people of the world, who wanted to administer the office of the Word according to their faithless wisdom, often decayed with their name, the work of all those witnesses of the truth, whom the spirit of faith drove to faithful confession, is still today, after centuries and millennia, a still-flowing source of eternal blessing. O then may God pour out the spirit of faith ever more abundantly upon our synod, and it too will stand in ever more abundant blessing. And even if our name is now rejected as that of a wicked man, either a time will come here when our name will also be blessed, or, even if this were never to happen in this world, the Lord's great promise will still apply to us: "Whoever confesses me before men, him will I confess before my heavenly Father. Amen!

### Another message of peace!

As is well known, there has been no sisterly relationship between the Venerable Synod of Wisconsin and ours. The consequence of this deplorable circumstance was that the effectiveness of both that Synod and ours, especially in the State of Wisconsin, was greatly hindered. On the occasion of its meeting this year in Racine, Wis. in June, the Honorable Synod of Wisconsin finally instructed its President: "To take suitable steps for the establishment of peace, so that there may be a mutual recognition of both as Lutheran Synods and a brotherly relationship between the members of both Synods in the spirit of truth on the basis of pure doctrine.

These steps have been taken. Representatives of both synods have met, and God has given grace that a complete understanding has now been reached through mutual detailed discussions. We must confess that all our misgivings about the dear Wisconsin Synod have not only diminished, but have been put to shame. Thanks be to God for His unspeakable gift!

Although our General Synod will have to decide whether the agreement reached should and could come into force, we consider it necessary to inform all our brethren already now of the points on which the representatives of both sides have agreed. The document in question, signed by them, reads as follows:

"The meeting called between the two Synods of Missouri and Wisconsin for the purpose of reaching an understanding between the two bodies took place in Milwaukee on October 21 and 22, 1868. Representing the Hon. Synod of Missouri were Pres. Walther, Prof. Brauer, Pastors Lochner, Sievers, Strafen, and as guests, Pastors Engelbert, Link, and Steinbach; while on the part of the Synod of Wisconsin were Pres. Bading, Prof. Hönecke, Pastors Köhler, Damman,

Gausewitz and as guest Past. Jäkel had appeared as a guest. The assembly found it necessary to deal first of all with doctrine in its discussion, and for this purpose, after the representatives of the Wisconsin Synod had spoken out about their relationship to the Union, the theses on open questions published in the October issue of 'Lehre und Wehre' (Doctrine and Wehre) were read out, in the discussion of which both parts were in complete agreement. From the doctrinal edifice of our Church, those doctrines were then especially emphasized about which there is special discussion and dispute within the Lutheran Church at the present time, namely, the doctrines of Church and ministry, ordination, inspiration, the binding nature of the symbols, the Millennial Kingdom, the Antichrist, and so forth. In all these doctrines, to the joy of all present, there was such agreement that, on the basis of them, the following points were agreed as The two Synods have adopted the following principles as an expression of their doctrinal unity and as the principles of their future mutual conduct in the field of practical work:

1. both synods joyfully recognize each other as orthodox Lutheran church bodies.
2. pulpit and communion shall take place between the two synods.

3. fraternal communion is cultivated through mutual attendance at synodal assemblies and pastoral conferences.

4. if pastors or members of the congregation from one synod enter the other, they shall not be admitted otherwise than on the basis of a good certificate of dismissal.

- (5) The cases of church discipline within one synod shall be respected by the other synod; this is not to say that the church discipline practiced within one congregation or one synod must under all circumstances be recognized by the pastor and congregation of the other synod as having been practiced correctly. In such doubtful cases, however, no pastor of one synod or another, to whom a person in church discipline applies for admission, shall be entitled to intervene in any way until the matter has been decided by the synod to which the person in church discipline belongs, and even then the pastor of one synod or another shall not act alone, but with the assistance of his synodal president, in which case all those means may not be mutually denied by which the church discipline case in necessary insight into the church discipline case in mutual detailed discussions. We must confess that all our question can be gained.

- (6) Where congregations of both synods are in opposition, every effort shall be made on both sides to remove the opposition in Christian order and to establish a brotherly relationship.

- (7) Both synods shall retain the right to establish new congregations anywhere as needed. In this connection, however, the principle should be kept in mind, as far as possible, that the

\*) To Matth. 5, 16. VII, 623.

congregations should be locally demarcated. In cases of They read, and also teach and run with it in all the world, of the work of God that is taking place among us, hereby dispute, in any case, the one who observes the and yet do not creep like loose, unappointed boys intodraws in brotherly love

boundary line recognized by both synods as the foreign offices without the knowledge and will of the appropriate one will be considered to be acting rightly. pastors, but have a certain office and command that (8) If a doctrinal error appears in one or another synod, drives and compels them. (S. Interpretation of the 82nd each synod is bound to remedy it by all Christian means Psalm, 1530. V, 1062. f.)

at its command, and as long as this happens, the Although I do not want the predicate used by Luther here, orthodoxy of one or another synod is not to be "loose, uncalled-for boys," to be applied in any way to the questioned.

Milwaukee, October 22, 1868."

(Followed by the signatures of the above).

W. [Walther]

### To the preachers, school teachers, and members of the congregations of our synodal association.

The undersigned has learned that a member of one of our congregations has not only put a pamphlet into print in which an attempt is made to refute Luther's biblical doctrine of the sinfulness of usury from the principle of utility, but that the author has also attempted to procure signatures from the congregations of our association back and forth and has finally sent his pamphlet to every preacher and teacher of our synod without being asked to do so.

Far be it from me to reproach a Christian, if he thinks something is wrong, to say so and to do so himself in public by means of the press, I consider it a duty of my office in the present case to call the attention of all those mentioned in the heading to the fact that it is against God's order to raise oneself up as the public teacher of others by sending a teaching without being asked to do so. (Matth. 9, 38. Rom. 10, 15. i Cor. 12, 29. Ebr. 5, 4. Jam. 3, 1. Cf. Augsb. Conf. art. 14.) Where this happens, it does not happen in Christ's Spirit. Our Luther, therefore, rightly writes, after he has expounded the doctrine of vocation:

"Here you may say: Why do you teach with your books in all races, since you alone are a preacher in Wittenberg? Answer: I have never liked to do it, nor do I like to do it yet; but I was forced and driven into such an office in the first place, since I had to become a doctor of the Holy Scriptures without my thanks. . Even though I am not such a doctor, I am still a called preacher and may well have taught my own with writings. Whether others have desired my writings and asked me for them, I have been obliged to do so; for I have not penetrated myself with them, nor have anyone desired or asked me to read them; just as other pious pastors and preachers write more books, and no one is prevented or driven to read them.

author of the pamphlet referred to, but rather am convinced that he acted in an erring conscience, I must nevertheless warn all Christians of our association against it, from participating in a course of action that should be alien to a Lutheran Christian who respects God's order, and which, if followed by anyone who thinks he sees error in his ecclesiastical community, would inevitably have a disruptive and destructive effect on every ecclesiastical community. If Christians of our association think that the public representatives of it are mistaken, it is certainly their right, indeed their sacred duty, to testify against it, but each within the limits of his profession and in the order prescribed by God. Agitation in other congregations to win over a party, as well as imposing oneself on others as a teacher by sending a teaching without being asked, transgresses this order. Every member of our congregations has been given the opportunity by our hitherto so blessed Synodal Union to contribute to the spreading of the truth and to the warding off of error in our midst without transgressing the divine order. Whoever wants to take advantage of this opportunity should come to the meetings of the Synod. If he is not satisfied in the District Synod, he may appeal to the General Synod. -

It is true that the pamphlet in question contains nothing at all that could mislead a Christian who stands on God's Word alone and is fortified in the truth about Luther's doctrine; on the contrary, much more specious things have already been written against it than the weak For the sake of the weak, however, as soon as time permits, with God's help, an illumination of the same with the light of the divine Word will appear for those who may desire such illumination.

In the confident hope that this warning will not, as an uncalled for and uncharitable one, cause ill-will and bitterness in any Christian, and that this matter too will only serve to drive Christians within our Synod to search the Scriptures with the Bereans all the more earnestly, and thus to make us ever firmer and more united in the truth, and that therefore hostile hearts will in vain be disturbed by this impulse occurring among us.

St. Louis, Mo., October 17, 1868

C. F. W. Walther,  
d. Z. Allgemeiner Präses der deutschen ev.-luth.  
Synod of Missouri, Ohio & n. states.

### To the ecclesiastical

#### From the proceedings of the General Synod of Ohio.

From what the "*Lutheran Standard*" reports in its number of October 15, we learn the following: "The first three days were devoted to the examination of the doctrine of the ministry of preaching, in accordance with a resolution of the Synod two years ago. For a number of years this doctrine has been one of the issues in dispute in the Lutheran Church, and the Synod has long since recognized the importance of discussing it, so that, where possible, all members may be united in it and speak with one voice. Since all the members are of one mind with regard to the great importance of pure doctrine and of unity in the acceptance and confession of the same, the question was approached with great seriousness, and the Synod gave it a great deal of attention for three days. The doctrine, as found in Scripture and in our symbols, was considered, the difficulties were enumerated, objections removed, and the result was a cordial agreement on three theses, establishing the relation of the office of preaching to the general priesthood. The other questions connected with this subject had to be postponed to the next meeting, where they are to be taken up and considered in detail, and we have reason to hope that the same pleasing unanimity will then be reached on the remaining points. This discussion has, we doubt not, to all satisfaction, shown that no Synodal business is so instrumental in keeping alive the interest and attention of the members of Synod, as the consideration of doctrine. - The articles of agreement with the Missouri Synod, which had been approved by "Committee" of both Synods, called forth a long discussion. The difficulty lay in the first article, which declares the mutual recognition of the orthodoxy of both synods. It would not have caused any difficulty had it not been for one circumstance. The Missouri Synod has a settled form of the doctrine of the church and preaching ministry. The Ohio Synod has adopted theses on the church which agree with the position of the Missouri Synod, but has not yet reached a final conclusion on the question of the preaching office.



It was then feared that the adoption of the first article would place those who did not yet fully agree with the Missouri doctrine on this point in an unfavorable light, as it might be interpreted as an endorsement of what they were not yet ready to accept. It was therefore agreed that the adoption of the article in question should not be construed as cutting off further consideration of the doctrine of the preaching ministry in our Synod. With this in mind, the Articles were adopted with, we believe, only one dissenting vote. - Our English District also took out attention at length. Notwithstanding the Act of the General Synod, of which it is a part, which Act admits of union with the *Church Council* only on a certain condition, this District sent delegates to the *Council*, and the *Council* unreasonably accepted them, as if all were in order. Synod considered this as a de facto resignation. Accordingly, it was declared that those who persisted in their opposition to the position of the General Synod, and made common cause with the *Council*, could no longer be recognized as belonging to the General Synod, and that the English District of our Synod should be considered as consisting merely of those who expressed their agreement with the General Synod and their desire to remain with it. Thus opportunity is given to every member of this District to decide for or against us.

-C.

### Church News.

On the 11th Sunday after Trinity, August 23rd, Pastor W. Sandvoß, after having been duly called by the Lutheran congregation at Port Hudson, Mo. and peacefully dismissed from his former congregations in Cole Co., Mo. was introduced to his dear new congregation by the undersigned, assisted by Pastors Bock and Knies, by order of the Reverend Bünge, President of our Western District Synod.

Let the Lord do well to Zion according to his grace, and by this his servant also build up the walls of Jerusalem, that is, his dear church.

New Melle, St. Charles Co, Mo, Oct 20, 1868, W Matuschka.

Address: Uev. 8nnävos8,  
kort 8uä8on, kranlvlin Oo., No.

### An ordination in Texas.

Through the strenuous efforts of the Reverend C. Braun of Houston, Texas, who has separated himself from the "First German Evangelical Lutheran Synod in Texas", it has come about that the Reverend Presidium of the Missouri Synod has sent a candidate for the sacred office of preaching, Mr. Johann Zimmermann, to Texas, so that he may be installed as pastor at the abandoned congregation in Spring Creek, Rose Hill, Harris County, Texas.

This German congregation is located among other common confession and absolution followed: Now the German congregations in the Houston Prairies, .30 miles from Houston and 80 miles from Serbin, now numbers about 30 families, with hopefully more to come, has and then distributed the host on the right, while Pastor small frame church and a decent frame parsonage, and is Lutheran distribution formula. Pastor Zimmermann received the Holy Communion first. Communion first and

As I, the undersigned, have hitherto been the only pastor of the Missouri Synod in Texas, I have been commissioned by the Presidency of that Synod to ordain and install Candidate I. Zimmermann. Zimmermann, who stepped down and I intoned the thanksgiving chorus and arrived at Spring Creek in August of this year with his congregation waiting for him, to ordain and install him with concluded with the hymn "Ach bleib mit deiner Gnade" ("Oh stay with your grace").

This ordination and introduction took place on the thirteenth Sunday after Trinity, Sept. 6, d. J., in the church at Spring Creek, before an assembled congregation.

It was important to me to show this congregation the form of public worship which I have grown fond of and which I have been accustomed to during the 31 years of my ministry, and with which my assistant Pastor Braun, whom I had previously spoken to about it, agreed.

The service began at 10 o'clock in the morning. After the song "HErr JEsu Christ, dich zu uns wend" was sung, I sang the "Der HErr sei mit euch" at the altar and sang a collect with the corresponding prayer. My organist, a farmer from Serbia, Carl Teinert, whom I had with me, responded with melodeon accompaniment, as he also played and caught the songs. After the altar prayer I read the Sunday Gospel of the Good Samaritan. This was followed by the main hymn "We men are unto Him, O God" verses 1-5. Then came the sermon entrance, the pulpit verse, verse 10 of the previous hymn, and silent prayer.

I now preached on 2 Cor. 5, 17-21. and explained 1. the blessing of the preaching office according to v. 17., 2. the ground of the preaching office according to V. 18. 19. and 3. the commission of the preaching ministry according to v. 20. 21.

Thus I thought I had grasped and expounded the Apostle's train of thought.

The confession and absolution, which I usually read first after every sermon, I omitted because confession and absolution had to occur after the confessional. For immediately after the ordination Holy Communion was to be held.

So after the sermon I read the general church prayer of the Missouri Agenda, then a prayer of the same Agenda for the Ordinandus, whom I named publicly, and after that a conventional prayer for the Communicants. The usual closing prayer ended the pulpit service.

Now three verses of an ordination song were sung, whereupon I stepped before the altar with my Lord Assistant, but the ordinand took his stand before us. The ordination was performed according to the form of the Missouri Agenda. After my reading of the form, Pastor Braun addressed the ordained new pastor with the beautiful words that God may make him a blessing for thousands.

This was followed by the singing of "O Lamb of God innocent" and the confession which I made on Matth. 17, 28-30. to which all the

Communion was administered. I sang the Lord's Prayer and the words of institution in my usual manner and then distributed the host on the right, while Pastor Braun gave the chalice on the left. We both used the old Lutheran distribution formula. Pastor Zimmermann received the Holy Communion first. Communion first and he was followed by the congregation. Lastly, I gave Holy Communion to Pastor Braun and he then gave it to me. Then the assistant stepped down and I intoned the thanksgiving chorus and said the blessing while singing. The whole thing was concluded with the hymn "Ach bleib mit deiner Gnade" ("Oh stay with your grace").

The celebration had lasted about three hours. The church was full and the congregation very devout.

In the afternoon at 3 o'clock Pastor Braun of Unity preached on Psalm 133. The church was just as full as in the morning.

This was a day which the LORD had made. Let us rejoice and be glad in it.

Serbin, Bastrop Co, Texas, on September 30, 1868, Johann Kilian, Past.

Address: Uev. Ilotmnn ^immormann, Uo86 Litt, Harrig Oo., ll'exus.

### Church fire and church building.

A word to our more affluent Synod congregations.

During a major fire here in Sheboygan on October 5 of this year, our congregation was hit hard by the fact that its church also fell victim to the flames, depriving it suddenly of its place of worship and a schoolroom. As a result, the congregation, which consists mostly of meager members, is forced to immediately start building a new church, if possible with classrooms underneath.

In complete agreement with the principles expressed by Dr. Sihler in No. 21, Vol. XXIII of the "Lutheran" on the support of church buildings, the congregation was often made aware that a church building, which would in time become unavoidable, would have to be financed from our own resources. With this in mind, two full building lots were exchanged for our church site, which is eight times smaller, under the condition that we would be allowed to use the old church on the old lot for several more years in order to be able to completely pay off our old building debts and make preparations for the new building.

This period of recuperation, as well as the advantages associated with it, have now been abruptly cut short and taken away from us. The tears of the men from the congregation, who were startled by the noise of the fire at 5 o'clock in the morning, when they saw our church in danger, broke down the door to save what could still be saved, and the loud wailing of the women from the congregation, when they saw their dear house of worship collapse into a sea of flames; all this spoke loudly enough of the worries and hardships that were brought upon our congregation by this disaster. The need of the congregation to understand the circumstances and

demand a sufficiently large and permanent church. The construction of a new Roman and an Episcopal church here, which is currently underway, makes it seem desirable that the second largest congregation in the entire city have its new church built in a noble style; for which reason, in an extra congregational meeting, it also set \$12,000 as the minimum. But where do the funds come from? First of all, as far as possible, from our own assets; and that the congregation is serious about this is shown by signatures of \$500 to \$200 etc., whereby some have reason to ask: How will I be able to afford this with my already oppressive other debts? Not to mention the many needy people in the parish, to whom we would rather give support than be expected to do so. But a church building under such circumstances is a work of faith and a test of faith, in which it must be shown whether we, for the love of our Lutheran church and its true doctrine, and in faith and trust in the help of the Lord whose "matter and honor" are to be promoted here, may also dare what looks like presumption to the eyes of men.

One thing in particular comforts us in our present distress, namely the unity of spirit that now prevails in our community through the bond of peace after earlier unspeakable hardships. Then we have also benefited from the warmest sympathy of our English fellow citizens in the misfortune that has befallen us; in that even during the fire two congregations have kindly offered us each their church for temporary joint use, the Baptist congregation even for Sunday morning services. The Norwegian Lutheran congregation also made us this offer soon after. Should we not now, in our distress, dare, in spite of the cries of distress and pleas for help and support sounding from all sides, to knock on the doors of our wealthier synodal congregations and make the same plea? We will accept every collection, even the smallest one, raised for our support with heartfelt thanks, on the basis of infallible divine promises, living in the certain confidence that the rich God, who will not let even a cup of water, offered for his sake, go unrewarded, will make such sacrifices of brotherly love for the building of his holy church on earth in time and eternity. Church on earth in time and eternity will be repaid a hundredfold.

Sheboygan, Wisc. the 8th of October, 1868.  
A. D. Stecher.

**Please support  
for the construction of the Lutheran Church  
of St. Genevieve, Mo.**

About a year and a half ago, forty Lutherans from the surrounding area came together to form a Lutheran congregation. Since a year ago, when the foundation stone of the Lutheran congregation was laid on the square purchased in the middle of the town

Lutheran church was laid, the further construction has been omitted. Although stones and wood have been partially brought in, the means for construction are still lacking.

At that time, a year ago, it seemed that the church could be built up without other support from the contributions which were subscribed by the inhabitants of this place and the surrounding area. Unfortunately, however, the zeal of the Lutherans, which was awakened at the beginning, has been so extinguished that out of almost forty only about six persons are still determined to carry out the work once begun with the help of God and their fellow believers, that the church here is not a church of the united church, not a sectarian church, but a purely Lutheran church, and finally, the poor harvest here is putting so much pressure on the farmer and the businessman that the funds for further construction, unfortunately, at least for this year, cannot be procured. So to you, dear brothers and sisters, who already have a church and school, who perhaps know from experience how terrible it is to live without a church, without Christian instruction, without baptism, without the Lord's Supper, to all of you who want to make the Bible word a reality: "Do good and share, do not forget, for such sacrifices are pleasing to God." To you, therefore, goes the urgent request to help us so that we can soon finish building our little church and consecrate it to the glory of the Most High and the salvation of our souls.

In the whole of St. Genevieve County there is no Lutheran church; many Germans, Lutheran from home, have grown children who have not been baptized, who have never enjoyed Christian religious instruction; In the midst of a population that is mostly Catholic, but also belongs to the Baptist and Methodist sects, these poor Lutherans live scattered like sheep without a shepherd, without instruction, without worship, without comfort in life and death, and in the end either dull, indifferent, wild, or going over to another church. Who of you dear ones would not gladly contribute his mite, however small it may be, to help remedy this spiritual misery and to proclaim again to the poor lost souls the precious Gospel that makes them blessed?

Therefore, do not delay. The sooner help comes, the better. Let us not ask in vain, and remember the word of our dear Lord: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." St. Genevieve, Mo. in October, 1868.  
Christian Lucky. Henry Grober. Tree. E. A. Vogt.

Familiar with the community and its circumstances, I not only acknowledge the foregoing, but also commend this request to your kind consideration. It concerns

Here it is asked that the small congregation, which has already made great sacrifices, not finally become a laughing stock among the enemies of the Lutheran Church, and that the many weak Lutherans be given courage again and that the Kingdom of God be built in this city and this German county. The charitable gifts may be delivered and sent to Mr. H. Grober in St. Genevieve, Mo. or to me; his time will be gratefully acknowledged.  
J. F. Buenger, St. Louis, Mo. at 1015 13th St.

**The Michigan Conference of** the Northern District of the General Synod ^n Ohio a. St. assembled M, so God rÄll, the 18th Nov. of this year, at 9 o'clock in the morning, at the house of Rev. Her, in Lansing, Mich. Bridgewater, Mich. the 16th of October, 1868. i. F. V. W o lf, Sccr.

**Indication.**  
Just appeared:  
**Proceedings of the 14th Annual Meeting of the Middle District of the German Lutheran Synod of Missouri, Ohio and other States" in 1868.**  
Price per copy with postage 20-W. M. C. Barthel.

**dLuirrung and thanks.**  
The following gifts have also been received for the Lutheran Hospital in St. Louis, for which heartfelt thanks are acknowledged. From Mrs. Jde in Evansville, Ind. as a thank offering for a happy delivery 85. By Mr. Rev. Hudtloff from his congregation 85. by Mr. Rev. Reisinger for recovery of his little daughter 85. Bon Mr. Steinbrink in Pittsbng, Pa. 81.50. Don Mrs. Walter in Pekin, Ill, for happy recovery from serious illness 85. from N. N. in Illinois 81. by Rev. Lüker in Cape Girardeau County from s. congregation and namely from H. Kiene, H. Sebastian, Chr. Brakebusch, H. Groß- heider, Chr. Schlue each 82, H. Günther, H. Amelung, Wittwe Miller each 81, Ph. Werner, CaSp. Großheider each 85. Mrs. Wittwe Welker 82. A. B. in C. 85. F. B. in Echester, Ill., 82.50. By Past. Hügli of s. Gem. in Detroit 89.50, by L Christiansen as a thank offering for happy delivery of his wife 85, by C. Bieth 85. by N. N. in Milwaukee 820. Bon Past. Kunz's congregation in Indiana 812.35. Past. King's Gem. in Cincinnati 828.85. From the laudable Maidens' Association of Trinity DistrictS in St. Louis 5 bed covers, 2 pillow egg covers, 4 pairs of woolen blankets, 3 quilts, 4 shirts, 7 muscito bars with accessories. Dom werthen Frauenverein there 1 doz. Sheets, 21 towels. From Messrs. Kalbfleisch L. Lange 400 lbs. of bran. From Messrs Leonhardt L Schuricht 500 lbs. screening, 500 lbs. bran, 300 lbs. flour. From Messrs Wiebrachl L Co 2 barrels of flour.  
F. W. Schuricht, Kassirer.

**Changed addresses r**  
Rev ^1080,  
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8t., ^vs. L., Usyr ^orlc Oit^.  
R,uäolpb NüUkr, teacher,  
601 Umtb 8t., ^vs. L., Rene 6it^.

**Enclosed is an insert.**



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 25

St. Louis, Mo., November 15, 1868

No. 6

### Open questions.

The readers of the "Lutheran" will know that, just as in opening of such a hole at all than later to want to prevent heart" doctrines that are not contained in God's Word, earlier years a serious and unyielding struggle had to bethe penetration through the hole that has been made- yes, are against God's Word, and then even commands waged against Pastor Grabau in order to keep theAdmittedly, the false doctrine of the open questions is Christians to believe them for their salvation. doctrine of church and ministry pure and to protect thererefuted in detail and thoroughly in "Doctrine and What are these open questions? Among these are, congregations from spiritual tyranny, it is now againDefence," but this important struggle, so necessary for for example, whether the soul is imparted to every man necessary to defend the truth against another, almostthe truth and the salvation of the church, concerns not by procreation from his parents, like flame from flame, even more dangerous enemy, namely against the Synodonly theologians and preachers, but also all or by creative infusion; in what bodily size those who of Iowa, which, by its false doctrine of "open questions," congregations ; therefore also the congregations must died as children will one day be resurrected; whether, seeks to bring into the church the most dangerous, know the enemy and the weapons with which the same according to Genesis 1:6, there are waters not only because most subtle and hidden, unionist poison, which, can be put down; and therefore also in the "Lutheran" this under but also above the firmament; where paradise is; if it were to penetrate the synods and congregations, false doctrine shall be simply and briefly exposed and in which Enoch and Elijah are already located; on what would inevitably devastate them, plunge the souls, sorefuted. - day of creation angels were created. 1, 6. there are waters not only under but also above the firmament; dearly bought by Christ, into doubtfulness, and finally What are open questions? Such questions as a waters not only under but also above the firmament; into naked unbelief, which holds nothing to be true that it preacher may answer in the affirmative or in the negative, where the paradise is, in which Enoch and Elias are cannot grasp and comprehend with its five fingers. It is without thereby becoming a false teacher, to be shunned already; on which day of creation the angels were true that the lowans say that they do not want such doubt and excluded from ecclesiastical communion. created and by which sin a number of them fell, and so and unbelief; indeed, at the Colloquium in Milwaukee, Are there such "open questions"? Yes! All questions on. To the unanswered questions belong also the theological school and secondary questions, e. g. when attention was called to the great danger threatening the church through the false lowan doctrine to which God's Word does not answer, either with a yes concerning the chronology of historical events, etc., as of "open questions," in that a hole would be made in the protective wall of the church through which all false or a no, are in this sense open questions, and should and well as the solution of difficult questions in complicated must be and remain open questions, for God's Word cases of conscience, also the interpretation of difficult spirits could penetrate, Inspector Grossmann most expressly forbids: "Ye shall do nothing thereto" (Deut. 4:2; 12:32; Rev. 22:18). What, therefore, is not contained scriptural passages, which, although similar to the faith, possibly do not meet the meaning of the passage in solemnly affirmed that such danger did not exist, for and decided in God's Word, must not be asserted as question, or the manner of refuting the recalcitrants and defending the doctrine of faith. But then there are many curios, useless, and silly questions, e. g.: What God they, the lowans, stood as the protection of the church. divine incontrovertible truth, or else it will be made,

before he created the world? To which Luther answers: and we do not want to live in peace, but want to fight them. How can they cultivate and promote the unity of the spirit he has bound rods for the cheeky questioners. And the with God's help, so that the teachings of the Holy more than through the conferences? Therefore, they old divine scholar Dannhauer says: in questions, such as Scriptures may be preserved pure and whole for the should take the opportunity presented to them with great those about the time of the creation of the world, namely, Lutheran congregations. We do not want to live in peace, joy and not be sluggish to do what they should do, even if whether it happened in spring or in autumn, clever minds but want to fight them with God's help, so that the it costs them a not insignificant sacrifice.

may well practice, but they may never prescribe their Lutheran congregations may keep the teachings of Holy We ask you, beloved brother, does not a preacher who is answers to the church as divine secrets and articles of Scripture pure and whole, and be protected from doubt faithful to his ministry also feel the need of fraternal faith. Whole heaps of such "heads," subtle questions, and unbelief.

and whimsical inquiries, could be found especially among the scholastics, the Roman Catholic theologians of the Middle Ages, "where one milks a goat, the other maintains a sieve," where, therefore, nothing comes of it.

And another scholar remarks that there are questions in regard to which it betrays more science if one knows that one does not know their answer than if one thinks one knows it, ridiculously seeks its solution, and imprudently presumes to decide it.

### Fraternal Exhortation.

To our dear brother in office, Rev. N. in N., we, the members of the ..... Conference, our fraternal greetings.

Beloved brother!

But which doctrinal points do the lowans include among the unanswered questions? Among others,

unfortunately, also those which are answered in God's word: e.g. the doctrine of the church, the office and the key power, the doctrine of a millennial kingdom still to be expected, the doctrine of a still imminent twofold visible future of the Lord, the doctrine of a twofold bodily resurrection, the doctrine of Sunday, and who knows which doctrines may come next. Here, then, doctrines are made open questions, which God has irrefutably decided in his Word, and the Iowa Synod presumes to give freely what God has not freely given. In doctrines revealed by God it is to be permitted to assert and preach truth as well as falsehood, and so truth and falsehood are to have equal **authority in the** Lutheran Church. To this we say: **No!** This doctrine of open questions is nothing but unionism. In the orthodox church, no error contrary to God's Word may be granted a justification; in the Lutheran church it may not be permitted to depart from God's Word in the slightest point, even if it were only to deny that Balaam's ass had spoken. For the word of God says, "Ye shall do none of these things." Deut. 4:2; "Yet the little leaven leaveneth the whole lump," Gal. 5:9; "Yet the scripture cannot be broken." John 10:35; "Verily I say unto you, Till heaven and earth pass away, there shall not pass away the smallest letter, neither one jot of the law," Matt. 5:18. From this it is evident that the Iowa man's ignorance of the open questions is rejected in clear terms by the Scriptures. It is a false and dangerous doctrine. It is a false, dangerous doctrine; it is, as I said, unionism, Iowaian hole-making. With such open-question people

We cannot help but express our heartfelt regret at your non-attendance at the Conference presently assembled here, all the more so since the reason you give for excusing your absence seems to us to be quite insufficient. If you consider the matter properly, you yourself will have to admit that a congregational meeting to be held would not have been an irremovable obstacle to attending the conference if you had considered and regarded participation in it as one of your most sacred duties; for then you would have postponed the congregational meeting in question to another time, which would certainly have been easy for you to do. We therefore reasonably assume that you have not yet recognized the importance of participating in the conferences to the extent that would be desirable; for if you recognized this and still allowed yourself to be prevented from attending the conferences by obstacles that could easily be removed, we would have to rebuke you for sinning against your conscience. We therefore consider it our brotherly duty to point out to you in love how extraordinarily important it is for a preacher to attend the pastoral conferences diligently, and to show you that a preacher should not be deterred from doing so by anything but the most urgent official business.

The Holy Spirit admonishes us through the mouth of St. Paul, saying: "Be diligent to keep unity in the Spirit. This admonition, which is addressed to all Christians, is

to be especially heeded by those who are in the ministry of preaching, for they are set by God to keep "unity in the Spirit," that is, in pure doctrine, in unadulterated faith, and also his congregation) a great damage that cannot be compensated by anything. We do not want to speak of the faithfully and constantly for themselves, but also to trouble that such a foolish, careless, and self-sufficient cultivate and promote it among themselves with all brother gives; we only want to point out the great danger diligence, so that it may become ever more intimate, in which such a one stands. The words of Scripture apply heartfelt, perfect, and fruitful. This is one of the most to him in particular: "He who lets himself think that he is important parts of their responsible ministry, and if they standing may well see to it that he are not diligent in this part, they will be punished by the Holy Spirit for unfaithfulness.

intercourse, for which the conferences are so suitable? How often do we find that we are not able to gain clarity and firmness in this or that area of doctrine; or that we do not know how to advise or help ourselves in a case that arises in our ministry; or that we want to become despondent because of experienced ingratitude or seemingly unsuccessful and fruitless work; or that we are challenged because of our qualifications for the ministry, etc.? in which condition we are then quite incapable of comforting and raising ourselves up: how desirable it must be to us then, when the opportunity presents itself, as for instance at a conference, to meet with experienced ministerial brethren? Must we not all confess that through fraternal conferring with others we have been noticeably promoted in the knowledge of the truth by God's grace? And do we not always need this, and especially at this time, when, for example, many doctrines of Scripture are declared to be open questions, of which one may hold and teach one way and another another; with which modern theory the foundation of the whole theology is in danger of being overturned? Must we not further confess that we have often, often powerfully strengthened, comforted, and cheered up, returned home from our attendance at the Conferences, and with renewed courage and joy have again gone about our work? And is this not an incomparably great benefit and blessing, which is good not only for us, but also for the dear congregations entrusted to us? For the instructed can again instruct others, the comforted comfort others, the strengthened strengthen others, according to the words of Christ to Peter: "Strengthen also thy brethren!" And this benefit and blessing, beloved brother, we are not to lose through our own fault, which is precisely what happens when we allow ourselves to be prevented from attending conferences by easily removable obstacles, whether domestic or official. But how can we answer for this before God?

If the diligent attendance of conferences brings a preacher (and consequently also his congregation) a great benefit, the omission causes him (and consequently also his congregation) a great damage that cannot be compensated by anything. We do not want to speak of the trouble that such a foolish, careless, and self-sufficient brother gives; we only want to point out the great danger in which such a one stands. The words of Scripture apply to him in particular: "He who lets himself think that he is important parts of their responsible ministry, and if they standing may well see to it that he

\*This letter was sent by a conference of the Missouri Synod to an absent brother. Perhaps it could also be read by others with benefit.

do not fall." How easy it is, as experience teaches by daily examples, for a preacher to fall into completely wrong directions in teaching and into one-sidedness in preaching and acting, in and under the pulpit, and he does not even notice it! How is he to realize this, and who is to tell him, if he does not cultivate brotherly fellowship and attend the conferences? Truly, a preacher who - without the most urgent need - misses the conferences and synodal meetings is at great harm, and so is his congregation; he falls far behind in knowledge, and especially in the evaluation of church questions of the day, and he will not grow and increase much in the pastoral wisdom and prudence so necessary to him for the proper conduct of his office and the careful leadership of his congregation. Oh, therefore, as in all that is our office, so also in this matter, let us show all faithfulness, buy out the precious time offered to us for brotherly intercourse, make careful use of the gifts and powers which God has so abundantly bestowed on us in our brother ministers, as long as we are able.

we still have them; otherwise God would soon withdraw them from us in His righteous anger for the sake of our vile ingratitude and leave us to starve. For whosoever hath, and dealeth faithfully with that which he hath, to him shall be given, and he shall have abundance: but whosoever hath not, that is, dealeth not faithfully with that which he hath, from him shall be taken even that which he hath.

So then, beloved brother, learn with us to know your duty in this matter better and better, and to perform it more faithfully; so that, even though in great imperfection, we may fulfill the word of Scripture: "Be diligent to keep unity in the Spirit," and that we may have great benefit and blessing from it. This help you and us our Archpastor and Bishop, JESUS Christ, blessed for ever and ever. Amen.

Grace be with you and your brothers in ministry!

Jesu. Many Indians were present and after the sermon the first row of houses, soon also a second one on the other there was more questioning and answering until Eliot side of the river, since the tribe was very numerous, and a thought it was enough and wanted to leave. Then he bridge 80 feet long connects both parts of the city. On a hill sees how the chief Passakonwäh still sits quietly and a small fortress, surrounded with pallisades, is built against absorbed in thought, and lingers a little longer. And the sudden attacks of the still wild Indians; close beside it chief rises and addresses him: "Indeed, I have never a large building, at the same time school and storehouse, prayed to God before than just now, for I have never and in this for Eliot an unsightly little room under the roof, heard of him before. But I am resolved from now on to from where he can look over the town like a protective pray to him, and also to persuade my sons to do the guard. Natick was the name given to the town which was same." And the sons both agreed to do their father's built here in 1651 under Eliot's direction. During the bidding. So Eliot remained for some time, joyfully masonry and carpentry work, Eliot had not forgotten the observing the sweet effects of the word upon the Indians. spiritual work on the souls of the Indians and was allowed One of these Indians once asked him if he had children. to make the most delightful experiences of the divine power Since Eliot answered that he had six, he also wanted to of the Gospel. Thus one of the most respected Indians, know whether there were any sons among them and Wamporas, became ill, and during his illness became a whether they too would one day teach the Indians to preacher of righteousness to many, chiefly by the joyful know God. This question, says Eliot, moved me in my surrender with which he approached death. He once said: inmost heart; for I have often in prayer consecrated all "God gives us three good things in this world, health and my five sons to the Lord for his service, if it please him strength, food and clothing, sickness and death. If we have to accept them to it, and this question of the poor had our share in the first, why should we not be willing to heathen seemed to me a sign that God wished to hear share in the third?" Just before his end he said to Eliot, my prayer. Among the Indians assembled at the "Four and a quarter years is it since I came to thy house, Merrimack were some of the Sorahegen tribe, on whom and brought thee some of my children, that they should live Eliot's sermon made a great impression, and who among the English; now, if I die, I beseech thee urgently to brought the glad tidings of it home to their own. They take care that they may know God, that they may again result was that Eliot was asked to go and see them. To instruct their countrymen." His last words were, "Lord, give Eliot's question, "How many desired his visit?" theme JEsu- Even in children the wonderful power of the messengers answered with such emphasis, "All," that Word was shown. Thus a sick child cried continually, "God the indefatigable Eliot was at once prepared to go to the and JEsus, help me!" and as often as he ate anything, "God camp of the Sorahegen, which was about ten hours and JEsus Christ, bless it!" But one of his brethren, a few distant from Boston and could only be reached by days after his death, said, "I am also on the way to God!" difficult roads. When he arrived, he was immediately led and being taken sick, he laid his toys on his side, and said, to the chief, who received him in a friendly manner and "I will leave my toys, for I am on the way to God!" implored Eliot to make his home among his people. "For" whereupon he gently passed away the next night. Some (he said) "if you come only once or a few times a year, years later, when, at Eliot's invitation, the English governor, you can do little good, for we are very forgetful. Then you John Endicott, made a visit to Natick, he found such a are just like one who throws a beautiful thing among my beautiful civil order, such lovely services, such glorious people; at first they take hold of it and would like to have evidences of the righteous conversion of the Indians, that it, because it looks so pretty, but they cannot look into he freely declared that the days he had passed among the the thing and see what is enclosed in it; if it were open, red Christians at Natick had been the happiest during his they would believe it. If thou wilt dwell among us, and whole sojourn in North America.

open to us the word of life, and show us the great thing that is shut up in it, we shall believe that it is as delicious as thou sayest." This ardent desire the apostolic man cannot resist; he promises to dwell longer among them from time to time, and they, on the other hand, promise to build under his direction a city like Nonanetum and Concord, and to submit to a similar order. And so the blessed work begins; the thousand-year-old jungle falls, on a lovely place on the bank of the Charles River rises

In the meantime, the reputation of Eliot's celebrated missionary activity among the Indians spread to England, and a missionary society was formed, which Eliot strongly supported by sending money and capable craftsmen, while he had hitherto financed the costs of his missionary enterprise partly from his own funds and partly by contributions from the Indians.

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**Johann Eliot,**  
**the apostle of the Indians.**  
(Conclusion.)

At one of the falls of the Merrimack River, many Indians from near and far used to gather every spring to fish: Eliot hoped on this occasion also to make a rich draught for his Lord there, and went also. But when he appeared for the first time, the chief Passakonwäh and his sons fled, and his people were not allowed to stand up to the preacher of peace. But he taught whoever would hear him, and then went merrily on his way, hoping for the next spring. Then he came again, and behold! the chief this time stood fast with his people, and put up with the preaching of the gospel. One day Eliot preached on Mal. 1, 2. of the grace in Christo

individual wealthy members of his congregation. This missionary society also had his New Testament translated with unbelievable effort and work in the Indian language printed in Cambridge, Mass. in 1663. Eliot had already written a catechism for his Indians. Recognizing the importance of native assistants, Eliot sought early on to use the intellectual abilities of the Indians primarily for the service of God; he therefore founded a school of learning in Natick for 2,000 thalers, in order to prepare the especially gifted young men there for the university at Cambridge. But the Latin and Greek did not appeal to the wild Indian youths, so Eliot had to abandon the plan and be content with giving his students only a practical education for the ministry. By this means, however, he soon gained a whole host of faithful and living witnesses of the great deeds of God. Many chiefs, too, who had become believers and had now laid down their chieftaincy, used their former influence over their Indians for a blessed preaching of the gospel. Thus Eliot experienced the joy that by the year 1674, that is, within 28 years, 14 flourishing cities and villages had been built under his eyes by praying Indians, and, like the apostle Paul, had filled his entire region with the gospel of Christ. Yes, there will hardly be found another heathen mission since the Reformation, when the heathen missions revived, whose rapid and blessed success reminded so much of the apostolic times, as Eliot's mission. The text of his first missionary sermon from Is. 37, 9. 10. had indeed been a prophetic one. The wind of the Holy Spirit had risen from that moment on and had blown mightily over the dead Indians, so that those who had been killed had come to life and a very large army had been formed. From this time on, as Eliot aged more and more and his congregation in Roxbury was not at all willing to dismiss him, he made no more missionary journeys, but contented himself with visiting the Indians already entrusted to his pastoral care, promoting them in their faith, and devoting himself to the education of his six children - five sons and one daughter. His only desire and constant prayer was that his five sons should follow in his footsteps, and especially preach the word of life to the Indians; and the Lord answered his prayer, in that all were willing to give their souls in living faith to this most blessed work. But how wonderful were God's ways with them! The eldest was already in the ministry, preaching to the Indians every fortnight, when the Lord took him away in the prime of his life. Eliot was comforted that his second son became his successor. The third son, Samuel, of the

whose excellent gifts justified great hopes, also sank early into his grave. Benjamin, the youngest, equally gifted, already accompanied his father on his missionary journeys and was gladly heard by the Indians, when death also took him away and Eliot again stood alone in the immense mission field. But with what incomparable strength of faith and devotion he endured these heavy visitations is testified by his answer to a friend's question how he could bear the death of such excellent children so calmly: "My wish was that they might serve God on earth, but if he thinks it better that they should serve him in heaven, I have nothing to say against it-his will be done!" But even more difficult experiences and struggles were reserved for this faithful witness of Jesus Christ: his missionary work was also to be purified and proven by the fire of tribulation and temptation. It was in 1674 that the fierce and cruel Indian chief Philip gathered his Indians for a terrible after-war against the hated Europeans. Eliot, who not only knew Philip, but was to a certain extent on good terms with him, at the age of seventy, on hearing the news, immediately set out himself to bring Philip back from his terrible plan and to thoughts of peace. But in vain; only this much he received from him, that the cities of his Christian countrymen should be spared as much as possible. But when Philip was finally defeated by the English after a terrible battle, 10 of the 14 cities of Indian lay in ruins, the 4 others were more or less destroyed. But the worst and most painful thing for Eliot was that many of their former inhabitants had turned back to the old paganism, the zeal in many others had at least grown cold, and Eliot's best and most loyal friends had been slain. To make matters worse, Eliot himself and his still loyal Indians were suspected by the English of treason and disloyalty for not joining the war. Who would have been surprised if Eliot, after so many painful experiences, the death of his hopeful sons, the almost complete destruction of his 30 years of blessed missionary work, and in addition branded by his own people as a traitor, bent by age and hardship, had despondently laid his hands in his lap under such circumstances and gone astray in God and his faith? But not so Eliot, whose faith was of a right kind, and therefore came forth the more mighty and victorious, the more gloomy and hopeless things looked. Far from despairing, he set out anew with a true youthful fire of love, preaching, warning, pleading, exhorting, and punishing his India.

With divine patience and perseverance he sought to win back the feral hearts and already in the following year had the joy that at least seven cities rose anew from their ruins. From now on, weakened by age and hardships, he could only visit his Indians every two months, and he was especially broken by the death of his dear wife, who had stood by him faithfully for 50 years and was now torn from him in her 82nd year; he stood weeping at her coffin and said to the assembled people: "There lies my dear, experienced, faithful wife; she cannot return home to me, but I will go to her; yes, I will. Amen!" For eight full years Eliot wandered out to his Indians as much as his strength permitted; but when he returned from such a visit to Roxbury in 1690, he felt that this was his last journey. But he could not yet rest in the service of his Lord; he therefore asked the English settlers of the vicinity to send him once a week their negro slaves, to whom he proclaimed the blessed liberty of the children of God through Jesus Christ, and even to many not in vain. When, at last, exhaustion confined him to his camp, he requested another blind Negro boy from his master, took him into his house, and instructed him in the way of life by reciting Bible verses to him until the boy knew them by heart. He performed his last labor of love on this black man, which was not without blessed fruit. At last the hour of the longed-for end of the day arrived for this faithful and tried and tested worker. A violent fever seized him, from which he did not recover. Of the edifying remarks he made on his deathbed, we highlight only one, as a living testimony to his humility. The conversation turned to the Indians, and Eliot said: "A cloud, a dark cloud hovers over the work of salvation among the poor Indians. May the Lord revive and bless it, and grant that it may live after I am dead. It is a work on which I have labored long and hard. But what have I said? -I take the word back. My works, ah, they are poor and small and weak, and I am he who casts the first stone at them!" Then he said, "Death shall be to me as sleep is to the weary. The LORD, whom I have served eighty years, will not leave me. O come in thy glory. Long have I waited for thee. Welcome, O Lord, welcome!" These were the last words of the great hero of faith. He gently passed away to enter into the joy of his Lord, where he will shine like the sun of God forever.

To the ecclesiastical chronicle.

Say what you will of the lowans, enterprising people they are, they drive

It leaves them no rest, they chase around from one part of the world to another, from one synod to another by steam or by quill pen, they travel over land and sea to make comrades. They have been to Germany, they have been to Russia, they have been to the Wisconsin Synod, they have been to the Illinois Synod, they have been to both Canada Synods, they have been to the Ohio Synod. As the Methodists are driven by the restless spirit to go Hausiren with their holiness, you may call them and want them or not: so the same spirit drives the lowans to go Hausiren with their theology, you may call them or not, you may want them or not, they are there the inevitables. If one were to ask these zealous, fiery men why they ran like this, why they went about land and sea without resting, since no one sent them, they would probably answer like those well-known people: "Gaischt der Gaischt, der Gaischt" drives us!

The Doctrine of the Millennial Kingdom. Pastor Harms writes the following in the August issue of his missionary magazine: "I have been attacked from various sides for rejecting chiliasm, i.e. the doctrine of the millennial kingdom, and have even been asked to publicly recant. I am a Lutheran with all my heart and have become one through severe inner struggles with sin, the world and Satan, and have had to struggle through Unionism and Pietism, as have many others, especially my blessed brother, - therefore, one can only justifiably demand of me that I recant something that I have said or done against the doctrine and nature of my dear, dear Lutheran Church. In this case I cannot and will not recant unless I am convicted on clear grounds of Scripture. - I still maintain that the doctrine of the millennial kingdom is un-Lutheran and unscriptural. The doctrine of the millennial kingdom is un-Lutheran because it is rejected in the Augsburg Confession, Article 17, and there is essentially no difference between *chiliassmus crassus* and *subtilissimus*, i.e., between the coarse and the finest is chiliasm. The good man of Godatmosphere; the body, transformed by the ravages of time Bengel, through whom the doctrine of the millennial kingdom has broken through in the Lutheran Church, admits himself: "The years yet to come were considered suspicious (in the Lutheran Church), wherever anyone let himself be seen with them, and were mostly given to those who did not adhere to any particular confession. These took up the cause all the more eagerly and made it all the more odious. - He who wants to be a Lutheran can never claim that he who fights the doctrine of the millennial kingdom is un-Lutheran. But perhaps our Lutheran Church is wrong? - Let him who asserts this prove it from Scripture, the sole source of all truth."

**From the meeting of the General Synod of Ohio** at Birmingham, Pa. the Secretary, E. G. Reichen, in the "Lutheran Church Newspaper," Nov. 1, still reports the following: "In the afternoon a substantial missive from the Iowa Synod to us was read and examined; and as we could agree with all the points touched therein, resolved to thank that body for its communication and fraternal sentiment." -

Affen - **Vogt**, that is the natural scientist Carl Vogt, who has taught in lectures in Germany that men are descended from apes, and is therefore called by the people briefly and very beautifully and significantly Affen-Vogt, is invited by the enlightened Germans in America to come over to America in order to give the same lectures here and to prove to them that they also belong to the ape family and are to be counted among the baboons. The enlightened Germans like to hear such things; they think that such things are science, deep, speculative science, and an unheard-of, enormous achievement. The North American gymnastics federation now indicates that Affen-Vogt unfortunately cannot yet come to them this year, but that his visit is in prospect for the winter of 1869-70. In order to give the gymnasts some spiritual nourishment this winter and to prepare them for the caper of the ape theory, they have Louis Büchner from Darmstadt, the author of "Kraft und Stoff", come over. Vogt teaches that men are descended from apes, and Büchner that apes and all other creatures do not come from God, but from the dirt. Thus to the enlightened God is the substance, their progenitor the ape, and apes-Vogt and substance-or-dirt-Buechner their teachers. This society fits well together! - What kind of mortal comfort this materialistic ape society has can be seen in the September number of the Schünemann-Pottsche Blätter für freies religiöses Leben. It says: "When we die, we live on in other forms, admittedly not in the idyllic sense of the Bible. Our body is forgotten by the influence of the all-pervading atmosphere; the body, transformed by the ravages of time (represented by the ozone of the air) into carbonic acid, water and ammonia, is processed by the plants, which build up their bodies from it under the influence of the sunlight and either contribute as vegetables and fruit to the blood-formation of posterity, or are first transformed into flesh by herbivorous animals and adorn a table as sauerbraten. This is the eternal cycle of matter. But one more loss must be mentioned here, which arises from the fact that not all parts of a body can be gassed. This is the mineral substance of the bones, which is buried without effect in the churchyards, while it would be better for our crops to burn the corpses and throw the ashes on the fields.

to scatter." Thus speak these hardened men, in order to stupefy their beating consciences and to mock away their inner fear of death, judgment, and damnation. Truly, these people do not need to die first and become stinking gas; they are already a gas of such stench that every decent person holds his mouth and nose before them. Z.

Necrology.

Since it has become the painful duty of the undersigned to escort to the grave the body of our dear brother in office and faith, the former Pastor Christoph Carl Metz, who passed away at an early age, he feels compelled not only to inform the entire Synod and all dear brothers in office of the bitter loss which has affected them through the early departure of this faithful servant of God, but at the same time to place here a short but well-deserved memorial of honour for the deceased, by the early departure of this faithful servant of God, but at the same time to place the deceased here in brief but well-deserved memory, to the praise of God's grace, which was given to him, and to all of us for emulation.

**Christoph Carl Metz**, the third and youngest son of the master carpenter Mr. Joh. Bernhard Metz and his second wife Johanna Christiane Nebecka née Koch, was born on August 19, 1831 at Straußfurt in the Ducal Saxony and received Holy Baptism there on August 26 of that year. In 1842 he moved with his dear parents to America and came here to St. Louis. Our dear Pastor Bünger, who soon discovered in the God-fearing boy a great urge to learn and a rich measure of gifts of mind and heart, took him into special instruction and prepared him for the Gymnasium, whereupon he continued to study most diligently under the faithful hands of Pastors Löber and Keyl and the then Rector of the Gymnasium at Altenburg, moved in 1850 with the said institution to St. Louis, and after he had graduated from the Gymnasium at Altenburg, moved to St. Louis. Louis and after he had completed the Gymnasium well prepared, he entered our theoretical seminary for preachers. At this institution, too, he distinguished himself most praiseworthyly by untiring diligence and godly conduct, was ordained on Sunday Jubilate, April 17, 1853, after passing his examinations, and was then installed in his office at the congregation calling him to St. Joseph, Mo. He was granted only a short time to serve the Lord in this as yet uncultivated field of work with the fire of first love. The very next year the man so richly gifted for a more important sphere of activity was called by the Lord of the Church to the Lutheran congregation at St. John's in New Orleans, which had lost its excellent young pastor Volk, a dear friend of the deceased, to yellow fever, followed the call to the dangerous place undauntedly, and was installed there on the 11th Sunday A.D. 1854. Trin. 1854 he was inaugurated there into his new office. Also there he worked again with most faithful devotion and restlessness.



Diligence. He was tireless in visiting the sick with yellow children. But as long as the withered body obeyed the fever, although this evil epidemic soon took away his first almost superhuman effort of the will, he allowed himself young wife, the sister of our dear Fick. His zealous to be found in the faithful service of the Lord and His missionary activity extended to all sides, and when the Church. As late as four weeks ago on Sunday, he, who weather of the war broke over our country, he was to be was almost a corpse, preached with great evidence of seen daily in the hospitals at the bedsides of the sick, spirit and power. But now it was enough, now the faithful wounded and dying. And even though this terrible war servant was to be harnessed and brought to eternal rest, cut him off completely from all connection with our The next day he lay down on the bed of the sick, so that Synod, it only increased his loyal attachment to it and his in not quite four weeks he might pass away in the prime most active participation in its weal and woe. But alas, of life. But only a few days before his end did he realize the spirit of our dear brother, adorned with such splendid that his hour had come. Shortly before his death he sang gifts, dwelt in a very weak and frail hut. So it finally came with a breaking voice: "One is need, oh Lord, this one" about that, for the purpose of restoring his health, which 2c., confessed his faith and breathed his last with short had been completely broken by the most strenuous sighs for salvation in the night from Thursday to Friday activity in faithfully carrying out his difficult office, in morning at 1 o'clock on November 6. The funeral took zealous study and scholarly work, he found himself place on Sunday morning. Although the congregation is painfully compelled to undertake a journey to Germany. very small and the inclement weather had made it impossible for most people from the Filial to come, the However, the hot impulse to serve the Lord in his church church was packed. Even the English neighbors had to and the faithful care for his dear congregation did not let come; even worldly people who usually never come to him wait for a complete recovery. Still ailing, he returned church were seen there with saddened faces; after all, he to his dangerous and arduous field of labor, and with had also wrung from them the unconcealed testimony renewed unimpaired zeal set about the work he had that he had used up even the last ounce of strength in been commanded to do. But his weak strength was not tireless official activity. At the grave, however, the deeply enough; the old ailment, a dangerous larynx and lung saddened widow with her seven poor little orphans - the ailment, returned with renewed vigor; at last he had to youngest only three months old - and the hard-pressed, give up his office altogether and came here to await at last a recovery, God willing. But no matter how much his deeply shaken community wept. And surely many eyes local friends tried to raise him up and convince him that that read this still wet themselves with tears of great he was not here to be idle, which was unbearable to him sorrow, and the whole synod asks the Lord with a in view of his lively zeal, but to strengthen himself for new troubled and anxious heart: "Why have you done this to work, it was nevertheless impossible for him to sit quietly here without professional activity. When the opportunity arose last fall to serve the Lord in the small congregation us? why have you, you incomprehensible God, with such a great lack of faithful preachers, snatched this precious in Jacksonville, Ill. that had just been left without a gift from us so early, and broken so soon such a beautiful preacher, he took it in the good hope that he would not hope? Ah, thou makest it hard for our weak faith to praise only be able to meet the needs of the congregation with thee with St. Job. with Job, for what thou hast given and his few forces, but also to strengthen it completely with taken away. But yes, blessed be thy holy name, and only such moderate work. Again he began to work diligently now help us, who still wallow in this valley of tears, who and faithfully in his office. But since the care of a branch can still work before the night comes, when no one can and the keeping of a school were added, it soon turned out that his weak body was no longer able to cope with work, that we may behold the end of this righteous man such efforts. The indefatigable man always picked and follow his faith. himself up again in the power of the spirit and did the almost impossible, so that mau often had to fear that he Aug. Crämer. would collapse under the preaching. But it was his desire St. Louis, Mo. 11 Nov. 1868. to sacrifice the last fiber of his strength to the Lord, his faithful Savior, and to the congregation he loved so dearly and carried on his heart. Often his loving wife reminded him, even begged and pleaded with him, that he would stop and give himself to her and her seven unborn children.

I am not a chiliast,-I hate enthusiasm; I desire not with haste the empire of enthusiasts! Only I'd like to have another five hundred acres, Then I'd have a thousand after all; - That's something to feast on!

I am no chiliast,-I love the pure doctrine; I know that I dwell and dine as a guest on earth! One house only I wish, or two or three, - In it the fairest ornament, however dear it be!

I am no chiliast! I wait for no time, when one brags in lusts - in vain vanity! But a dance is allowed! - Why not a ball? - Dcm who believes from the heart, it's pure everywhere!

I'm not a chiliast! My mind is only on the top; I seek the true treasures above without rest. I sigh in the pitiful valley, which harbours me much misfortune, Because my capital bears me only twelve percent!

I'm not aChijiastr, - don't hanker after good days; Seek not the flesh's fatigue, nor suffer the plague. But after eight hours' labour one may rub six or ten, How else would the strength come to hurt the flesh?

I'm not a chiliast! - I say it on my honor! My body's a burden! If only I were redeemed! That wine and beer taste good to me, is only God's grace; That my table is well laid, is never my fault!

I'm not a chiliast, - don't seek glory here! I don't like it at all, I don't like it at all, I don't like it at all, I don't like it at all, I don't like it at all, I don't like it! But my skirt is fine and of the newest cut...

If you want to be a man today, you go with the fashion! I am not a chiliast, - I am a right Christian! Truly, I almost believe that there is hardly a better one! I do what comes to me, - that's what freedom is for; to be my neighbour's servant, that's not what I'm here for! - Wilhelm.

Dedication of the Lutheran Orphanage.

It was not until October 11 of this year, the 18th Sunday after Trinity, that the solemn dedication of our orphanage took place. As we had hoped, it happened through God's goodness. We had a beautiful, especially lovely autumn day in the time of the so-called Indian summer, so that we were able to spend the whole day outdoors, wait for the service in the open air and dine outside under the trees resplendent in their colorful foliage. A large crowd had gathered on the beautifully cleared square in front of the orphanage. It was a pity that the day before the railway company had taken back its promise to provide us with as many wagons as we wanted in an extra train. This certainly prevented a couple of hundred guests from St. Louis and especially from the poorer ones, whom we would have liked to have with us, from going with us. In the hurry, however, other conveyances had been provided, and 14 furniture wagons and many private wagons were filled with men, women, and children, and some went to Kirkwood in the usual train. When we arrived at the orphanage on the wagons kindly sent to meet us at Kirkwood, the melodious little bell, which the Lutheran congregation had been calling for, could be heard from afar.

"I'm not a chiliast!"

The comfort song of many of today's false Lutherans.

I am not a chiliast, - am Luther's faithful son;  
The gusher fool's tassel is a mockery and a scorn to me!  
But in the end I would not die without fortune,  
And in the children's hands twelve thousand only bequeath!



mcinde of the Rev. King of Cincinnati as a gift. Later showed that we only had to give thanks for the abundantly the trombone choir of the Immanuel's District of St. received benefits of our God. The undersigned spoke a future and, as long as it stands, let his saving gospel be proclaimed in it for the salvation of many souls.

This gave a happy rain and moving. "Now give thanks to God" 2c. a collection was raised, Schaller. In order not to deprive the dear congregation of St. which brought the sum of H176.20. On the day of the Paul's on Manckesterstrasse of a service, there wasdedication a boy was handed over to the dear orphan to be a service with a sermon in the church in theparents by his father, and the following day another morning, as usual; but it was soon realized that thethirteen-year-old orphan boy was also registered, so that church could not possibly hold the crowd; so it wasthere are now twelve children, twelve boys and two girls, agreed to hold this service in the open air in front ofnot including the asylum people. May the Lord grant the the orphanage. A procession formed. The processionwish that the orphanage may become an orphan town, as went around the church under the sound ofa town seems to be forming around the church and the trombones, through the magnificent gate of honor,orphanage, which could then be called Orphanopolis or and toward the orphanage. Here first the song wasOrphantown. The Father in heaven, who is also the true 1868, in the midst of his congregation, according to regulations, and installed in his office. sung: "Herzlich lieb hab ich dich, o HErr" (I love youfather of orphans, will continue to prove himself to be the May the Lord of the harvest also give wisdom and strength to this servant of His Church, so that his work may be a blessing to many. J. F. may be a blessing to many. Address: Uov. V. Dotb, H' Äscher. Oarvv, 6arver Oo., Ninn.

porch on the Sunday gospel about the noblest N. S. The receipt list will appear soon. commandment in the law and the question: "What do you think of Christ?" He showed how man might well ask after the law, but did not and could not keep it, nor even make a beginning at it, if he did not believe in JEsu, and applied this also to the genuine love to the fatherless, which must and did come from faith in JEsu. With the singing of a few verses from the song: "O Holy Spirit, enter with us" and with a collecte and blessing, the mid-morning service was concluded. Now one part went to the three large and well-stocked tables set up in the forest to dine. Another part visited the inside of the orphanage and was always relieved. All who made the rounds were pleased with the beautiful furnishings, space and order. Orphans showed Be knew their beds, their wardrobe and their belongings, were also given presents and were quite happy. When all had been fed by what the love of the Manchester Street congregation and the St. Louis congregation had brought together, so that certainly none of the thousand guests remained hungry, and also the baskets could be filled with the remaining crumbs: then the actual consecration took place. The first three verses of the song "Be praise and honor to the highest good" were sung and blown. Pastor Hallerberg,' who stands at the nearest church in Hermannsburg, St. Louis County, and had appeared with the greater part of his congregation, delivered a very popular and emphatic address on the Scripture word: "The LORD hath done great things for us; therefore we are glad," Ps. 126:3. He briefly described the main good deeds of our God, and also mentioned how the Lutheran church had been so weak, small and poor in this region 20 years ago, and how it had grown and spread through God's blessing, so that it had now also bought land and built a house for the poor orphans.

He also showed the necessity and usefulness of a Lutheran orphanage; he told how preachers had come out of the orphanage; he presented the example of John the Evangelist to the dear father of the house, as he hurried after a young man who had gone astray in fervent love and led him back to Christ; he encouraged the support of the orphanage by saying that the orphans should be given to the orphanage.

### Church consecration. (Delayed.)

On Misericordias Domini Sunday, the Lutheran congregation of St. John's in Red Bud, Ill, had the joy of dedicating their newly built church to the service of the Triune God. The church, a Gothic-style brick building, is equipped with an organ and adorned with a 113-foot tower. In it hang two bells, which together weigh 1850 pounds and harmonize in the tones F and A in the best way. The whole length of the church with tower and altar niche is 79 feet. The nave is 56 feet long, 40 feet wide and 31 feet high in the middle of the vault. The altar and pulpit are simple, but tastefully done. The whole church, in the erection of which something over 10,000 dollars have been expended, is generally turned out as desired. It is not only bright and cheerful within, but affords an elevating sight from without, and may justly be called an ornament to the little town. Favoured by the weather, many guests had come from near and far, so that all services were well attended. The sermon in the morning was held by Pastor G. Schaller on Gen. 28, 17, subject: "Here is the gate of heaven. 1. when and how far a church may rightly be called the gate of heaven; 2. to whom such a church is in truth a gate of heaven. - In the afternoon Professor Crämer preached on Ps. 84, 2. 3. subject: The right blessed church joy of true Lutheran, Bible-believing Christians. It consists: 1. in the joy of belonging to the church of God, which has the true service and the beatific word; 2. in the love and desire to participate and take part in the services of the Lord. - In the evening Pastor Kleppisch preached a sermon in English on 1 John 2:1, 2. On Monday morning Pastor Stephan preached on 1 Kings 8:27-29, on the subject of the comforting promise of the Lord, which also belongs to this holy place, namely, "My name shall be there. It was noted, 1. that this promise also applies to this house, and 2. it was shown what kind of call follows from this promise.

### Church news.

Mr. Victor Both, Candidate of the Second Seminary, having received and accepted a regular call from the newly formed congregation m Carver, Carver Co., Minn. was ordained by me by order of the honorable President of the Northern District on the 9th Sunday after Trin.

1868, in the midst of his congregation, according to regulations, and installed in his office. May the Lord of the harvest also give wisdom and strength to this servant of His Church, so that his work may be a blessing to many.

Address: Uov. V. Dotb, H' Äscher. Oarvv, 6arver Oo., Ninn.

The German Lutheran congregation of St. Jacob's in Vandalia, Ill, after being served for 13 years by preachers from the Illinois Synagogue, has been cared for since December of last year by Pastor G. Endres and the undersigned to such an extent that one of us preached there every 14 days. At that time the congregation was close to being dissolved, but by the grace of God we were able to gather and strengthen the members again. Since the necessity of a Sunday service and a Christian German school had become clear to everyone, the congregation appointed Rev. Carl Schuricht, then in Petersburg, Ill, who recognized and accepted this call as a divine one. On the 19th Sunday after Trinity, as October 18, 1868, by order of the Reverend Mr. Praeses Bünger, Rev. Carl Schuricht was installed in his new office by the undersigned with the assistance of Rev. Endres into his new office.

Vandalia, the former capital of Illinois, situated in a delightful region, is gaining new prominence and importance by the construction of the drreeten railroad to St. Louis, and the number of inhabitants is daily increasing.

May the Lord God grant grace that the St. Jacob's congregation, under the faithful leadership of its shepherd, may be edified, grow and increase inwardly and outwardly, and shine as a light in the darkness of this idolatrous and unbelieving world for the glory of the Lord Jesus and for the eternal blessing of many souls! Amen.

C. Popp. Address: Uov. 6ar1 Leliuriollt, Vandalia, Ill.

On the 21st Sunday after Trinity, November 1, Pastor Herman Kühn, after having received a call from the German Lutheran congregation in Minden near Indianapolis some time ago, was solemnly installed into his office by the undersigned on behalf of the High Presidium of the Middle District in the midst of the above congregation.

The congregation was delighted to have again obtained a pastor after many changes in the pastorate, and the celebration of the introduction was greatly enhanced by the presence of the singing choir of the Indianapolis congregation. Chr. Hochstetter.

Address: Uev. Hsrm. Bang, Lox 76, Indianapolis, Ind.

**Indication.** and the same asked the Mr. District-President to lead and supervise the third stage of the exhortation. When the Reverend Mr. Praeses Bünger, accompanied by Mr. Rev. Seidel arrived here at Quincy in August, Mr. Pastor Best was ill, for which reason he could not appear at the congregational meeting, but had to be visited by the visitors. According to their testimony, he was brought with great difficulty to confess his wrongdoing, and therefore a resolution was passed in the congregational meeting: he should be borne in love; but in case he should act as before, he would have to be considered an enemy and disturber of the church, and should be declared without delay to have lost his ministerial powers. Mr. Best has not yet complied with this decision, which is why the congregation declared him deprived of his office on November 1.

The church council of the ev. Inth. Gem. daselbst: C. W. R. Frederking, Pastor. John Lur, ) John C. Appel, ^Principal. Christian Köhler,)

Palmyra, Mo, Nov 3, 1868.

Since he so openly displayed his dissatisfaction with the church conditions, it was no wonder that those who were dissatisfied for some reason leaned on him, and soon Best began to perform official acts with these dissatisfied people. At first he did this with a certain timidity; the first time he excused himself by saying that he had believed that the real pastor was not at Hanse; for which reason the matter was left to rest. The second time he asked for permission, and since permission could not be given, he performed the act, but then immediately refused and promised not to do it again. Unfortunately, however, he soon allowed himself to be used again to serve the discontented, which is why the matter was brought up in the congregational meeting. We reproached Pastor Best that he had not only encroached upon another's office, but that he had also made himself guilty of another's sins; but he could only be persuaded to declare that he no longer wished to do so. Since he did not keep this promise either, we applied the steps of admonition to him, in order, if these remained fruitless, to deal with him according to God's word. Then it became apparent that Pastor Best had lost his initial timidity, for he now pretended to have full freedom to officiate. Now, this matter is indeed unclearly expressed in the ordinance, but there are witnesses who prove that Pastor Best himself had previously understood the matter in this way: he should only officiate in cases of necessity or with the express permission of the pastor; this is also irrefutably proven by the fact that he asked for permission before an official act and then asked for forgiveness. - Before we proceeded to the third stage of admonition, however, the case was presented to the venerable conference which was held in St. Louis in the spring.

**General Family Calendar.**

Under the title: "The Right Time", a general family calendar for the year 1869 has been published by A. Wiebusch and Son here, which not only according to the title page, but in reality besides the indication of all feast and name days, the rising and setting of the sun and the moon, the moon changes 2c. Interesting and instructive together with neat illustrations. The calendar edited in Christian sense and well equipped recommends itself and shall herewith be highly recommended to all Christian families. With the volume of 64 pages, however, the price is also very moderate, the Er. 15 cents, postage 2 cents; the dozen \$1.50, postage 12 cents; (Some errors found in the first edition have all been carefully corrected). C.

**The Lutheran Calendar for 1869,**

published by Past. S. K. Brobst, of Allentown, Pa. has already made its appearance. Those who are acquainted with the former editions of this calendar need not have our recommendation; this new edition for the coming year also has the bor features of the former ones. The contents are as follows:

All the ordinary calendar - calculations. - Bible. Lessons for every day of the year. - Important memories from Luther's life. - Luther's entry into the monastery. (With a picture.) - Communion is church fellowship. - Dangerous indifference. -Jesus on the cross. (The crucifix on the wall. - DchEed-'tiN'Z drS-KrcuzE^-- The preaching of the cross among the Gentiles. - The equipment of the church. - The grace-schäpLder of the church. - The doctrine and wehr of the preachers. - Lutherans are not narrow-minded. - A church building sermon. - Hints for singing choirs. - Orderly love activity. - Good example from an overseer. - Blessed reading services. - People who cannot read well. - Christian weekly schools.- Inscription over the studirstubr of a preacher. - A faithful bishop. - A church in the house. - Examples of home worship in Scripture.- The example of our fathers. - Introduction and arrangement of the HansgotteSdienstrS. - Good house rules of Lütber. - Childish prayer for faithfulness in the faith. - Christian customs in Germany. - All sorts of practical thoughts. \*- Diligence and avarice. - Seeing and feeling. - Drinking and drinking. - Doctrine and Life. - Word and Sacrament. -e altar and pulpit. - Consecrated churches. - Houses of worship beautiful. - A bad sign. - Bcrgoxed air. - Children lose. - Thieves' shenanigans. - Sad nothingness. - Unbelief. - Either - or. - List of the 46 Lutheran Synods in America with the number of their preachers, congregations and parishioners. - The names and post office addresses of all Lutheran preachers in America. - The names of deceased preachers. - List of Lutheran educational institutions in this country. - List of Lutheran church bulletins. - List of Lutheran books. - The Great One-Time-One.

The price is: 10 cents a copy; 70 cents a dozen-with postage 80; H1.00 for 15 copies postpaid; H3.00 fork 50 copies postpaid; H5.00 for 100 copies-with postage H5.80. - To be obtained through our agent, Mr. Kl. 6th Lartbel, 631 8outk i'ourtl 8treet, 8t. l^ouis, No.

**Conferenz - Display.**

The Springfield (Ills.) Pastoral Conference will meet, God willing, Dec. 8-10 in Quincy, Ills. Since our newly built church is to be consecrated on the Sunday before, on the second Advent, all conference members are hereby also kindly invited to attend. Jakob Seidel, 7th St., between York & Kentucky St.

**Reminder again.**

Those who still have manuscripts borrowed from the undersigned in their hands are again kindly requested to send them as soon as possible to C. F. W. Walther.

**Advertisements.**

Just appeared: **Proceedings of the Thirteenth Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri 2c. in 1868.** Price per Exemplar incl. postage 20 cents, the dozen H2. I. Birkner, Ro. 92 William 8tr., Xerv Vork.

Satisfying multiple requests, the undersigned will henceforth

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in an elegant and durable binding, and recommend it especially for gifts. The binding is in half marrocco with canvas, and we guarantee its durability. The price of a copy in three volumes is \$9. Aug. Wiebusch & Son.

**changed addresses r**

Hev. IV. l-ottlmunn, lI^riu, l^ornin Oo., Oüio. l". Ries, instructor, Lox 80. 8t. Olair, 8t. Oluir 6o., Lliob. Lock, teacher, k'airkölä Oentrs, vs Laib 6o., luö.



Year 25.

St. Louis, Mo. the 1st of December, 1868.

No. 7.

(Don Past. J. F. Doescher.)  
**Defiance and comfort of the church in this last afflicted time. 1 Kings 18, 39.**

Mel. Our God is a stronghold.  
The LORD is God, the LORD is God!  
Therefore let us not be dismayed; He helpeth us in every trouble, If we will but complain of it unto him. He that trusteth in him hath built well;  
Whether all the world opposes him: He can overcome them.  
The LORD is God, the LORD is God!  
Therefore let your enemies rage;  
They will become a disgrace and a mockery, and he will protect us.  
He watches over us, and with his power he brings down our enemies' armies. To him be praise, glory and honor!  
The LORD is God, the LORD is God!  
Therefore let the mockers mock; He shall cut them off with their mockery.  
Woe to them then, when the wrath goes on: Then is their mockery ended. Then only fear and horror shall fill all your heart.  
The Lord is God, the Lord is God! In heaven and on earth, Although the pope wants to present himself as a god on earth.

But he is already known: he is Satan's son, who is revealed as Antichrist through Luther's pure teaching.

The Lord is God, the Lord is God! Therefore let the devil roar.  
Let him fill the whole world with lies, murder and death.  
God nevertheless remains Lord, no matter how much the world and the devil strive cruelly to dampen Christianity.

The gates of hell shall not prevail against the church;  
For Jesus Christ still protects them, He cannot be defeated.  
He is the Son of God, And firm as His throne the Church stands, Though thunder, lightning and smoke of Satan and hell.

The word of the Lord and Luther's teaching can never be forgiven, if the devil and his army resist it.  
It abideth for ever, And keepeth the victory. Even when the world turns to dust, God's word will remain.

This is the word of blessedness, Therefore let us confess it.  
Before friend and foe with joyfulness, We who call ourselves Christians.

He is not yet a Christian who is not willing to confess Christ and his word freshly and freely at all times and in every place.

Cold us, O Lord, by thy word, Let us not be driven from it;  
For if all be taken away from us, this only shall remain: then it asked no need;  
It helps us in death, It leads us to you Once through death's door And makes us eternally blessed.

**Pros. S. Fritschel and the Iowans in the pulpit - and the same in their church bulletin and at the Milwaukee Colloquium.**

What a faithful servant of the divine word writes or speaks in his sacred office he may also represent in good conscience in the pulpit before the Christian congregation. What a faithful servant of the divine Word writes or speaks in his holy office, he may also represent in good conscience in the pulpit before the Christian congregation; what, on the other hand, his conscience forbids him to present in the chair of the church, he may least of all write and speak publicly as being in the service of God and the church. Although this is often not done at the present time, it is a truth in which all sincere worshippers of the sacred office of preaching agree, for God's Word clearly says, especially of teachers in the ministry, "If any man speak, he speaketh it as the word of God," 1 Pet. 4:11.

Prof. S. Fritschel, however, writes in the Kirchenblatt, they are of such minor nature that they hardly deserve this doctrine of Sunday is an "open question," that is, organ of the Lutheran Synod of Iowa. Lutheran Synod of mention and do not detract at all from the inner value and such a doctrine about which there is something in God's Iowa, Vol. 11, No. 19, and in other places, things which reputation of the book. Apart from this, however, the things Word, but about which various interpretations take place he would hardly dare to bring before a Christian recorded in it are irrefutably consistent with the church itself (Stenogr. Colloquium paz. 79.), a congregation in a public sermon, or to advocate them; confessions made on record in the "Oeffentliches doctrine about which divergent opinions and convictions and this not because he should be concerned that they Colloquium. The hostility of the professor against the are not only inevitable, but also justified and permissible. are too high for the understanding of the audience, but public truth therefore disconcerts and pains us deeply, but (Dorpater Gutachten paZ. 12. f.). As an open question because they are not only confusing in a high degree for especially all those who, like the writer of this, were ear-"" it has not yet come to the consciousness or experience every Christian, enlightened conscience, but also witnesses at the colloquium. - It is noteworthy at that point of the leading members in the church, that one must not offensive and annoying. The same is true of some of his (Stenogr. Colloquium 109. flg.) with what anxious care depart from it, but must hold to it." (Kirchenbl., Year 11, and his associates' verbal utterances at the Milwaukee Prof. S. Fritschel tried to avoid the conclusion (which, after No. 17.)

Colloquium. In order to prove this, I will, in these lines, all, every listener at the Colloquium had to make) that the "As long as this state of affairs lasts, as long as this bring him, as standing in the pulpit, before the dear doctrine of Sunday is a binding doctrine of faith for every dogma has not come to light, as it were, through "the readers' souls, and put into his mouth words which he Lutheran, - after he had admitted that it was a doctrine of historical dogma-forming movement," "so long are himself has spoken or eloquently represented, before faith for him. For he admitted that this doctrine is contained divergent opinions and convictions to be tolerated side many witnesses, partly in that number of the Church in the holy Scriptures. For he admitted that this doctrine is by side in the church, for what has just come to the Magazine, and partly at the Colloquium, concerning the contained in Holy Scripture; he did not deny that it is also consciousness of the leading members of the church doctrine of Sunday, a doctrine which is indissolubly fixed in the symbols of our church; - what, therefore, could forms alone the basis for doctrinal decisions, and that connected with the third commandment. have prevented the professor from coming to the quite alone is decisive. (Dorpater Gutachten psZ 12. flg.,

"The doctrine of the Christian observance of Sunday logical conclusion that it is a binding doctrine of faith for Kirchenbl., Jahrg. II, No. 19.) is laid down in the holy Scriptures. And there the Holy every Lutheran? "It is also contained in the symbols of our So far Prof. S. Fritschel. On the other hand, I take the Spirit reveals and decides that in New Testament times church, and therefore as such has its ecclesiastical liberty, in all modesty, of repeating my above remark that the celebration of any day of the week was not standing. (Stenogr. Colloquium pnZ. 105.) (Even if, he would probably hardly decide to go out before a commanded by God. This is not the moral content of the however, it were not in the symbols at all,) it is "binding in Christian congregation and preach these things. - The third commandment. Therefore I not only seriously reject itself for the sake of the very highest authority of the divine following are the reasons that cause me to judge thus: the teaching of the Puritans, who transfer the Old Word," in that it is laid down and decided therein." (1) It is a grave sin to say that God's Word is obscure Testament Sabbath celebration, that is, the Old (Kirchenblatt, Vol. 11, No. 19.) and ambiguous, especially in passages where doctrines Testament prohibition of work, to Sunday, but I even "But because, beloved Christians, it is most decidedly of faith are presented to us. God himself speaks in the disapprove of the teaching of most of our old theologians, contrary to my holy office. Because, beloved Christians, it Scriptures. Scripture. He who says, therefore, that God's who teach that it is a part of the divine commandment to is most decidedly contrary to my holy office to confuse word is obscure, etc., makes him at least an imperfect celebrate one day out of the seven. This false doctrine l your consciences by raising doubts about the clarity, and infirm teacher and speaker; but a greater dishonor disapprove of and fight against, because I recognize that certainty, and truthfulness of the revealed divine word, can hardly be done to God.

it is not scriptural. (Church Journal, Year 11, No. 19.). The whether it concerns apparently minor or major doctrines 002 Whosoever shall say that the doctrine of Sunday is doctrine of Sunday is for me a doctrine of faith." (Stenogr. of faith, and thus to deprive you of the foundation of the for him a doctrine of faith, confesseth at the same time Colloquium xnZ. 109. Note below.) I refer here to the saving faith; But rather this is my office, to guide you at all that the Scripture is clear and plain unto him in the place testimony of the stenographically excellent Colloquium. times into the knowledge of the truth revealed in the where it speaketh of Sunday. But he who at the same The same, however, seems to be a thorn in the side of certain word of God, and to establish you therein the time confesses that the Scripture is unclear in the same the Herr Professor, because he repeatedly attacks it with longer and the more, that ye may become a perfect man place (for the sake of some Gerhard having strayed from noticeable passion. All the experts, however, and in Christ, and not be weighed and swayed with all manner the right understanding of it), and thus denies its especially all those who were present at the colloquium, of wind of doctrine by the craftiness of men, and clearness, contradicts himself in the best case.

are not misled by this, and they are grateful for the deceitfulness, to deceive us, Eph. 4:14; know this, and 3 Prof. S. Fritschel, as long as he holds to his theory, service of Rev. P. Beyer and to highly honor his work intake it to heart in all godliness: - That this doctrine of faith cannot in good conscience either preach or catechize on this book. Even the members of the Iowa Synod, who revealed by God, the doctrine of Sunday, is not so clearly the third commandment.

have been witnesses of what has been discussed, must, and unmistakably contained in the holy Scriptures, that so (4) A godly layman, to whom this theory of the professor when questioned on their conscience, confess before all great theories are not found in it. Scripture that such great is known, must not hear him preach on the third the world that the things which have been spoken are theologians in our church as Gerhard could not have commandment without violating his conscience, as long recorded in it as exactly from word to word as such strayed from it". (Kirchenbl., Jahrg. 11, No. 19.) Therefore as he has not publicly renounced it.

written record is possible for a stenographer. That (5) The theory of Prof. S. Fritschel produces skepticism in the souls of the listeners; but skepticism leads to the deviations from the facts may occur here and there, who can deny that, given the general imperfection of human beings in everything they do? However, if proven, then abyss of unbelief, and this to hell.

(6) If God's word is unclear concerning the doctrine of Sunday, it may be equally unclear in other places.

7) To declare the Scriptures unclear and ambiguous in one place is to dissolve the whole Scripture and to move away the foundation of the faith of Christianity.

(8) The greater the reputation of a teacher, such as Gerhard, the more temptation there is, in points where he has strayed from the word of truth, to abandon the latter and to cling to its "aberrations."

(9) To declare the Scriptures clear in this or that place with respect to a doctrine of faith, because a consensus (agreement) has been formed in the church concerning that doctrine of faith, is virtually contrary to the principle of Lutheran theology; but how much more to declare the Scriptures obscure, because one or more eminent teachers in the church have strayed from right understanding?

Gerhard has erred in the doctrine of Sunday. Prof. S. Fritschel confesses the same. Therefore, there is no dispute between us on this point.

(11) It is a very new and unheard-of saying in the church: Gerhard erred in the doctrine of Sunday, therefore the Scripture is dark in the same place. It is the same as saying, Calvin erred in the doctrine of Holy Communion. It is the same as if I said: Calvin erred in the doctrine of Holy Communion, therefore the Scriptures are dark in that place, etc.

12. The reputation of the fathers is not above the Scriptures.

013 Much less are the aberrations of the fathers above the scriptures.

014 The darkness is not in the scriptures, but in the fathers, where they strayed from the same.

015 A Christian ought to know the fathers only as witnesses of the revealed divine truth; but he ought not to know them as guides to error and scepticism.

016 Let not the doctrines of the fathers (where they teach purely) be accepted for their own sakes, but for the authority of the word of God, of which they are the faithful witnesses: for it is an abomination to lead Christians to accept and follow the aberrations of the fathers, and to leave the scriptures as obscure.

(17) He who makes use of the fathers' weaknesses in doctrine and life to undermine the foundation of the faith on which Christianity is built by raising doubts about the clarity of the divine word, reviles the fathers in the grave.

(18) He who makes the doctrine of Sunday wholly or in part an open question admits that it will either be settled and undecided for all time, or settled and decided in the future. Prof. S. Fritschel does not accept the former, so only the latter remains for him.

019 He that saith the doctrine of Sunday shall be settled in time to come,

who thereby clearly confesses that the holy apostolic church has not yet had it as decided. But he who says the latter tears asunder the unity of the holy Christian Church.

20 He who leaves the fixing of any dogma to the leading members of the church brings the pabstacy into the Lutheran church.

These are the reasons which forbid me and every faithful Lutheran to have any communion with the theory of Prof. S. Fritschel. We consider it an abomination, after we have gained insight into its reprehensibility by God's grace, to bring it into the pulpit, thus also to spread it in public writings, and hope that those greens will also prove valid in the conscience of Prof. S. Fritschel and his Iowa co-workers. Finally, we ask our "Lord and Archpastor": "May he so direct and govern the hearts of the Iowans that they may not regard our testimony to them as flowing from enmity against their persons; for God knows, we would sooner sooner than later extend to them the hand of brotherhood. But so long as they contend against the public truth, we must stand armed against them as their adversaries. Far be it from us to treat them with harshness, so long as we can still suppose that the cause of their opposition is to be sought in the aberration of their minds; we would rather excuse them and behave toward them in general as toward a suffering member. However, no approval of error may be found among us, if we do not want to be judged as unfaithful guardians of heavenly goods. Therefore, dear members of the Iowa Synod, give glory to God and his word, and not to us! Examine things carefully! They are not so difficult that a Christian who has only an open heart for the truth cannot recognize them, and sweep out the leaven with holy zeal and all wisdom, as is fitting for the children of God and the redeemed of our highly praised Lord and Savior. Do not be deceived by the judgment of a Dr. Munkel, who likes to call our view "an untenable innovation and a doctrinal exaggeration"; nor by the talk that one should proceed historically and not demand greater unity in the Church than the Fathers, who would also have suffered from those who signed the symbols that they deviated from them in this or that less important point. - Dear Sirs, we think that to hold the Church and her heavenly treasures is not our task, but this is our task: to hold to the word that is certain and can teach, and not to allow it to be made doubtful in any way, especially by the teachers of the Church, and to be stripped of its majesty.

And in this you are certainly on our side. Even if we fall with this theory of ours, and the church with us, we know where we remain, namely, in the hands of him who commanded us to act in this way and said, "Heaven and earth will pass away, but my words will not pass away. If, on the other hand, we follow this theory, we know into whose hands we have fallen. We therefore confidently leave the learned gentlemen to reason in their study room; the matters are too serious to be dismissed with such words: untenable innovation, overstretching of doctrine, and so on. Further, the reference to the historical is quite untenable. For truly the symbols are not made to serve us in distinguishing between the less and more important doctrines of faith which they contain, in order to make the former open questions, and thus to open the door to all kinds of fluttering spirits into the church; but that they serve us to keep such spirits away from the sphere of the church. Therefore it behooves us, as guardians, to give neither great nor apparently small things freely to anyone, as far as doctrines of faith are concerned. This is certainly quite historical. - I would rather say, therefore, that the conduct of the Fathers against the symbols, as attributed to them by Prof. S. Fritschel, is too inexplicable, nay, criminal and reprehensible, to me, than that I should fall in with the theory of the binding force of the symbols, as he puts it. M.

Open questions.

In the last number of the "Lutheran" we saw that the Iowans release doctrines revealed in God's Word as open questions and thereby do the same injustice with regard to doctrine, the same devastation in the consciences, as when someone releases sins in life, if not the very gross ones, then at least the small and subtle ones. And in this vaunted high-mindedness and broad-mindedness of theirs, the Iowans even look down with a certain pity, but sometimes mingled with a dose of "indignation," upon the "outward, legal" stand of the Missouri Synod, that it is so utterly devoid of openness, liberty, freedom, liberality in doctrine, that it rejects everything that is contrary to the word of God, even if the most learned, pious church teacher had said so, just as it would punish every sin as a sin, even if it were found in David or Peter. The Iowa Synod, on the other hand, thinks that the errors and mistakes of great church teachers are not errors, but that the very fact that they are found in such great men makes them justified opinions, open questions. The representatives of the Iowa Synod at the Colloquium in Milwaukee, and now also the entire Iowa Synod, have declared by approving what their representatives did, that although the doctrine of Sunday, as

The Iowa Synod cheaply gives away doctrines of faith, because the great church teacher Gerhard deviates from this doctrine, so that this article of faith is to be considered an open question. So cheaply does the Iowa Synod give away doctrines of faith! For the sake of a man it departs from God's Word! Is this not quite shameful? quite un-Lutheran? the apostle Paul does not want to depart from the word of God, and if an angel came from heaven and brought other doctrine, yes, he even curses such an angel on top of it, Gal. 1. But modern "believing" theology is appalled by such crude "legalism". - And now the Iowaers want to bring such a swinging and two-faced spirit into the local Lutheran church. I wonder if other synods will soon turn out and realize what the Iowans actually have in mind?

But if no such open questions can be allowed in doctrine, does it follow that all those who deviate from right doctrine and fall into error must without further ado be excluded from the ecclesiastical and "brotherly" fellowship? This follows as little as a sinning brother may not be expelled from the congregation without further ado. Here the distinction between erring in weakness and deviating from right doctrine with knowledge and will and out of malice must be well grasped and held fast. The apostle Paul says, "Receive the weak in faith. So not every error through weakness, lack of knowledge, or haste is to be regarded as heresy, and every such erring one is to be treated as a heretic, whom one ought to put out of the way. In the first Christian church, even those were not excluded from the church who, out of weakness of knowledge, even taught the fundamental error: "If you do not allow yourselves to be circumcised, you cannot be saved", Acts 15:1. But of course the apostles did not allow themselves to make this Jewish heresy an open question, perhaps out of concern that the just blossoming church would be divided and torn apart. The Lord Jesus did not cast out his disciples, who in some respects were seriously mistaken because of their weakness. He bore them with great patience, but he did not practice open-question theology with them, perhaps because he did not want to hurt their feelings, so that they would not leave him and leave him alone. Although, then, he who errs through weakness is to be tolerated, yet error itself, however slight and harmless it may seem, must never be tolerated, never be treated as an open question, so that it may be accorded a justification. On the contrary, its groundlessness must be exposed without delay and with all seriousness.

The church must be covered and fought, so that the erring person will realize that it is not about idle, philosophical school questions, but about God's glory and his blessedness. But if the church has thus exhausted its means, in all patience and doctrine and conscientiousness, to bring such an erring man to the recognition of divine truth, and if the adherence to false doctrine evidently has its reason not in the weakness of fine understanding or in the lack of discernment, but if the erring man contradicts the word of God, then the church must be able to bring him to the recognition of divine truth, but if the erring man deliberately, obstinately, and stubbornly contradicts the word of God, then such an erring man, like all those who persist in mortal sin, is no longer to be borne by God's command, but is to be denied brotherly fellowship. - It is quite foolish to think that by such a procedure unity in the church would be destroyed, since this very way, commanded by Christ, the Prince of Peace, and his apostles, and trodden by themselves, is the only one by which the church can come to unity and peace and be preserved therein. We Missourians have had a lively experience of this ourselves, for by what means have we obtained unity in our Synod, since it is composed of so very different elements? Not by tolerating false doctrine as well as legitimate opinion, as an open question, but by meeting every emerging error freshly and freely, and not resting until the error was put down or the persistent false teacher was put out, and thus unity was restored. -

But if an error strikes a whole church, e.g. a preacher brings up a false doctrine, does this make the church a false church, with which therefore a right-believing Christian or the right-believing church must break off fellowship? Here again the distinction is to be made whether, e. g. an error arising in a orthodox synod is fought by the synod, and it seeks to repel it with all Christian means at its command, or whether it tolerates it and insists, in a good unionistic and indifferentistic way, that it should be treated as a free matter and an open question, or whether it even declares the error to be right, stubbornly holds to it, and raises it to a confession. Discipline must be exercised on such a church body as on a Christian who has fallen into sin, and if this proves futile, fellowship with such a false church is to be charged. This procedure the Missouri Synod has held with the Buffalo Synod. Both used to be in ecclesiastical fellowship, but soon the Buffalo Synod revealed its errors; now it was admonished, instructed, and punished for years, but since it stubbornly insisted on its false doctrines and even rejected the pure doctrine as false, ecclesiastical and brotherly fellowship with the Missouri Synod had to be terminated.

the same be canceled. It is the same with the Iowa Synod. It separated from the Missouri Synod in a sinful way, not because of false doctrines, but because it wanted to establish its own, to have freedom on open questions. Then it united with the false-believing Buffalo Synod, then it became a gathering-place of swarm-geist chiliasts, so that it even received with joy swarmers excluded from other synods, and now it has stepped out so far with its false spirit that, in spite of all instruction and punishment, it unhesitatingly overturns the authority of the divine word, by declaring doctrines of faith, e. g. those of church, office, key power, visible future of Christ, of Sunday, to be open questions. What man, what angel can, may allow disobedience to the Word of God? Who can, may dissolve and break God's word even in regard to one bag? Can there be any clearer proof that a body is not a true church of God than if it will not submit to God's Word without fail? Yes, for the sake of great human names, it abandons, falsifies, and allows the Word of God to be distorted? Luther says: "We are to learn to think great and much of the majesty and glory of the Word; for it is not a small and light thing, as the swarming spirits of this age may well think, but a few tittle is greater and more than heaven and earth. Therefore we ask nothing here of Christian unity above love, but straightway need the judgment seat, that is, we condemn and curse all those who counterfeit and distort the majesty of the divine word even in the very least."

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To the ecclesiastical chronicle.

**Christian Indians.** Among the Choctaw Indians there are sixteen Christian congregations, with 1100 Communicants and 1500 Sunday-school pupils. A translation of the Bible into their language is at present being printed in New York, under the supervision of the Rev. Byington, who has labored forty years as a missionary among them.

The **Baptists**, as the Anabaptists are accustomed to call themselves, are at present violently disputing among themselves whether members of other confessions are also to be admitted to the Lord's Supper with them. Since the Baptists consider all those to be unbaptized who were baptized in their childhood, all strict Baptists naturally maintain that no one who was baptized in his childhood may be admitted to their Lord's Supper, for obviously the reception of baptism must precede participation in the Lord's Supper! It is strange how, for example, the Baptist "Messenger" seeks to defend this. He writes: "Dr. Caswell (a Baptist) rejects the doctrine that baptism precedes the

We do not admit that the Lord's Supper must precede it, because there is no express command of Christ to do so, but that this doctrine is based on inference. But we do not admit this. Christ has expressly said how it is to be kept: "Teach all nations, baptize them," i.e., according to a faithful translation: "Make disciples of all nations, baptizing them," etc., and then it goes on to say: "And teach them to observe all things whatsoever I have commanded you." - Is not this enough? By preaching and baptizing make them disciples, and then teach them all things, that is, including keeping the Lord's Supper. Is that a mere inference? Is it not, clear command?" - You see from this, when the Baptists find it convenient for their purposes, they themselves plead that according to the basic text it does not say, He st teaches and then baptizes! But rather: Make disciples of all nations, baptizing them." According to this, then, a man, e.g. a child, may be made a disciple by mere baptism. But otherwise the Baptists always say, Is it not written, "Teach all nations, baptizing them?" Must not, then, all people be first taught, and then baptized? is not, then, the baptism of infants wrong, since they cannot be first taught before they are baptized? Thus they contradict themselves. But so it is always where truth is but half mixed with error. Only truth is one; but truth and error contradict each other. By the way, the messenger reports: "that the open Lord's Supper is sinking more and more among the Baptists of England. This shows that the false doctrine of the invalidity of infant baptism is not in the conscience of these Baptists. For that, according to God's Word, baptism should precede Holy Communion, can only be a fact. A child can understand that, according to God's Word, baptism should precede Holy Communion. Therefore, when the Baptist doctors of theology say that they cannot find this in the Bible, it is wind. If they would be frank, they would say, "Our former principle and usage of holding closed communion, and not admitting other believers, has become unpopular in our unionistic times; we cannot get away with it; therefore let us give out this principle; otherwise we shall at last fall behind all other churches. It is not so much necessary to ask: What is right? as: What is beneficial? - Sad principle! W. [Walther]

**In New Jersey** the other day, a father scolded his daughter for having an acquaintance against her parents' wishes and tying up her sack and leaving the parental home. The offended "lady" sued the father for Z5000 in damages for insult, and the biological father was ordered by the jury to pay her \$4000.

**Apostolic Letter of Pope Pius IX to all Protestants and other non-Catholics.** The same has let His Unholiness go out-

to invite the Protestants and other non-Catholics to participate in next year's General Council. Of course, this document again bristles with the most impudent assertions of the Antichrist. We communicate the following from the "Christian Messenger" of Nov. II, together with the "Answer to the Invitation" enclosed there: "On the occasion of the future Council, We cannot fail to address Our apostolic and paternal words to all those who, even if they acknowledge the same Christ Jesus as Redeemer and boast of the Christian name, do not at all confess the true faith of Christ nor follow the communion of the Catholic Church. What we have in view is to remind, exhort, and beseech them with all zeal and love that they may seriously consider and sternly examine whether they are following the way prescribed by the same Christ, the Lord, which leads to eternal salvation. No one can deny and be in doubt about the fact that Christ Jesus himself, in order to save us, is the Lord.) that Christ Jesus himself, in order to give the fruits of his redemption to all human generations, built his church here on Peter as one, that is, as the one, holy, catholic, apostolic church, and that he conferred upon it all the authority necessary to preserve the deposit of faith whole and unharmed and to deliver this faith to all peoples, tribes, and nations, that all men through baptism might be "incorporated" into his mystical body, and that that new life of grace might ever be preserved and perfected in them, without which no one can ever merit and attain eternal life; and that the same church, which constitutes his mystical body, might ever remain firm and unchanged in her own being until the end of time, and flourish, and offer to all her children all the means of protection of salvation.

"But he who carefully considers and ponders the situation of these various and divergent religious societies, which are detached from the catholic church, which has always exercised, and is at present exercising, without intermission, the divine power committed to it by Christ the Lord and his apostles, through their lawful consecrated pastors, who will very easily have to convince himself that neither a single one of these societies, nor all of them together, in any way constitute and are that one and catholic Church which Christ the Lord built, founded, and willed to exist, nor can they in any way be called a member or part of that Church, since they are visibly separated from the catholic unity. For since such societies do not possess that living authority, founded by God, which teaches men first of all what they ought to believe and do, and guides and directs them in all things pertaining to eternal salvation, the societies have no authority to be called a member or part of this church, since they are visibly separated from the catholic unity.

The Church itself has changed constantly in its doctrines, and this mobility and inconstancy never ceases in those societies. Every one easily sees and clearly and openly recognizes that this is in the highest degree contrary to the church instituted by Christ, in which the truth must always remain firm and never be subject to change, as the deposit which was handed over for the intact preservation of this church, and for the protection of which the presence and assistance of the Holy Spirit of this very church is promised for perpetuity.

"It is not unknown to anyone, however, that social divisions also arise from this discord of doctrines and opinions, and that from these innumerable communities and sects have their origin, which, to the greatest detriment of Christian and civil society, are becoming more and more widespread every day. For whoever sees in religion the foundation of human society will have to acknowledge and confess what a great influence on civil society has been exercised by the disagreement in such principles and by the quarrels of the religious communities at war with one another, and how enormously the denial of God's authority to guide the convictions of the human mind and to direct the actions and works of men, both in private and in social life, has incited, promoted, and nourished those most unhappy movements and confusions of things and of times, by which almost all peoples are disturbed and plunged into misery in a deplorable manner.

"Therefore let all those who do not hold fast to the unity and truth of the Catholic Church" seize the opportunity of this Council, through which the Catholic Church, to which her ancestors belonged, gives a new proof of her intimate unity and her indomitable vitality. According to the needs of their hearts, they may seek to break away from that state in which they cannot be sure of their own salvation. And let them not cease to offer the most ardent prayers to the Lord of mercies, that he may throw down the wall of separation, dispel the darkness of error, and lead them back into the bosom of the holy mother, the church, in which their ancestors had the wholesome pasture of life, and in which alone the whole teaching of Jesus Christ is preserved and handed down, and the mysteries of heavenly grace are dispensed.

"Since, then, because of the duty of Our supreme Apostolic office imposed upon Us by Christ the Lord Himself, We must fully discharge all the duties of a good Shepherd with the utmost zeal, and unweariedly embrace all the people of the whole world with fatherly love: therefore, to all Christians separated from Us, We issue this Our Letter, by which We again and again



And exhort and beseech them to hasten to return to the only sheepfold of Christ. With all Our heart We desire their salvation in Christ Jesus, and We fear that We shall one day have to give an account of it to this Our Judge, if We do not, as much as is in Us, show and secure for them the way to the attainment of eternal salvation. At the same time, in all prayer and supplication, with thanksgiving day and night, We never cease humbly and fervently to implore for them the fullness of heavenly illuminations and graces from the eternal Shepherd of souls. And since here on earth, although undeservedly, We represent His place, therefore We eagerly await with open arms the return of the erring sons to the Catholic Church, that We may most lovingly receive them into the house of the heavenly Father and enrich them with His inexhaustible treasures. For on this much desired return to the truth and communion with the Catholic Church depends to a great extent not only the welfare of the individual, but of the whole Christian society, and the whole world cannot enjoy true peace unless it becomes One Sheepfold and One Shepherd.

"Given at Rome, near St. Peter's, this 13th day of September, 1868. of our Pontificate in the 23rd year."

**Reply to the Invitation.** - Werner McWhite, L. L. D., Presbyterian preacher of Liverpool, England, has sent the first direct reply to the Pope's invitation to the advertised Council. We translate the same from the English. It reads:

s Holiness Pope Pius IX, King of Rome and Head of the Roman Catholic Church.

Your **Holiness (???)** has deigned to invite Protestants to return to your Church in connection with the "proposed" General Council. As a preacher of some standing and experience in communion with one of the greatest lections of Christ's Catholic (General) Church, permit me to say why I cannot accept your invitation. In the Westminster Confession of Faith, 25th chap, 6th section, to which I have solemnly subscribed in common with all evangelical Presbyterian preachers and dignitaries in Great Britain and the whole world, and of course conscientiously believe it, it is thus written, "Except the Lord IesuChristo, there is no other head of the church; nor is the Pope of Rome in any sense the head of it, but he is that antichrist, the man of sin, and the child of perdition, who exalts himself in the church above Christ and all that is called God." This being so, I can no more acknowledge and approve your position and effect against Christ's crown and kingdom, than I can approve a Fenian con- clave in Ireland to overthrow the lawful supremacy and wise government of our own.

n your beloved and gracious queen. Wishing Her Holiness all personal comfort and with the most fervent plea for your own conversion to the simple truth of the Gospel and the complete overthrow of your system, which for centuries has suppressed the civil and religious liberty of some of the most beautiful parts of the world, please allow me to sign myself as your faithful servant in Christ.

N. S. - I heartily congratulate Your Holiness on the better sentiment of your letter. May I advise you to take the sentiment you have adopted a little further, namely, to allow all the inhabitants of Rome the freedom to worship God according to their own convictions of conscience; as well as to use your great influence for those who, because they have read the Word of God, are languishing in Spanish and other prisons?

To this we add from the ""*Lutheran and Missionary*" of November 5, the following resolutions of the Synod of New School Presbyterians: "Since Pope Pius IX, on the 13th of September of this year. issued a letter or proclamation to all Protestants and non-Catholics throughout the world, for the purpose of uniting and urging all the designated persons and bodies to return with haste to the One Flock of Sheep, namely the Roman Church; that in this letter, which is called paternal and apostolic, the pope, in an unusual manner, as if he were conducting his cause before the barriers of public opinion, gives various reasons for its preparation and publication; that among these reasons is the assertion of his supremacy over the consciences of men as the Vicar of Christ, and as "the authority which chiefly teaches men what they ought to believe and to do, and guides and directs them in all things pertaining to eternal salvation"; and that "the rejection of the papacy of the Church of Rome, which is the only church in the world, is the only church in the world, and is the only church in the world which is the only church in the world; and that the rejection of the papacy of the Church of Rome is the only church in the world which is the only church in the world; that the rejection of this authority and the protest against it on the part of so many has promoted and nourished those movements of things in our day which the Pope calls deplorable, but which must be regarded by every friend of his race as most hopeful and significant; But since all these claims and assertions on the part of the Pope are indeed in the highest degree unfounded, and contrary to truth, reason, Scripture, and the whole spirit of Christianity, nay, if admitted, would overthrow all human rights and liberties: Let it be resolved, therefore, that the facts here mentioned shall afford a suitable opportunity to all the Protestant Churches throughout Christendom to prepare and circulate by the same means as he does a due answer to the Pope's letter, which answer shall contain an exposition of the reasons why his claims cannot in any way be admitted,

as being incompatible with a catholicity more catholic than the Roman, namely, with the authority of the infallible Scriptures and with the glorious supremacy of Jesus Christ." To this the ""*Lutheran and Missionary*" remarks not unevenly: "It would be very fitting if all Protestants set up as the due answer to the Pope, and delivered to him, the words of Luther and Melanchthon of 1537 (the appendix to the Schmalkaldic Articles), and that as the only answer of Protestant Christendom."  
-C.

(Submitted.)

Avoid a heretical person.

In Cette, a French city on the Mediterranean, an assistant preacher was employed who became more and more notorious for not believing in the divinity of Christ. At last, on Christmas Day 1861, he dared to preach on the words of Christ: "I and the Father are one": "This unity is no other than that which is established by prayer between God and every creature, or by love between different beings, e.g. between man and woman. To worship Jesus as God, therefore, is blasphemy, and incompatible with the unity of God, that foundation of all true religion. Jesus was nothing but an excellent man, etc." This was finally too much for the congregation. No sooner had the man concluded his blasphemous sermon than the whole congregation arose and left the church in spite of the fact that the Holy Communion was now to begin and that they were to be able to participate in it. The first act of confession was the confession of the Lord. This first act of confession on the part of the congregation was followed by a second one, for the new impudent Arian was asked by the church council to resign his office. He did indeed give way for a moment to the unexpected impression and the general indignation; but only for a moment, for he soon demanded the resignation submitted to the church council again, because it occurred to him that a partial new election of the church council would take place soon, and that it might possibly turn out in his favor. But when the election was not in his favor and the people stayed away from the church as often as he wanted to preach, he made a last desperate effort. On a Sunday, when the actual pastor, who in spite of his illness was again trying to administer his office himself, was to hold the service and the congregation was therefore once again quite numerous, the assistant preacher appeared like a deus ex machina and hurriedly and almost violently made his way through the astonished congregation to the pulpit. But no sooner has he reached the top than, as if by magic, the whole congregation rises, goes out to the temple, man by man, in silence, and leaves



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<p>The unappointed blasphemer was able to preach his blasphemy sermon to an empty congregation. With that, the common people were freed from this man forever, because he did not dare to face this firm determination of a whole congregation for the second time.</p> <p>Nota. - The example of this community would also be applicable to the high schools.</p>		<p>I have received and accepted the newly established mission congregation and have been introduced there by me on behalf of the honorable Syuodal Presidium.</p> <p>Address: Rov. .1. v. Lranäd,</p> <p>Onro ok No. L. ^ounZ, J&gt;okn8tovm, The.</p> <p>God set these his two servants to bless in their mission fieldsii and further the work of their hands!</p> <p>I. A. F. W. Müller,</p> <p>39 Iligü 8tr., kittsdurZÜ, Ra.</p>
<p>F. L.</p>		<p>by Mr. Past. Linsenmann by s. Gemeinde 52.50; by N. N. 51 ; by Hrn. Past. Wyneken ges. on d. wedding ces I. Helms 57.65, of E. Krv g 56, of H. Lämmermann 53.30, of 3. Wittinger 5l 80, thank-offering of A. d. H. 55, dSgl. of H. W. 5t for Wangerin, Dreyer and 3ohl. U. Crämer.</p> <p>To have received through Dr. Sihler from Johann F. Schuricht, the treasurer of the General Synod, 5175.00 for the purchase of a missionary serpent, certifies with heartfelt thanks- Wilh. Friedrich.</p> <p>Strlrle County, Minn, Nov. 11, 1868.</p>
<p>Church dedications and mission festivals.</p> <p>Since in recent times there have been so many reports of church dedications and mission festivals that the space of the "Lutheran" for articles that correspond to its actual purpose has been unduly limited, and there have already been well-founded complaints about this from several sides, the editors feel compelled to henceforth only include such reports that otherwise contain things of common importance. In the usual case it will simply indicate such festivities. It makes a good start with it, as follows:</p> <p>On the 6th Sunday after Trinity, July 19, the new church of the congregation of the Rev. G. M. Zucker, of Proviso, Cool Co. of JUS. was dedicated. -</p> <p>The congregations rn and around Darmstadt, Ind. held their mission feast of this year on the 17th Sunday after Trin. in the church of the Rev. A. Wehet at Darmstad .</p> <p>On the 19th Sunday after Trinity, our dear brothers in Chicago again had the great joy of being able to consecrate a new church to the service of God, the third in three short years. This is the church of the Zcmeinde branched off from the Immanuelsgcmeinde of the Rev. P. Beyer's Zion congregation of the Rev. A. Wagner.</p>		<p>It was with great pleasure that my poor congregation at Atchison, Kans. received the Collecte which the dear congregation of the Rev. P. Pissel, in Mich. III. which was collected, and which amounted to 16 dollars and 10 cents. It is hereby acknowledged with thanks. The Lord be a rich rewarder!</p> <p>G. Landgraf, Rev.</p> <p>With thanksgiving to God and the benevolent givers, I certify to have received the following gifts for the building of the church at Quincy, Ill. r From the congregation of deS Herr Past. Nütz-4 zu Neudettelsau, Union Co , O., and zw. from M. Sch. 55, B. B. and I. B. each 51, an unnamed 52. From the congregation of the Herr Past. Grüber at Warsaw, Ill, 522. I. Seidel, Rev.</p> <p>Through Dr. Sihler from the missionary treasury 23 Doll. Travel money for two missionary journeys", certified with thanksH Fischer.</p> <p>Earver, Carver Co, Minn.</p>
<p>Conference display.</p> <p>The Springfield (Ills.) Pastoral Confrence will meet, God willing, Dec. 8-10 in Quincy, Ills.</p> <p>Since our newly built church is to be consecrated on the Sunday before, as the second Advent, all conference members are hereby also kindly invited to attend. Jakob Seidel,</p> <p>7th Street, between Zjork &amp; Kcntucky Str.</p>		<p>Cold</p> <p>1. for duly c ollege students from the communion fund of Mr. Past. Sallmann 55.00.</p> <p>2. for the support of sick and poor pastors:</p> <p>of Mr. Past. Strasens congregation 534.38.</p> <p>It is hereby brought to mind that, according to earlier provisions of the Synod, only those gifts of love are to be acknowledged in the "Lutheran" which are generally sent into the support fund for poorer college students. If, however, the senders name certain college students to whom these gifts are to go, they are required - and they will be diligently reminded when they receive them - to thank the loving donors in a special letter.</p> <p>W. Sihler.</p>
<p>(Receipt and thanks.</p> <p>For poor students received from the Worth Sewing Society at Carlinviür, Ill, 6 pillowcases and 6 towels and from Mrs. Roth the same 510.00; from the Worth Sewing Society at Venedy, Washington Co, Ill, 12 shirts and 2 pairs of stockings; from the Women's Sewing Society at Belleville, ZU., 4 shirts and 3 pairs of woolen stockings; from the Women's Sewing Society in the Trinity District here, 32 shirts and 4 pairs of stockings.</p> <p>C. F. W. Walther.</p>		<p>Since March 13 of this year I have received the following gifts for poor seminarians:</p> <p>From Addison: from the poor - fund of the parish 526.70; 526.06 ; 542.40; from Mr. Bartling 55; Mr. Weiß sen. 52; Mr. Fried. Kruse sen. 55; Wittwe Weiß 54; Mr. Plagge 5lO; Mr. Fried. Krage 510.50; N.N. 55. from Altenburg: by B. for B. 510. from Aurora: by Br. Mgd. Seidelmann 510. from Bai- timore: by Mr. Past. Stürken for Grote 515. from Bremen: by Mr. Past Wunderlich 52.50. from Bloomingdal: Eolonel Hoff by Mr. L. Stünkel 520. from Cincinnati: by Mr. Past. King for DdeiSdlO. From Chic a gor by Mr. L-Brauns 55; Mr. Thurn 55; Mr. W. Treide H5; whose singing society 526.25. From Crete: by Mr. Past. Loßner for Klebe 55. From Cleveland: by the Young Men's Association of the Drei- einigkeitS-Gem. 5t5. From Dudleytownr by Mr. Past. Sauer: wedding - coll. at G. Lotker 511.33, at Hackmann 58.90; from Mrs. N. N. 51.50; H Holtmann 50 CkS. From Elkgrove: from the poor-box of the parish 576.50. From Euclid: from the parish by Hrn. Past. HuSmann 55. from Horion; by Mr. E. Arndt sen. 510; by Mr. C. Arndt Jr. from N. N. 57. From Kendallville: by Mr. Past. Wüstemann for Mießler 520; of which 55 from the Woman's Club. Au. LyonS: by Mr. Past. Mertens for Mr. Muhm 510. from Milwaukee: by Mr. Kassirer Eißfeldt 57.60. from NewYork: by Mr. Bröning for Hargens 52 50. from PittSburg: by Mr. Margstein for Richter 520. from Rich: by Mr. Past. Pissel for Möhlerbring 510. from Schaumburg: by Mr. Fried. Tbies 5lO. From Thornton Station: by Mr. Past. H. Löber by Mr. Richter 51, Mr. Werfelmann 55, Mrs. Rodehorst 53. From Waterloo: by Mr. Past. Kleppisch for Johan- ning5l0; wedding coll. by Mr. Johanning 56.50, by Mr. Wolf 59. From Waldenburg: by Mr. Past Böling 510. From Waupaukonetta: by Pastor Jungk for Bonneront 514. I. C. W. Lindemann, Dir.</p>
<p>Church News.</p> <p>On the 11th of October of this year, being the 18th Sunday after Trinity, Rev. E. J. Fleckenstein, having received and accepted a call from St. Paul's Lutheran Church, North East, Pa. was introduced into the midst of his congregation by Rev. W. Weinbach, by order of the Most Reverend Presidency of the Eastern District, e" ott grant this his servant to plant and water abundant prosperity from on high.</p> <p>C. Large.</p> <p>Address: Rsv. R. 9".</p> <p>Nortk Lu8t, Rris Oo., Ra.</p>		
<p>Mr. Pastor C. Engelder has accepted a call to the third German Lutheran congregation at Pittsburgh, Pa. (a mission congregation newly established in a suburb of Pittsburgh), and has been installed by order of the Honorable Presidency of the Missouri Synod of the Eastern District on the eighteenth Sunday after Trin. (October 11,) 1868, by me, assisted by the Rev. C. A. Frank.</p> <p>Address: Rev. C. Engelder,</p> <p>39 HiZlr 8dr, Ritt8burZ1i, Ra.</p>		<p>Received:</p> <p>For the seminary household: Through Mr. Past. P. Eirich from the Women's - Association of his parish 516; from Mr. Seifensieder Meyer 2 boxes of soap; from Mr. Past. SondhauS' parish 55 35, 1 bush. Potatoes and 25 cabbage heads; from himself 3 chickens; from I. Bäumlr daselbst 3 Bsh. Potatoes, 25 cabbage heads, Bsh. Turnips; from Mr. Rev. Ruhland's parish 680 Psd. flour, 1Z Bush. Cornmeal. 77 cabbages, 4j Bush. Turnips, 12 Bsb. Potatoes, 3 Peck Onions, and 58baar; from Mrs. Past. Dubpernell 52.50 in gold; from Mr. Rev. BurkhardS parish 2 sacks of flour, 1 p. of welsh corn, ea. 6 S. car- toffels. 2 S. turnips, 4 Bush. Onions, H Bush. Apples, 1 doz. Broom; of d. Swatts Prairie township 52 baar, 19 Bush. Wheat, 4 bush. Oats, 4 Bush. Potatoes, 80 heads of cabbage; by Mr. Past. Bad collected at the wedding of Mr. Chr. Farmer 59 50.</p> <p>For poor students: Through Mr. Past. König from Wittwe Harsch H dozens of woolen socks; from the Bremen Women's Association 12 bust shirts, 42 towels; by Mr. Past. lüngel from Mrs. Meier 55, from Mrs. Schopmann 52; by Mr. Past. Denke ges. at the wedding of H. Stell- baum 53.50 for Barth; by Mr. Past. N. Köhler Re- formationSfest- Eoll. \$6.30, by Mr. Past.'Claus 52;</p>
<p>Likewise, on the twenty-third Sunday after Trin. (Nov. 15) 1868, Mr. Pastor )vh. v. Brandt, having received a call to Johnstown, Cambria Co., Pa. to a</p>		

For poor SchKler: By Mr. Eißfeldt §20; by. Mr. Bonnet §101.22; for Wamhvff §10. Mrs. Doctor Hagrmann §5. Br. Mustard in St Louis 50 Strobel §10, for TheiS §6 ;/by Bro. Kruse, Sr. in Addison §5; by the Cts. G. A. Dobler in Baltimore §10. Mrs. Flügge in St. Louis PS. N. N. parish of Rich for Möhlenbring §10.5l); parish of Cape Girardeau for there §5. Ernst Krieg there 50 Cts. Claus Haßhagen in Lafayette Co, Paar^PII; by teacher Siemon at Mr. Probst's Eonfirmati'onStage of hisMo, 50 EtS. N. N. in St. Louis thank offering for celebrated daughter ges. for Wiesbeck §1.50; sür Sch'öder vom Frauenverein in silver>wedding kl. past. Brügemann's Filialgem. §l. By Fräulein Elisabeth Lincinnati §5, vom Jungfr.Verein §6; vom Jungfr. . Association in Past.v. Behren, of the Young Women's Association of the Immanuel District Wunders Gem. for Müller §10; by teacher Weisel from his Gesang,in St Louis, at the annual celebration of which she gave \$42.62. Past. verein §3.70, on Hrn. M. Fritz' Hochzeit ges. §6.30; from Jiingl..Verein John's congreg. at Eisleben Mo, church feast coll. §10.65. Past. in Ehester §10; for Schmidt from Jungfr.Verein der St. Johannismgem.Husmanns.Gem. at East Cleveland, O., §5. Coll. at dedication of in Chicago §5, from FrauenVerein §4, from Jungfr.-Verein d. St-orphanage §l76.20. Subsequently by some persons §13.35. By Chr. Paulsgemeinde §3; by teacher Arndt §2; by Mr. Lührs in Addison §5;Loves in St. Louis County, Mo. §1. By Past. Popp in Efstngham county by Th. Miller from St. Johannes-Jüngl.- Verein in Philadelphia §10; in§3.50. Wedding Cvll. at Chr. Haßley's by Past. Baumgart §4. collecte RockVerein in Philadelphia §10; in Rock Island by Mrs. Lothringer §4,by Past. Wege §2.25. by Don Wittwe Gönner in St. Louis §5. by a groom by D. Strecker & Mrs. Schlegel each §2, M. Schneider, C. Häuschen, there §5. by C. H. Moritz there §3. by Messrs. Wiebusch L son proceeds I. Bruckmann, H. KrLger, I. Zeis, Mrs. Schellmann & N. N. each §l, H. of the book "das Geheimniß der Bosheit" after deducting d. printing Schröder & son, G. Ries, G. Scherer, Mrs. Schaab & N. N. each 50costs §237.50. by Fr. Rieffe in St. Louis §3. by I. G. Pfeffer there §20. EtS.; in Lrete by I. Diersen. Wm. Diersen, I. O- Meier ie §5, Franby the dear women of St. Jobanni'Sgem. of Past. A. Winter in Seehausen 50 Cts.; by Past. Frederfing Kindtauf- Eoll at Mr. Köhler §2LoganSville, Ind. §5. For donated Rail-Road tickets from various 25; from Sheboygan Falls for Bro. Selle by Mr. H. Wedebohl §1 50, C-persons in St. Louis §l3.40. To Mr. Küfner there §l. Mr. Wehking that Sammsen§l, Kindtaufe Coll. at H. Wedebohl jun. §3.20; for Strodel by§5. Christine Brunning §2. P. Linsemann ! §2. Collecte in Past. Rev. Jox of d. Gem. Peru §13.50; for Mack by Teacher Leutner ofRuhland's comm. in Pleasant Ridge, ' III, §12.65. Marie R. §1. P. R- §l. Gliedern from Past. Schwan's Gem. §40; for Tröller by Past. H. LöbersOf a widow in St. Louis §1. Mrs. N. N., Carlinville, ' III, §5. Miss D. Gem. §7; by teacher Ries Kindtauf - Coll. at Mr. Hertlein §2 75; forHagedorn, in St. Louis §l. Of Mrs. Schepmann in Past. Jüngel's parish Frederking from Past. Heinemann's Gem. §8.25, Mrs. H. Günther §1. §2. Mr. Fangmann in St. Louis §1. Mr. F. Schneller there §3. Mr. Past. To the HauShaltr By Mr. Bonnet §5; by teacher Bunge of hisVetter in Calhoun Co, Ill, §1. Mr. W. Kahle in Gutenberg, Iowa, §2. schoolchildren §2. Summa §673.12.

In addition to the above-mentioned gifts of money, a great deal of building material, unpaid work, donated food, etc. was also contributed, which will be acknowledged later. In thanking the kind donors for their kind gifts in the name of the poor orphans and wishing God's rich blessing for them, I also take the liberty of asking for further kind support, as we are in need of help right now due to the construction of the orphanage and the establishment of the farm, and I would like to ask especially those who have not yet done anything for the orphanage and the asylum, to kindly lend a helping hand for this "beautiful" purpose, if they can.

St. Louis, Nov. 25, 1868.

I. M. Estel, Cassirer.

Einnegaunen to the Lolleyebau in Fort Wayne: (since 6 October 1868)

By Mr. Past. Schöneberg by Sattler §5, DeichMüller §3, Hinders §3, Hdrtrle §3, Schnaible §2, zus §16. by Don Past. Horst's branch parish §5.50. Of Past. Schäfer's parish (2nd mission) §21.75. By Past. Dulitz of F. Ahlswrde §3. by Past. Michaels.Gmrlnde §42. past. P-Rupprecht's parish §60. past. Reichbardt's St. Johannis parish §20. Past. Th. Gotsch's parish §13.25. Past. Ottmann's Gem. (2nd mission) §19. Pass. Heid's Gem. §25. past. Wynekens Wem §5N. Past\* Fleischmann's Gem. §13.50. Don Mr. Griek in Past. Schwan's comm. §20. Past. Hoffmann's Gem. §5.15. whose Filialgemeinde §2.10. by Oskar Roßbacher of Kappet and Franke §10. don Päst. ErnstGem §16.50. Past. G. Grubrers Gem. §25. Past. M. Meyers Gem. §7.10. By the same of Heinr. Schott §5. Don Past. Hattstädt Gem. §28.55. Past. FritzeGe", (tte consignment) §15. Past. Bodes Gem. §22 50. of two members from Past. King's Gem. §10. Past. E Seuel§1.ä1, whose St. Johannes Gem. §5.59, whose St. Paul-- Gern. §3. Past. Sievers' Gem. §118.06. Past Weisel's Gem. in Williamsburg §163.20. Past. Markworth's Gem. §50. Past. Daibs Gem. §30. Past. Partnrfeldrrs Gem. §8. Julius Knothe in Dr. Sihler's Gem. §46.47.

In thanking you sincerely for the above gifts, I would like to urge the congregations who have not yet contributed to the building of the college, or who have contributed only a little, to contribute to the building and to send in their contributions as soon as possible, because the building committee has already been forced to borrow money in order to put the building under a roof, so that the great loss Dorn's Gem. in Elkgrove, Ill. §10.75, Harvest Fest. §17.55. Past. Wunders Gem. of, Ehj^ cago §50.30. Mr. Past. Frese, BiSmark,, a roof over the winter. Therefore, it would be very desirable that the Cunn'ring Co, Mo, §2 50. Past. G. L'öber's Gem. in NileS, Cook Lo., dear congregations would all contribute, so that the debts could be III, Harvest Festival Eoll. §25. Past. Köstering's Gem. in Altenburg, paid again quickly, yes. Not only that, but that we would also be able Perry Eo., Mo., §17. Eoll. of the Gem. in New Wells, Eape Girardeau to complete the building; ...for if all would give a hand, so much might Eo., Mo., §5.50. Coll. on the Reformation Feast of the Gem. of the Past. Schwenftn, N. Bielefeld, Mo., §12.85 EtS. Dom ZionS-Diftrict in St. Louis, Mo., §12. Two Coll. of the Gem. of the Past. Bergt, Paitzdorf. Perry Eo. of, Mo., §22. 50 Cts. Eoll. of the comm. of Past. Blitz, Lafayette Eo., Mo.7 §6 15 EtS. Of Die-

Christian Piepenbrink,  
Kassirer of the construction - Committee.

Received for vas orphanage in St. Louis: (since July 15, 1868).  
Don Past. Jung in Waupaukvnetta, O-, §4.00. By teacher G. L. §l. Don Stockrmüller in Vincennes §2. Don an unnamed person in St. Louis §5. By Mrs. Rohlfing of the löbl. knitting, crocheting and sewing school of the Immanuels - District in St. Louis Ueberschuß §10. By Past. Reisinger thank offering f. happy birth of a baby son §5. from Peter Nelson in Des Peres §5. from Heinrich Beck in Honey Creek §5. Mrs. Fey in Ehester, Ill, §5. Mr. Steinbrick in Pittsburg, Pa. §1.50. G. F.

trich Meyer by Teacher Fathauer, Erete, Ills, §5. Don of the Gem. of the Past. Richmann, Schanmburg, Ills... §18. don of the comm. of the Past. Love, New Orleans, La., §22.

To the college maintenance treasurer Of Trinity - Distr. in St. Louis, Mo. §22. Vo" of the comm. of the Past. Löber, Thornton Station, Ills, §37.75 Cts. Of the Immanuels Distr. in St. Louis, Mo. §11. don of the Gem. of the Past. Fick, CollinSville, Ills, §19.65 Cts. Harvest Festival Coll. of the comm. of the Rev. Friedrich, Steele Co. Minn, §9. don Aug. Mueller there, §1. of F. Kemnitz, Chicago, Ills, §1. t.

To the Synodal MissionSkasse: Of the Trinity Distr. in St. Louis, Mo., §7. Don of the Gem. of the Past. Heid, Proria, Ills, §7.

For internal mission: don of the comm. of the Past. Bock, Boeuf Creek, Franklin Co, Mo, §6 Of Bäte' Johannes by Past. Buenger, 50 cts. Of the Gem. u Hannibal, Mo. sent to mission stnnken by Rev. Linsemann, §7. from Mrs. Bensemamm, Thornton Station. Ills, §5. by the Gem. of the Rev. Fick,H CollinSville. JUS., §10.10 Cts. Ofthe comm. of the Past. He>d, Pro- ria, Ill-., §8. coll. of the comm. of the Past. Stephen, Ehester, IllS., §7 25 EtS. Coll. of the Gem. of the Past. Studt, Fremont Co, Iowa, §6 25 Eis.

Znm College building in Fort Wayne: Don Erns Meyer, Rodenberg IllS., §2. By Johannes Becker ir ! St. Louis, Mo., §5. by the comm. of the Rev. Bergt, Paitzdorf, Perry Co, Mo, §20. by Don Immanuel Guenther in St. Louis, Mo , §l. Of the comm. of the Rev. Liltz, Lafayette Co, Mo , §19.

Concerning the seminary building in Addison: by John Becker in St. Louis, Mo. §5.

For poor students: By Mr. Past. Nolte, Corning, Mo., §1st Eoll, sent on W. TindaU's wedding, Ehester, Ills, §14th From P. Horstmeier, S>. LouiS, Mo., §3. 25 Cts Eoll. sent on Paul Höb's wedding, Paitz- dors, Perry Co., Mo., §7. 50 Cts From the comm. of Past. Liltz, Lafayette Co, Mo, §2.85.

For Mrs. Past. Röbbelen: From L. Trampe through Past. Schwensen, N. Bielefeld, Mo., §l.

For poor students in Fort Wayne: From dn Gem des Past. Love. New Orleans, La. §8. From a reader of the „Lutheran" in Mich. §5. E. Roschkr.

Entered her Raffe of the nörvl. district:

For inner mission: Bon der DreifaltigkeitSgemeinde in Freistadt §8. E. v Renner, Roseville, Mich. §1. Past. Hattstäbts Gem. in Monroe §6 84. from Rosa Cron as thank offering 60 EtS. H from d mission fcst toUectt in Sheboygan §100. by Past. Speckhard mission coll. §l. For Past. Rufs: HochzeitS-Collecte bei F. Purvw in Twvn Granville §6.16.

For Past. Brunn's institution: Don Past. Speckhardt's congregation, Collecte on the 8th of Sonnt, after Trin. §2.97 Of the school children in Past. Daib's congregation in Gr RapidS §5. From Iran E. D. there, thank-offering for happy delivery §l.

To the seminary household in Addison: From Past. Speckhard't's comm., Eoll. on the 16th of Sonnt, n. Trinit. §3.54.

To the orphanage in St. Lou^S: HochzeitSEvll. at F Lemdkr in Freistadt §k 31.

For poor seminarians in Addison: Ti" Zie of Harvest Festival Coll in Past. Lifts Gem. in Adell §7.25.

To the hospital at St LouiS: From Mrs. E. D. in Grand Ravids thank-offering for happy delivery §1. From Past. Daib's children contents of their piggy banks §3.38.

For poor students in St. LouiS: HochzeitS-Coll. at Aug. Wi-rzig in Adell §7.

ZurSynodalschuldentilqungskasset Don Past. Robrlack's Gem in Oshkosh §5.27.

On college construction in Fort Wayne: Don Past. MultanowSky's branch church §34.50. Past. Winter §1. H. Hellberg §1.

On the emigrant mission in NewYork: From Past Dalb§l.15. From members of his congregation in Grand Rapids §5 80. in Grand Haven §4.05.

For poor students in Fort Wayne: The ^th of the Harvest Festival - Collecte in Past. Lifts Gem. in Adell §7.25. From N. N. in Milwaukee §3.23.

On the synodal treasury: From Past. Schumann's Filialqemeinde §2 15th Kindtauf - Coll. at G Lutz §1.44. Eoll. in Past. Speckhard't's parish on 3rd Sonnt, n Tr. §3.43, on 7th S. n. Tr. §4.47, on 15th S. n. Tr. §3.78. Past. Lifts Parish in Adell §16 Travel money for poor pastors: from Rev. Prager's congregation in Granville §3.31.

For teachers: By Past, Sveckhardt of N. N. §5. Kindtauf - Coll. at I. Fietze 75 Cts. Harvest Festival Co. in Past. Strasens Gemeinde §31.19.

For heathen mission: From Past. Robrlack's congregation at Oibkosh §5. Past. Soasens Gem. in Watertown, MissionSfest-Coll. for Hermannsburg §33.

For Past. Ebert: From Past. Speckhard't's parish Eoll. on 12 Sonnt, n. Tr. §5.

For the Gvmnasium inMi > waukee: from Mr. Architect L. Griefe in Cleveland §'0. By Past. Grossberger from his congregation in Auburn §2.30, in Aewaskum §1.30, by himself 40 EtS.

For the purchase of musik. Instruments in 'Addison: From Past. Schumann's Filialgemeinde §4.

C. Eißfeldt, Kassirer.

### Changed address r

Devf. Ont8csr, teacher, ou-is of I?.

KörÜA, Lox 2638

Omeinnuhj, O



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 25.

St Louis, Mo., Dec. 15, 1868.

No. 8.

### Excerpts from Christmas sermons of St. Augustine. \*)

I.

Who is so sensible and eloquent that he could worthily praise and extol the grace of this day? If there is no one, let us not be ashamed, even if we lack brilliant eloquence, and if we dare to speak of the fruit of the Blessed Virgin and of the origin of the body of the Lord. Dearest! Today, then, is the birthday of the Saviour, on which the light went out to the world, and immortality, which was lost through sin, was restored to mortals. Today is the birthday of the Saviour, of whom the angel speaks to the shepherds, "Unto you is born this day a Saviour!" of whom also the prophet says, "A child is born unto us, a son is given unto us!" So he is born of whom another prophet testifies that he is the King of the Gentiles, and of a virgin he is born, as it is written, "Behold, a virgin is with child, and shall bring forth a son, and shall call his name Immanuel," which is interpreted, "God with us! Today we preach the Saviour born of a virgin, and we pray for the Child who was laid in the manger.

with the watchful shepherds, prompted by angels badly restored now. Christ the Redeemer, has appeared themselves. O let us believe in the heavenly powers, let to you today! †)

us reverently trust the holy witnesses, Simeon who recognized the Lord, Hannah who confessed him, John

II.

who baptized him, the bathing in the Jordan, the celebration of the birthday of our Lord and Saviour descending Holy Spirit, the opened heavens, the father Jesus Christ, in which truth sprang from the earth and bearing witness from the clouds, the virgin remaining light was born from the light to our light, has begun for virginal, the shining star, the dove descending, and the us today in the cycle of the year: let us rejoice and be Lord himself, the conqueror of all temptations of the devil, glad in it! For what lowliness has given us of such great Let all sorrow be ended this day: for Christ, the true majesty, the faith of Christians possesses, but is far from security, is come unto us. Let all weakness be heeded; for the hearts of the wicked, for God has hidden these things today the Savior has appeared. Let there be an end to from the wise and prudent, and revealed them to babes. wars, an end to strife; for today true peace has descended Let the lowly therefore lay hold on the lowliness of God, from heaven. Let all bitterness cease; for to-day the that through such great help they may attain to the heavens have become flowing with honey through the majesty of God. But those who are wise and prudent, whole world. Let death flee away, for today life has been seeking the divine high things and not believing in the given to us from heaven; today the angels sing above the low things, passing by them and therefore not attaining earth, the archangels rejoice, the prophets give praise them, hang empty and light, puffed up and conceited, as and glory, the saints are summoned, the wicked are between heaven and earth in the midst of the wind. For dismayed, the good wish for happiness, the blind receive they are wise and prudent, but of this world, not of him sight, the lame give birth, the deaf hear, the afflicted are that made the world. For if there were in them true made pure, the sad rejoice, the sick are healed, and the wisdom, which is God's and God himself, they would dead are raised. Satan alone, and all evil spirits with him, understand that God could have taken on the flesh, and are terrified, for by Satan's downfall the human spirit is that he did not change into the flesh.

\*) Augustine, who died at Hippo in North Africa as a bishop in 430, made whole. was, as is well known, the faithful teacher of the Augustinian monk M. Luther.

†) See Augustine's works, Benedictine edition of 1797. tom. XVI, 1021.

They would see that he took on what he was not, and yet remained what he was; that he came to us as a man, and yet did not depart from the Father; that he did not cease to be what he is, and yet appeared to us as what we are; that omnipotence dwells in the child's womb, and yet it is not withdrawn from the universe. They would rather regard this great miracle as a fictitious one than as an actual one. Because they cannot believe in Christ, man and God, the human, they despise it, and because they cannot despise the divine, they do not believe it. But the more repugnant to them in the lowliness of God is his human body, the more dear it is to us; and the more impossible to them in the birth of man a virgin motherhood, the more divine it is to us. Let us therefore celebrate the birthday of the Lord in crowds. Let the man rejoice, and let the woman rejoice: for the man Christ is born, born of a woman; both sexes are honored. Let us now go to the other Adam, who was previously condemned in the first. A woman brought death upon us; a woman bare us life. Born is the likeness of sinful flesh, that by her sinful flesh might be purified. He was born without sin, that everyone who was guilty might be born again. Rejoice, you righteous, today is the birthday of the Righteous One. Rejoice, you who are weak and sick, today is the birthday of the Savior. Rejoice, ye prisoners, today is the birthday of the Savior! Rejoice, you servants, today is the birthday of the Sovereign! Rejoice, ye free, today is the birthday of the Deliverer! Rejoice, all you Christians, today is the birthday of Christ! Born of a mother, he consecrated this day to the world, who, born of the Father, created all worlds. That birth could have no mother; that needed no human father. Finally Christ was born of father and mother, and without father and mother, of father as God, of mother as man; without mother as God, without father as man. Who, therefore, can excuse his birth, whether it be that without time, or that without man's doing; that without beginning, that without example; that which always was, that which was neither before nor after; that which has no end, that whose beginning is its end? Therefore the prophets rightly proclaimed him who was to be born, but heaven and the angels proclaimed him who was already born. In the manger lay the one who spans the world; a speechless infant, and yet the Word! Whom the heavens could not contain, a woman carried in her womb. She ruled our ruler; in whom we are, she bore him; he who is our bread, she suckled him. O manifest weakness and marvellous lowliness, in which the whole Godhead was hid!

The mediator, to whom his infant weakness was subjected, was governed by his power; and whose breasts he sucked, he nourished with his truth. O may he that others had signed the list of the Donatists for several perfect his gifts in us, who did not shrink from assuming of those who were absent. When a name was read out the nature of our origin, and make us sons of God and no one answered, the Donatists wanted to explain it himself, who for our sakes willed to become the Son of man! \*)  
[Walther]

A colloquium and its consequences.

As often as divisions arose in the church, the orthodox were always anxious to heal these divisions by instituted conversations, disputations, conferences, or, as it was also called, colloquia, The old Strasbourg theologian Johann Conrad Dannhauer (died in 1666) writes: "As by speech and dialogue, as it were, the first apple of discord was sown, and therefore a rich seed of fights and quarrels grew up: so also it was the will of Divine Providence that the quarreling minds should be united again in no other way than by word, by colloquia, by the sword of the mouth of God." †)

A particularly strange colloquium in the ancient Church is the one held in 411 at Carthage in North Africa between the orthodox and the Donatists by order of the Emperor Honorius. There were present 286 orthodox bishops and 279 Donatist bishops. An imperial commissary named Marcellinus, an excellent man, as wise as he was godly, presided. On both sides seven colloquists and as many representatives of the same and four minute-takers had been elected. On the side of the orthodox was the incomparable Augustine, on the side of the Donatists their Carthaginian bishop Primianus! chief spokesman. The emperor himself had provided, at great expense, for carriages so that the bishops could be brought from all places and take part in the colloquium. The venue chosen was not a church, so that the Donatist party in particular would not be afraid to go to the church of orthodox believers, which they considered to be a synagogue of Satan, but a large hall in a bathing establishment, which had also been chosen because it was extremely airy and healthy here, an important circumstance for the oppressive North African summer heat of that time at the beginning of June! The Donatists arranged it in such a way that they all entered Carthage at the same time with great pomp, the true believers arriving quietly one by one. As the Donatists alone wished to be the true church, they did not shrink from employing deceit themselves in order to appear genuinely numerous. When, therefore, both parties, after their arrival

\*) A. a. O. V III, 881. sqq.  
†) dissertatia instit. ad Collationem p. 1.

In Carthage, when, by order of the imperial commissary, they had submitted the list of their arrivals, it was found that others had signed the list of the Donatists for several of those who were absent. When a name was read out and no one answered, the Donatists wanted to explain it by saying that the person called had died on the way. The orthodox asked how it was possible I that the same had signed in Carthage, if he had already died on the way? Embarrassed and dismayed, they did not know what to answer. After prolonged hesitation, they at last gave such an explanation, the falsity of which was revealed by what had already been recorded from their mouths and was now read to them. So the president referred the matter to the court of God and ordered the remaining names to be read out.

When the negotiations were to begin, the Donatists did not want to sit down, because, they said, it is written in the first Psalm: "Still sit where the scoffers sit"; but when it was pointed out to them that in the same Psalm it is written: "He who does not tread in the way of sinners", that they had therefore already transgressed this Word themselves, they calmed down about it. Primianus, the spokesman for the Donatists, had already answered the call for a colloquium: 'It is an unworthy thing that the sons of the martyrs should assemble with the traditory breed.'

The main question at issue was with whom the true church was, whether with the Donatists or with the orthodox, who at that time bore the name of Catholics. The Donatists asserted, because there were still sinners among the orthodox, and among their bishops there were even some who had been guilty of denials during the persecution, they had ceased to be the true church, and all the official acts of the bishops of the orthodox were without force and validity. The true church is only in North Africa among the Donatists.

Almost the whole first day the Donatists did not come to the point. One day they wanted to decide on the conduct of the orthodox according to historical facts, the next day they wanted to decide on the basis of Scripture. But the skilful chairman conducted it in such a way that the Donatists finally had to submit, and at the end of the third day everyone who had been present saw that the Donatists had been defeated. To be sure, most of their colloquists remained obstinate, would not sign the minutes, and denied what they had said; but the imperial commissary compelled them to do so, by reminding them earnestly of the promise they had made at the beginning, which was recorded in the minutes of their debates and taken as spoken by them.

\*) From which one can conclude with what thoughts of peace the Donatists had now appeared to the colloquium forced upon them by the emperor.

to sign her name to that effect.

Nevertheless, the result of the Colloquium was glorious one beyond all expectation. The Donatist people returned in droves to the orthodox Church. Augustine testifies that there were "innumerable" them, including many of their bishops.

But since in most cities the Donatists had founded opposition congregations, the difficult question arose how to heal this rift. Here the orthodox, if one may so speak, showed themselves to be highly liberal. They followed the principle: *Salus populi suprema lex esto*, that is, the salvation of the people must be the highest law.

From the following passages found in Augustine's writings, one can see how they proceeded.

Since the returning Donatists were not baptized again and many Donatist bishops, even those who had established opposition congregations, were left in their offices, this greatly angered those who remained stubborn; they now declared this to be a self-contradiction on the part of the orthodox, who had previously claimed that the Donatists were in a damned error. To this Augustine then replies: "They (the Donatists) speak: 'This is what offends us: If we were unrighteous, why do you seek us? To these we answer: We seek you unjust, that ye may not remain unjust. We seek the lost, that we may rejoice over them that are found, and say: This brother was dead, and is alive again: he was lost, and is found. (Luk. 15.) - But why saith one, dost thou not baptize me to wash me from sins? I answer: Because I will not do dishonor to the imperial mark, if I improve the deserter's error. - But why saith one, must I not repent with thee? I tell thee, if thou repent not, thou canst not be saved. For how canst thou rejoice that thou hast been made right, unless thou mourn for having been wrong? - What then, saith one, do we receive of you, when we pass over unto you? I answer, Ye receive not baptism, which ye could have apart from the fellowship of the body of Christ, but which could not profit you there: but ye receive the unity of the Spirit through the bond of peace, without which no man can see God; and love, which, as it is written, covereth the multitude of sins. (1 Pet. 4, 8.) But this is so great a good, without which, according to the testimony of the apostle, neither the tongues of men, nor the tongues of angels, nor the knowledge of all mysteries, nor the prophecy, nor faith so great that it can move mountains, nor the giving of all things to the poor, nor ' letting oneself be burned, is of any use. Therefore, if you consider this great good

or do not respect anything, you are unhappily mistaken that through your own fault, and if you do not turn to the unity of the general church, you will be lost through your own fault. If, then, says one, it is necessary for us to repent of having been outside the church and against the church, in order that we may be saved, how can we still remain preachers, even bishops, with you after that repentance? This would not be done, because indeed (it must be confessed) it ought not to be done, unless it were outweighed by peace (nisi paei8 ip8IU8 60MP6N8LtioN6 8Lna,rotur). But this may those tell them, and bear most humbly sorrow for, who lie in so great a death of being cut off, that they can come to life again only by wounding the general church. For when a branch which has been cut off is grafted in again, a new wound is made in the tree, that it may be grafted in again. . Therefore, when they come to the root of the common church, and are not deprived of the dignity of preaching or of the episcopate after their repentance of their error, something also happens to the bark of the maternal tree contrary to the due severity of church discipline . . This displeased Lucifer, when the same thing was done in receiving and healing those who were lost by the Arian poison; and because it displeased him, he fell into the darkness of schism, having lost the light of love. Did not the Donatists themselves think so, when they received into their dignities the Maximianists, whom, according to the judgment of their council, they had condemned as being in an ecclesiastical schism, and in whose place they had already ordained others, and did not question the baptism which they had given outside under their (the Donatists') condemnation, seeing that the people wished to leave them, lest all should perish?" \*)

In regard to those who had been rightly in church discipline with the Donatists and wished to convert to the orthodox church, Augustine writes: "If it please God, observe this way, that every one who has been degraded with them (the Donatists) for the sake of discipline, if he wishes to convert to the orthodox church, may be received in the humility of penance, to which also they might require him if he had wished to remain with them." †)

Concerning the case that in a city there was both a Donatist and a right-believing bishop, Augustine writes of the right-believing part had already declared itself in writing against the appointed presiding bishop before the colloquium (which was also immediately read to the Donatists): "They make themselves obligated and promise, if in the party of Donatus the true church will follow them after-

\*) ve correctioe Donstibt. lid. sã Loniksc. c. 43 - 47. Lãit Leneãtct. Opp. lom. II, 859 syy.

†) Lp. sã Luseb. 35. Ib. p. 90.

that they would not claim the episcopal dignity there, but would follow the counsel of the same, as Christian salvation demanded; but if, on the contrary, the truth of the church were proved in their community, that they would not then deny the episcopal dignities to the Donatists; and let this be done by them for the sake of peace, so that those to whom this would be granted might see that the orthodox do not abhor Christian consecration in them, but human error. If the people in One (City) Parish could not bear two Bishops, both Bishops should depart, and One Bishop each should be appointed." ‡)

### The proceedings of the "general church assembly

on the known four points have unfortunately led to no desired result. Although it is a great gain that these evils, which were brought about in the Church by the sleep and infidelity of the so-called "Lutheran General Synod," are no longer praised by the *Church Council* as liberal virtues of love, but are partially recognized and deplored as damage; and although we do not fail to recognize the particularly great difficulties which stand in the way of the removal of these evils: we must nevertheless greatly deplore the resolutions which have been passed, for they will not serve for peace, but will increase discord, because they do not bring the dispute to a decision, do not overcome the differences, but only cover them up more. This much is certain, the *Church Council* does not reject communion, pulpit communion, chiliasm, and secret societies, but unfortunately the resolutions read as if it did, and indeed as if it did in all earnestness. Thus, 1. Concerning communion with those of other faiths, it is said: "We firmly hold to the principle that communion is to be regarded as church communion. False believers and those who err in articles of faith are not to be admitted to the table of the Lord." This sounds quite excellent, quite unequivocal, quite decisive. But later it says: "It is true in our church today, as it was before ages, that "we make no doubt at all that many pious, innocent people are to be found even in the churches which have not hitherto compared themselves with us." What does this sentence mean? Why is it quoted here at all? It wants to say that the *Church Council* also wants to admit "pious, innocent" Presbyterians, or Methodists 2c. to the Lord's Supper, without their leaving the false-believing church and becoming Lutherans. And yet "communion in the Lord's Supper is to be regarded as church communion," and "false believers" are not to be admitted to the Lord's table. Much, much better

‡) Brevicul. collat. e. 5. tom. XII, 686.

it would have been better if the *Church Council* had stated its position clearly and unambiguously, namely: it considers it right to have communion with "simple, innocent and pious" false believers, - than to issue its sentences in such an exceedingly ambiguous and ecclesiastically concealed manner. This old leaven of untrue phrase-making, which is still genuinely synodical, does great harm to the initiation of ecclesiastical unity, for it can so easily destroy the confidence which has been gradually won in ecclesiastical opponents. (2) Concerning pulpit fellowship it is said: "We are of the opinion that with the greatest conscientiousness pure doctrine should be guarded in our pulpits, and that no one should be admitted to our pulpits, whether he be called a Lutheran or whatever, of whom it is to be doubted whether he will preach the truth of the divine word according to the confession of our church. Here the actual point of controversy is again obscured by the phrase: "he is called a Lutheran or whatever he likes." For it is not a question of careless abandonment of the pulpit in general, but of the quite definite and specific case whether a Lutheran preacher may permit the preacher of a false-believing community to expound the Word of God to his congregation. Against Methodist and Baptist 2c. A *Church Council* preacher warns his flock against false doctrines and fellowships, but he allows Methodist and Baptist false teachers into his pulpit. Why? Is it so that the dear sheep will have a deeper disgust for false doctrine (this would be the happier case if, for example, a Methodist swarm spirit were to lead out so clumsily with his attacks against the golden doctrine of the Lutheran Church on the means of grace)? Or rather, so that the dear sheep may learn quite clearly that the dangerous false teacher is indeed a gifted, dear, Christian brother and gentleman who wears unctuous friendliness on his venerable lip? And if the false-believing preacher is so little dangerous, so thoroughly irreproachable, so amiable, must not the false-believing community be just as harmless, irreproachable, and amiable? so what does it do when a Lutheran converts to such a false-believing community? after all, his own Lutheran preacher has already left the pulpit to the false-believing one, and yet the two shepherds have dealt with each other so sweetly and quite brotherly and church-community-like. And this is then called a congregation rightly pastured and faithfully warned against all error! - When the resolution says, "that no one shall be admitted to the pulpits of whom it is doubtful whether he will preach the truth according to the confession of our church," this is a meaningless saying, or can there be a false-believing preacher who is an undoubtedly true-believer? Also those words

of the "greatest conscientiousness" are evidently often only phrases, for in what will that "greatest conscientiousness" of the Lutheran preacher toward the other believer consist? Will he examine him carefully and conscientiously according to "our confession," or will they smile at each other and then shake hands brotherly and conscientiously? Such Lutheran conscientiousness should be left to the old General Synod. - (3) Again, secret societies are generally spoken of as decidedly and firmly as they are spoken of as undecidedly and loosely in particulars. For instance, it is said: "All and any societies for moral or religious purposes which are not founded on the Word of God in the A. and N. Testaments, and acknowledge its supreme authority; all which do not acknowledge the Lord Jesus Christum as the true God and only Mediator between God and men . . . ; all who take oaths without a clear explanation and understanding of them - are unchristian, and we therefore earnestly warn our church members and preachers that they should have nothing to do with such associations. - We consider every connection with unbelieving and immoral associations to be absolutely reprehensible, and believe that persons who participate in them should be taken into church discipline with all firmness. - This would be quite excellent if this decisive discussion of societies in general were now also applied to secret societies in particular. Otherwise, what is the use of this instruction, which no one has asked for, because both parties are quite agreed on the point. Where the resolution refers to the secret societies by name, the words are thus: "We must give serious consideration to the question of whether the advantages which, in their opinion, are connected with the secret societies, could not be obtained in some other way which would be less exposed to abuse. Well, what is not everything exposed to abuse? It would have to be a whimsical lodge brother whose conscience would be so troubled by this resolution that he would resign from his society. -- In the fourth point on chiliasm, too, we find again the solid wall and at the same time the open back door. The wall is erected with the following words: "the general church assembly has no fellowship and does not want to have any fellowship with any synod which condemns the -Jewish -synods in the 17th article of the Augsburg Conf. Conf. condemned -Jewish opinions" and -chilistic errors." The back door is thus indicated, "But there are also points on which our Confession does not pronounce, &c." But we would like to ask, "does not the Pennsylvanian Synod tolerate" a chiliasm which is nothing but a very crass "Jewish opinion," and which is not only contrary to the Ausburg Confession, but also to the "Jewish opinion" of the Synod?

sion, but also against the apostolic creed? Dr. Seiß says: "O tell me not that this is the glorious kingdom of the Messiah! Tell me not that these are the scenes to which the ancient saints looked with so much joy! I will not so dishonour my Saviour, or his word, as to admit for a moment that this dispensation is the exalted Messianic kingdom. No, no, no, Christ does not yet reign in that kingdom which he promised and taught us to ask for." So Dr. Seiß still hopes for another as it were more decent Messianic kingdom here on earth than the "holy, Christian church" of the third article. What Jewish blindness! We are not alone in our assessment of these "resolutions". In the "Luth. Kirchenzeitung" No. 23, Prof. Lehmann of Columbus, among others, expresses himself thus: "Unmistakably, the Church Assembly has taken a step forward in the resolutions in question. After the declarations of the previous year and the statements of some predecessors and leading spirits since then, an actual response to the four points seemed to be in the farthest distance. Now at least the beginning has been made, and, although in some respects only a beginning, the door has been opened to further discussion and debate. In the beginning made in this way there is also the prospect that the matter thus initiated will continue, like a leaven, until the goal, which is so dear to sound ecclesiastical sense, draws nearer. And while the difficulties and obstacles which always surround such things, and with which experience has made us acquainted, are vividly before our eyes, it cannot remotely occur to us to fail to recognize in these resolutions a progress toward better conditions. Not without hope, therefore, do we look forward to a better arrangement of things, and confidently expect that in the circles to which the resolutions apply many things will be gained by them. Indeed, we know that they have already begun to exert a warning and beneficial influence. We are therefore sorry to have to add to our statement that the resolutions unmistakably bear the stamp of a certain double-sidedness. For while on the one hand they declare the intention to get to the bottom of the ills touched upon, on the other hand they cautiously avoid the definite touching upon them and in part also the unapologetic testimony against them, and their force is often lost in generalities in which the matter itself is blurred and in which no special application can be made because of all the citations. We must also fear that those who do not want to take the points in question seriously will find a back door wide open to evade them. A concise testimony, in which the matter is clearly explained

If a confession had been drawn, clearly stated, and rejected without further ado, it would certainly have corresponded far more to the nature and purpose of a confession than such abstractly held resolutions, from which one senses throughout that a certain shyness to name and attack the matter has prevailed. Therefore, one should not be surprised if the resolutions in many cases miss the purpose of a testimony, and leave the erring person in undisturbed comfort in his error, on the assumption that he is not meant. " B.

(Submitted.)  
**Test what is best.**

The holy apostle Paul prays for his Christians and admonishes them at the same time Phil. 1, 9. 10. that they may become more and more rich in all knowledge and experience, so that they may examine what is best, so that they may be pure and unobjectionable until the day of Jesus Christ. If this admonition has ever been necessary to Christians, it is especially necessary to us Christians in this last and sorrowful time, because even within the Lutheran Church, which has set forth the pure doctrine in its confession, there are those who lead perverse doctrines, who set their principles above the Word of God and oppose it, or the principle of Scripture, so that the latter should be subordinate to the former, be judged and judged according to the latter, and only find acceptance when it does not come into collision with the latter. The principle of reason, the principle of utility, and other principles are to be the touchstone by which the doctrines of Scripture and of our confession are to be tested and judged, and which, if they do not agree with them, are to be cast aside as new, extravagant theories, as impractical doctrines, and the like. That this is quite wrong, and that what is reversed is right, need no longer be said to any Christian, much less to a Lutheran. Every one can easily see that when such principles are set up, and held up as the standard of doctrine, then he has come far enough, and whoever allows himself to be misled by them must lack Christian knowledge or Christian earnestness, so that he does not yet fear the word of the Lord. Nevertheless, there are simple-minded Christians who are confronted with this confusion of views and opinions and do not know which ones to agree with and which ones to agree with, which ones are right and which ones are wrong. To the one this seems a good principle, to the other that. What is the cause and reason of this indecision? They cannot "examine what is best," because they are not "rich in all knowledge and experience. For he who is this, is not misled by such confusion, but knows how to find his way through it easily, because he can "examine" and distinguish "what is best"; he, because he has the One Right Principle, the

He knows that the truth of the Scriptures is not weighed and weighed by all kinds of winds of doctrine, and that it bases and relies on all kinds of principles, on sayings of the fathers, as it pleases; that it is not misled by any mischievousness and deceitfulness of men, that it glides as it may. And whether all the world believes differently from him, whether the most respected fathers, the most learned theologians, the most practical business men say differently; yea, whether he also offends with his doctrine against all views, against all principles established by men, that does not make him mad, but he says, "I have recognized and experienced that I have the right doctrine, for here is the word of Scripture, here are the "clearer" sayings of the mouth of truth, to which everything must yield, according to which all principles must let themselves be judged, and what is not right with it is of no value. On the other hand, Satan causes much annoyance in life, and some sins are so naturalized by common usage and long habit that no man any longer considers them sins; therefore he must be considered an innovator, an eccentric, an extravagant theorist, an impractical theologian, who wants to build up new impractical theories, to overthrow all reasonable civil orders, to overthrow business and utilitarian principles, to make Christians false consciences 2c.. who calls such things, which are in common use and sanctioned by longstanding custom, sin, and for this appeals to the Scriptural principle alone. How many a Christian stands there likewise like Peter at the crossroads, and knows not what to say, what to do. What is the cause? They cannot "consider what is best," because they are poor in knowledge and experience. But he who is rich in these things can easily find his way, for he knows what the Lord says and what the meaning of the Lord's words is, and that the Lord must be right in his words. Therefore such a Christian says: "Whether all the world thinks this or that is right or innocent, whether many pious and learned men approve of it, whether it has been in use since Adam, and whether so many human principles should still dictate it, I do not care; God's word is higher to me than anything else, and from it I have known and experienced that it is sin. Even if my doctrine and practice are contradicted everywhere, I am not disturbed by it, but it only makes me more certain, because I know from God's word that in the last days people will not suffer the wholesome doctrine, will not allow themselves to be punished by God's spirit, and because faith and love have been extinguished in most of them, they can no longer judge what is in accordance with faith and love. Such Christians, who are rich in all kinds of knowledge and experience, and who become richer and richer in them, and who are able to examine what is best, also remain sincere and

Those who are steadfastly waiting for the day of Jesus Christ pass through all obstacles without suffering any harm, while others are hindered by all obstacles and suffer harm to their faith and their souls. And because Satan would like to seduce into error, where it is possible, even the elect, and in this he tries his utmost, everyone may take the above admonition of the Holy Spirit to heart. One of Luther's words may find a place hereafter: "Thus one has gone forth: This man was holy, this is what he said, this is what he did, therefore let us follow him, and also teach and do in this way. Jerome, Augustine, Gregory have said this, therefore it is right, I will believe it. Franciscus, Benedictus, Dominicus, Bernhardus have lived thus, have done this and this, therefore I also will live thus and do thus what they have done. . . Reason is so blind and foolish, that it accepts even a shell and a fictitious thing, when only the word of God is to be accepted in the matters of salvation. "Would any man say, Behold, wilt thou be wiser than all the fathers and saints, than all the bishops and princes of the whole world? Far be it from me; I will not be wiser than they; but this is true, that it is impossible for that which is wise, prudent, great, comely, mighty, and mighty in the sight of the world, to agree with the word of God." Erlanger Ausg. Bnv. 14, p. 261. Wisconsin, Nov. 18, 1868, W.

**To the ecclesiastical chronicle.**

The President of the Canada Synod has given a speech in Montreal at the Mount Royal Cemetery at the unveiling of a monument to the German immigrants who died four years ago in the Be- loit railway accident, and has also had this speech printed in Brobst's magazine! In this presidential churchyard speech the following sentences would appear: "If the seriousness of the churchyard does not bring the secularly disgruntled heart back into a correct, higher mood, another effective means would not be easy to find for him. . . "As the flower sprouts from graves, so eternal life gladly germinates from death's shudder." . . . "Each gravestone raises its white cold marble finger aloft and says: "'There!... . there is blessed finding of those whom we lost from sight here on the churchyards and under the mortuary stones - for a short time." When we read this Kirchhof speech, we ourselves became a bit churchyard-like, a kind of musty smell of the deceased rationalist-supernaturalist stirring and shuddering spirit wafted at us. "ÄuL showers of death "shall come like "a flower from graves" the "eternal life"? And on top of it eternal life is supposed to come "gladly" out of showers of death? Why then "gladly"?



The Bible says that "eternal life" comes from the gospel organization of our church can no longer agree, why does that the Canada Synod was founded by a synod and faith. The Bible also knows a sure means of putting one not relieve himself of the heavy burden by retiring, by belonging to the General Synod, and has always stood in worldly hearts in a better mood than the seriousness of leaving the church at peace, as he found it at peace?" the closest connection with it, and, if we are not very much cemetery, namely, the Word of God, which is living and Outrageously cruel treatment of the Missouri Synod on mistaken, has for years accepted missionary funds from powerful and sharper than any two-edged sword. And the part of the Iowa Synod! One would scarcely think it the General Synod, but according to its name has not fact that every gravestone raises its cold white marble possible! It is a terrible thing to say! What shall, what can, been a member of the General Synod. This too is joyful! - hinger aloft and speaks of blessed recovery, though what must become of us now? Inspector Grossman, in his Finally, we still cannot give up the joyful hope that the again it does not agree with Scripture, which truly does synodical report, has made a ghastly suggestion to his Hermannsburgs will act as a good leaven in the Canada not teach that every one lying under a gravestone will be synod. He says: "What is to be done now (namely, with Synod. For when they have gained a clearer insight into blessed, yet it sounds eerie and touching. - the Missourians)? My answer is to go on our way without the conditions here, they will also learn that the

How the rights of the congregations are respected taking any notice of what Missouri says or writes. I don't consciences of righteous Lutherans cannot remain calm among the Methodists. It is well known that the mean a haughty passing, but I do mean a self-confident as soon as they realize that they are members of a body, Methodists, who think themselves so free of the spirit, are passing." There, now we have the confirmation. "Passing the *Church Council*, which does not openly and clearly under a true priestly rule, in that the congregations can by!" Uno, moreover, such a virtuous passing, so without renounce open unionism in the pulpit and at the altar, by no means choose and appoint their preachers, but all loftiness, so without all genteel aristocratic stiffness in chiliastery and the secret society, but, as Luther says, must be satisfied without contradiction with the preacher the backbone, such a thoroughly irreproachable, an unthrows porridge in the mouth" and confesses "yes" and sent to them by the presiding bishop of the annual haughty passing. That is what is so crushing! If there were "no" at the same time. Little! ens was nothing more conference. Recently, however, dissatisfaction with this still some human weakness in it, it would be easier to repugnant to the blessed, honest, German Harms than seems to have arisen among them in many cases. How bear. But with such perfection no mortal can endure. For church-political, unionist surreptitious ways. Z. badly this is noted in higher places, however, can be this virtuous "passing" is not only such a happy, well-seen clearly from the way in which Bishop Morris suited natural disposition, oh no, the "passing" is also, in expresses himself about such dissatisfaction. According to the second place, a "self-conscious" one. The lowans, to the "Lutherische Kirchenzeitung" of November 15, he according to their president's instructions, are not only to says: "To station hundreds of preachers with their pass Missouri at the drop of a hat, but are to be conscious families on as many fields of work is a difficult, of their humility as well as of the "passing" itself. "Self-responsible, thankless job; and it is no wonder that conscious passing!" Was it not enough in the mere among so many interested people there are some who "passing by"? must it now be a "self-conscious" one? grumble and speak in this way: the conference has "Self-conscious passing!" O, cruelty!

adjourned and Br. A. is our pastor. It is pitiful!); we asked The famous Canadian climber of the Amminadibs for Brother B. and expected him, but were defeated. fighting car has again given a performance in the "Luth. Someone was sent to us for whom we neither inquired Herold" and produced extraordinary, unprecedented feats nor desired: a measure which we must call tyrannical and of strength and, as was to be expected, stabbed poor "Z." oppressive, and therefore neither cheerfully approve, nor through and through and then ran over him three times. wish to support the new preacher! - Such views are But the matter is too sad! Therefore, something more altogether anti-Methodist and unbrotherly; yet they are pleasant shall be communicated. In 1865 the Synod of cherished. When these malcontents were received into Canada had adopted a new constitution, in which many the Methodist Church, they made a promise that they un-Lutheran things were found, e.g. the licensing system would observe and keep the rules of the church, upon and the hierarchical exclusion of the congregation from which promise their reception took place. But any effort the right to judge doctrine. After the "Lutheran" had to choose their own preacher is virtually a violation of reprimanded these parts, the Synod of Canada, at its last their solemn promise. The Church Order requires every synodal session, decided to improve the relevant preacher to act in all things as a son of the Gospel, to go paragraphs, as we have been told. Is this not gratifying? where he is sent, and to do the work which is appointed Admittedly, the battle-wagon-builder said nothing about him. On the other hand, it requires every congregation to these improvements, probably his great modesty willingly receive and support the preacher sent to them. prevented him from doing so. - It is also gratifying to be If any one does not love these rules, and opposes them, able to report the correction.

why was admission to the church sought under them?

Or, if one had to deal with the idiosyncrasies of the

## Information about our schools of higher education.

To all those parents who should be willing to send their already confirmed sons or daughters to the newly founded Lutheran schools in this town for their further education for their future civil life, I can, thank God, make the following pleasant announcements with a clear conscience.

Both schools, the "Höhere Bürgerschule" as well as the "Höhere Töcherschule", about the purpose of which I refer to the essays published by Prof. Walther and Pastor Schaller in the "Lutheran", are already at the end of their first quarter, by God's special blessing, in a situation that is more favorable than expected under the present circumstances. As far as their numerical ratio is concerned, the boys' school already has 35 pupils; the girls' school 24 pupils, a not inconsiderable number in itself, but one that we have the best hope of increasing significantly, if not doubling, in the course of the school year. Far more important and gratifying than this favorable numerical ratio, however, is the fact that it has pleased the Lord in His abundant goodness to imbue these two schools with the spirit of order, discipline, and diligence to such a degree as I have never found in any school in my many years of practice as a teacher. No less excellent is the internal and external organization of the schools, which they owe, next to God, mainly to the mature experience of our professors and pastors here, as well as the



liberality of the school society and the untiring zeal of the school board.

Neither effort nor money has been spared to make the attendance of the school beneficial for body and soul for the young people. Thus a complete gymnasium has been erected for the boys, the good influence of which on the health of the pupils I am glad to say; for the school is always full and excuses on account of illness are extremely rare exceptions. In addition, the school fees are so low, namely \$40.00 per annum for the boys and \$20.00 per annum for the girls, that the use of the schools is possible even for the poorest pupils. Cheap accommodation for foreign pupils in Christian families of local communities is also provided. If one adds to this the fact that the entire course lasts only 2 years; that the young people are thoroughly instructed in all the knowledge necessary for their future civil life during this short time; -that the moral life of the young people is strictly supervised during their stay here; one must truly feel compelled to do the truth the honor of confessing that these institutions are two splendid ones, and that it would be a sad sign of our times if parents from near and far, who have no other opportunity to educate their children in this way, did not send them here. For this reason there is no need for my further appeal. May the Lord grant that all that is taught and learned in these two schools may be for the glory of His name alone.

A. F. Brackmann, Director of both institutions.  
Address: I'. LraolLwamn,  
Uosatti 8t. 1928, 8t. I^ouis, No

Jefferson City.

The capital of the State of Missouri, the State from which once, with the appearance of the "Lutheran" of the Lutheran Church of America, the old light of the eternal Gospel, which had almost completely disappeared, emanated in a new splendor, the State in which our theological teaching institutions are housed and from which we have received the name "Missourian", the city of Jefferson City, although it already has among its inhabitants a significant number of German compatriots, most of whom are Lutherans by origin, has to this day no German, Lutheran congregation and church.Lutheran congregation and church. A local pastor has managed to ensnare most of the Lutherans there in his nets, and only a few have remained faithful to the confession of their fathers. Too weak to form a congregation of their own, these few who remained faithful and steadfast joined a neighboring Lutheran congregation in the country, from where the attempt had already been made several times.

was to spread the church in the city through Lutheran preaching and to establish a purely Lutheran congregation there. But the attempt always failed because of the lack of a suitable location. Now, when on the one hand the ecclesiastical need of the people has risen to the highest level, since they would have to give their children into the hands of a Catholic teacher if they wanted to have them taught German, and when on the other hand Jefferson City, due to its location on the Pacific Railroad and due to the stream of immigration, is rapidly increasing in German population, now of all times a wonderful opportunity would present itself to purchase an old church in the best part of the city, which would still be usable for many years. If this could be obtained, if regular German Lutheran preaching and especially a German Lutheran school could be started in Jefferson City, all the conditions would be in place for a flourishing congregation to soon be gathered there, which could form an important missionary post for the far West. But the church, as cheap as it could be had just now, would cost over H2300, and that is of course much too much for the poor people, who, however, would like to do the utmost themselves. This would be a good opportunity to do something very necessary and very profitable for the inner mission, if not by giving, then at least by lending. The writer is only too well aware of how unfavorable the time is for such appeals. But the word of the apostle, to never tire in doing good to everyone, but most of all to his comrades in faith, encouraged him to grant the request made to him and to bring this to the attention of the dear members of our synod and to warmly recommend it to their hearts. Any contributions could be sent immediately to kev. O. Dburovv, "Iellorson Oit^, No., "dressirt. -C.

Bereavement News.

Again the Lord, according to His unsearchable counsel, has brought home two of His faithful servants who worked only a short time in our midst.

On November 16 of this year our dear brother Moritz Hamann was finally released from his severe suffering by a, as we have no doubt, blessed death for eternity. As our readers know, he had to resign from his post in Carondelet, Mo. in the early summer of 1866 due to a throat and chest ailment. Thereupon he traveled with his wife to Germany. It seemed now and then as if the use of various excellent sanatoriums there, under God's blessing and under the untiringly faithful care of his wife, would restore him to his old health and strengthen him so much that he could continue to serve the Lord here at his church.

could have done. But the will of the Lord was different. The wife of the Blessed writes: "The deceased still had a lot to suffer in the last half year and sighed constantly to God for his dissolution, but he had a quiet, gentle death and in the last days before his end also some relief.

The Lord has demanded a second similar sacrifice from our Synod in the dear Hermannsburg brother Lorenz Menge. He too, afflicted with the same suffering as the aforementioned, had to resign in October 1867 from the pastorate in Atchinson, Kansas, which had become so dear to him and which he had administered so faithfully, although only for a short time, and he too returned to Germany in order to recover here, if it pleased God, especially through the use of a healing bath. But it pleased the Lord to give his reward of grace to the faithful worker after so short a labour. On November 1 of this year, he passed away in Merrhausen in Hesse-Cassel under the tears of the family of his fiancée's father, in whom he had also found the most faithful and careful care.

May the Lord himself raise up other faithful shepherds instead of these taken from his church; for even now the church must lament, "The harvest is great, but the labourers are few"; yea, it often seems as if the Lord would fulfil that terrible threat to some churches, which passed through the mouth of Amos, Amos 8:11, 12, 13. 12. 13. Let us therefore, brethren, pray ever more earnestly that the Lord himself will send forth laborers into his harvest, and laborers indeed, who seek not their own, but who, like Barnabas and Paul, offer up their souls for the name of our Lord JESUS CHRIST, i.e., for his holy and precious name, ...for his holy and sacred word. Phil. 2, 21. Acts 15, 26. To him be praise and glory! Amen.

W.

Church dedications.

On the 14th Sunday after Trinity, Sept. 13, 1868, the newly built church of the congregation of the Rev. M. I. Schmidt at Weston, Platte Co, Mo. was dedicated. Leavenworth, 9th Decbr. 1868.

M. Meyer.

On the 22nd Sunday after Trinity, the little congregation of St. Paul's, founded by Don. Rev. Cl. Seuel, had the joy of dedicating their new little church in Centre Grove near Lyons, Iowa.

On the 2nd Sunday of Advent the little St. John's congregation at Miners-town, St. Louis Co, Mo. had the joy of dedicating their new church and school building. -

Church News.

On the 24th Sunday after Trinity, Rev. F. Pennekamp, having received a regular appointment from the Lutheran congregation at Darmstadt, St. Clair Co, Ill, and having accepted it with the consent of his former congregation, was appointed by the sub-.

The President of the Westl. District inaugurated him in the midst of his new congregation.

May the Lord Jesus also fulfill His promise in many things for His servant: The teachers are adorned with many blessings. They receive one victory after another, so that it must be seen that the right God is in Zion.

P. Baumgart.

Address: 4". RenoekLwx,  
Oarnisracrlt, 8t. Olair Oo., III.

After Pastor L. A. Detzer of St. Paul's Lutheran Parish in Narrowsburg, Sullivan Co., N. Y., my former branch, had received and accepted a regular calling, he was commissioned by me into his new field of work on the 24th Sunday after Trinity by order of our honorable Lord President.

H. Walker.

Address: Rev. I" Oetrer,  
Rarrorrsdlll-A, LuUivsm Oo., N.

Conferenz displays.

The Cleveland Special Conference will meet, God willing, January 5 and 6, 1869, at the home of Rev. Schwan, in Cleveland (east side). I. Rupprecht.

The Fairfield Special-Confcrenz will meet, God willing, at the residence of the Rev. Mees, at Columbus, on the 12th and 13th of January next.

H. Maack, Secr.

(Receipt and thanks.

For poor students and namely Brunn's received from the FriedenSgemeinde near Perryville, Mo., 86.00 and from the Immanuelsgrmeinde in Perryville itself 84.70.

For "poor" students, further: on Mr. C. Better's infant baptism at Bellville, Ill, collected 81.20. Bon Mrs. Ellenberger at Philadelphia as a thank offering 85. On Mr. Kritsch's infant baptism at Buffalo collected 83.50.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify to have received the following gifts for my poor and small congregation at Minerstown, St. Louis Co, Mo. for their needed church and school building: From several members of the congregation here, 894; from the congregation of Rev. Sauer 823.50; from the congregation of the Rev. Jäbker 815; from the congregation of Mr. Rev. Ranschert 810; from the congregation of the Rev. Jüngel 820; from the congregation of the Rev. H. Löber G21.65; from the congregation of the Rev. MieSler 810.25. Although the poor congregation itself has made an honest effort, it has nevertheless been left with a heavy burden of debt. Should this not induce you dear congregations, who have otherwise been asked for a mild contribution, to let a mite flow to their poor brethren wherever possible? It would be accepted with great thanks and would be a real strengthening of faith for those who ask. A. Crämer.

To Col l e g e - H au Sh al t inFortWayne: From Past. Stock's congregation Thanksgiving - gifts r from Heine 5 Bush. Corn, 2 Bush. Wheat, 29 heads of cabbage; from Fried. Bradtmüller 2 gall. MolasseS, 1 bag of potatoes, 33 cabbage heads; Lenker 30 do.; Gombert 1 S. potatoes; Weisheit i S. potatoes, 4 S. apples; Hiezemann 1 S. potatoes, 1 Bush. Wheat, 10 heads of cabbage; H. Rotenbeck 4 bush. Grain, 23 cabbage heads, 1 bush. Potatoes; D. 82.87. Ro- tenbeck 1 S. potatoes, 1 S. grain, 14 cabbage heads; C. Rebber 2 Bsh. Turnips, 2 Bs. Grain, 2 Bsh. Potatoes; H. Meier z Bsh. Turnips; W. Bradtmueller 3 Bsh. Potatoes, 2 Bsh. Wheat, 4 Bsh. Turnips; Gallmeier 2 Bsh wheat; Marhenke 1 Bsh. Potatoes, z Bsh. Turnips; C. Prange 2

B. potatoes, 1 Bsh. Wheat, 21 cabbages; G. Schapcr 100 Pfv. Flour, 2 T o pay off synod debtCash Bon Past. Aulich's congregation at Bush. Grain; Gehle 2 Bush. Wheat, 2 Bush. Potatoes, H Bush. Beans;Howards Grove Harvest FestivalColl. 812.50. Past. Werfelmann's Hormann 2 Bush. Potatoes; F. Prange 12 heads of cabbage; C.congregation in Grafton 88.21, in Cedarburgh 85.59. Past. Mueller's Bradtmueller 1 bush. Potatoes, 2 Fuder Straw, 1 Sheep, 2 Gall. Syrup;congregation at Amelith, Coll. 85. surplus of deputy's travelling König 2 Bsh. Potatoes; Piepenbrink 12 haulm heads; C. Meier 1 Bush.allowance 82. Turnips, 1 Bush. Corn; Wittwe Christine Bradtmueller H Bsh. Turnips, 1 To college building in Fort Wayne: Rev. Steges Gem. in Monroe Peck Onions; Möller 1 S. Apples, 1 S. Rye, 1 S. Potatoes; H. HartmannConnty 812.12. TI. Llarer in Howards Grove 50 Cts. Past. Bauer's Gem. 1 S. Wheat, 1 S. Potatoes, 1 Bush. Turnips; L. Niemeier 2 S. Oats; F.on Swan Creek 85th Past. M. Moll's comm. at Mequon 819.75, Andr. Rebber 2 Bsh. Wheat, 4 Bush. Potatoes, 17 heads of cabbage; WieseGalsterer in Franknmuth 85, by Past. Sievers in Frankenlust by I. G. 4 gall. Syrup; Ernst Schaper 1 Vrtl. Beef. From St. John's parish of theArnold 85, I. M. Arnold Sr. 82.50, Seb. Bauer 81, P. Böhmlander 81, A. Rev. Evers in Allen and Adams County 7 S; wheat, 7 S. rye, 6 S.Dennrke 84, I. Eichhorn 83, M. Engerer, I. I. Eschenbacher each 82, L. potatoes, 23 S. Grain, 1 p. turnips, 42 cabbages. From Past. Dulitz'sEschenbacher 82.50, M. Feinauer 84, I. Fischer 83, M. Förster 94 CtS., parish: from Schöppel 1 p. wheat, 2 bush. Potatoes, 13 heads ofP. Förster 84, A. Götz 810, L. Gehringe, 82. A. Grammet 81.50, Fr. cabbage. From Past. Jäbker's parish: from I. Wehrling 1 Vrtl. Beef;Grammet 86, L. Hachtel 81, A. Hecht 87, W. Heitzig 8l, I. G. Hclmreich Eickhoff 1 p. wheat, 3 p. grain, 1 p. turnips, 810, I. G. Jttner 82, I. G. Jttncr jun. 81, A. Jttner 25 CtS., B. Koch 85, 1 pot of canned beans; Prange 2 Bush. Potatoes, 7 cabbages, 85 forW. Kernstock 85, P. Knörr 82, G. Lang 81, E. Müller 82, H. Pfund 85, poor schoolboys; Stubbenhagen 2 S. potatoes, 2 S. turnips, 1 S. wheat,P. Pfund 81, L. Prehm 8l, I. Reim 81, Chr. Reuter 83, I. Schmidt 83, I. H Bush. Beans, 2 gall. Syrup. From Past. Lehner's parish: from SchülerSchwab 85, Wittwe S. Selle 85.19, B. Staudecher 85, G. Staudechei 9 cabbage heads, From some women from Past. Michael's parish 384, I. G. Sturm 85,. P. Sturm 81, Ehr. Voß 81, L. Wegener 82, W. quilts, 4 shirts, 4 pr. stockings, 1 pair of underpants, 2 sheets. FromWegcncr 37 CtS., P. Weggrl 50 Cts, I. G.Weiß 83, I. A. Würth 82, I. G. Past. Fritzes Gem.: from Mr. F. Boken 85; F. Kükel 82; N. N. 8l; fromZeilinger 85, Mich. Ziegler 83, Br. Zill 81.50, Br. Böhm 50 CtS. Klein, Hobrock 1 sheep; W. Werke 1 sheep; I. H. Füüinger 1 Vrtl. Rndfl i cd,Nrberfchiisse 25 CtS. G. A. Bauer L5 Cts, Mich. Forst" 81, W. Heitzig 4 p. cabbages, 1 p. turnips. From Past. Relchh r ts. 82, F. Keith 85.25, C. Müller 82, I. Neumcyer 82, M. Schwab 84, H. Parish: from H. Fischer 1 Vrtl. Beef, 1 p. wheat, 2 p. grain, 2 pieces ofWupper 81. from Amelith by Past. Müller 816. woolen yarn; C. Luecke 2 sacks of wheat, 2 p. grain, 1 vrtl. Beef. From On the building of the church in the parish of Berlin, by Wittwe Scheumert 50 Cts. A. Jäger 83. Ecke 82. Händel 81. Langeudorf 8l. C. Bischofs 8l. Rev. Traub's parish: from Piepenbrink 38 lbs. of cheese. From Re For the building of the church at Quincy: Coll. of the congregation, Dannenfelder 1 s. potatoes; I. Vöglein 2 s. turnips; Joh. Vöglein 2 at Frankenlust on the 24th of Sonnt, after Trin. 829.25. grain, 30 cabbage heads, Z Bush. Onions; Don der Au & H. Meier 2 For the church building in Sheboygan: Coll. of the Trinity congregation in Milwaukee on AdventSfeste 846 10, For Franz sacks of grain, 1 p. wheat, turnips and cabbage heads; from other Damköhler; Wedding Coll. at Dopperphul in Freistadt 86.20. members of the same parish 2 p. potatoes, j Bsh. Rog gen, H Bush. For Georg Häffner: Wedding--Collecte at Mr Schmagel in Reuben, 1 Bush. Corn, and several heads of cabbage. From Past. Granville 86.50. N. N. there 83.50. Rupprecht's parish: from Preacher 1 p. flour, 20 heads of cabbage. For teacher salaries: Bon Past. Links Congreg. ir Watertown From Past. Zagcl's comm.: of Trier 1 cask of syrup; Bleke WO heads of 816th Cong. in Monroe, Mich. 816.40th No. Fest. Coll. in Frankenlust 820. cabbage; Hobrock 1 Vtl. meat; Wittwe Schröder 4 Bush. Wheat, 2 Bush. ForHeidenmision: Past. Rohrlack's congregation n Rye, 2 S. corn; Frosch 3 S. potatoes, 28 cabbage heads, 1 Fuder straw. Oshkosh 85. From Past. Boys Gem.: from Engelhaupt 1 barrel chen of apple butter. To the seminary building in Addison: Past. Stieget Filialgem. in L. R-, Harvest Festival - Coll. 86.38. Past. Linkt congreg. in Watertown From Past. Fleischmann's parish: from Dal. Meier 3 bushels. Potatoes, 840. From Past. C. Evil's parish: 3 Bush. Wheat, 2 Bush. Rye, 13 cabbages, To the college hauShalt in Fort Wayne Past. Mueller's 1 roll of butter, 82 baar; from some women 3 towels' 4 pairs of stockings, congregation at Amelith, Coll. 83.12, from dere, communion treasury 1 undershirt ; by Mr. Past. Biewend on s. wedding ges. 85; for the pupil 8l.88. Dan. Walter from some members to Past. Horst's parish 85.20; For inner mission: Past. Links Gem. in Wa tertown 812. collected for the same by Rev. Müller in Amelith at the baptism of LtS. Past. Rohrlack parish at Oshkosh 86.50. Past. Grossberger's children at Fr. Burk's 84. from Past. Weyels Gem. congregation 8l. Past. Horst's comm. in Waconia, Minn. 84.50. A Thanksgiving Colt. 827'45. from Dr. Sühler's parish: by Bleke 2 p. Scheuert in in Amelith 50 Cts. By Rev. A. Stamm Thanksgiving Lvll. in Kirchhayn 88.95, in Ledar Creek 85.41 Kindtauf Coll. at Ferd, Grothe 83.01. wedding s. 818.32. From Franz Lischeit, Pekin, Ill, 85. From Past. To the synodal treasury: Reformation Feast Coll. de Immanuels Rrinke 10. by the parish at Black Oak, Ill. for d. pupil H. Fischer 810. congregation at Milwaukee 816.46. Chr. Wetz" in Freistadt 85.87. by F. W. Reinke. Pentecost Coll. of St. John's congreg. zi Fall Creek 812. Past. Rolfs Gem. in St. Paul 85 27 Coll. in Past. Müller's congreg. in Amelith 86.10. Refor mation Festival coll. d. Frankenmuth congreg. 821.70. Contributions of congregation members' there u. zw. of: P. Schluckebie 85, G. L. Sohn 83, P. Trinklein 81, F. Rittmeyer 81, L Reichte 8l. Teacher BünniNg, thank offering for happy delivery 82, Mich. Ziegler m Frankenlust 81. I. G Weiß daselbst 82. On the acquisition of musik. Instruments, in Addison: From Past. Schumanns Gem. in Freistad 827.18. Chr. Wetzet daselbst 82. To the Hospital in St. LouiS; Harvest-Feit-Toll. ii Past. Ahners Gem. in Frankentrost 89.65, Coll. on 19 Sonnt, n. Trin. 83.60. Half d. Harvest Festival Coll. in Amc lith 84.40. From Mr. Past. ievers thank offering for happy recovery from illness 85. Mich. Förster in Frau kenlust 82. Fr. Zill there 82.

C. Eißfeldt, Kassirer.

Changed addresses r

Rev. RrariL ^V. Leirmibt, Reserve, Lrie Oo., N. L



Year 25.

St. Louis, Mo. 1st Jan. 1869.

No. S.

#### From Canada.

Pastor Ehinger of the Canada Synod has sent in a harsh epistle against the Missourians in No. 10 of the Herald. At first we thought to be completely silent and preferred to bear the disgrace so that the public controversy would come to an end. But because we see how other hostile papers also use the article, we must not remain silent; otherwise it would be said: He who is silent admits. First of all, we must confess that we are heartily sorry that two synods, both of which profess the symbols "without reserve," are nevertheless publicly at war with each other. How we would like to have peace and "dwell together in harmony"! But this is hindered by the fact that the Canada Synod does not want to suffer our testimony against it. - Our "Lutheran" has already several times emphatically called the Canadians' attention to certain articles in their Synodal Constitution, that they are not in harmony with God's Word and the Lutheran Confession. If the Synod of Canada had considered such testimony in the fear of God, it could easily have found that we are right, and should have honestly confessed and admitted it. Instead, however, it is becoming more and more hostile and, as Mr. Ehinger says, believes that it cannot have fellowship with us. Of course, we have to wonder more and more about the honesty of these people.

Synod in doubt. Also the article in the "Herald" by Pastor Ehinger is by no means of the kind that we could cast not want to prove the "not good Lutheran" nature of the Canada Synod, but only questions it. Such a proceeding we cannot possibly recognize as an honest one. All the more so, since several pastors of the Canada Synod (including Mr. Ehinger himself), at their last meeting, proposed to change these points in their Constitution, which were criticized by the Missourians, because they were contrary to God's Word. If the proposed amendment is made out of conviction of the truth - and not merely to silence the Missonians - it is impossible to become angry and hostile, but we should be much more grateful for the rebuke.

Pastor Ehinger is crazy about the argument and the position, we do not want to say deliberately; but he is crazy. The "Z." in the "Lutheran" does not want to prove in his article that the Canada Synod is not good Lutheran, because it is said to have once belonged to the old General Synod\*); or that it needs unpublished hymnals, does not have confessional registration, etc.; for he says himself that he does not know the latter: but he knows it from this. He says himself that he does not know the latter, but that the Canada Synod deprives the laity of the right to judge doctrine in the Synod, and of other important articles that interfere with doctrine and confession. Pastor Ehinger leaves these accusations untouched, makes short work of the matter, and says that he "has no breath to quarrel about the points of his synodal order which are not well Lutheran, and which have been laid to rest by Mr. 'Z.'". On the other hand, he attaches himself to these points, which he has discussed with some semblance of the

Canada Synod, but only questions it. Such a proceeding we cannot possibly recognize as an honest one. All the more so, since several pastors of the Canada Synod (including Mr. Ehinger himself), at their last meeting, proposed to change these points in their Constitution, which were criticized by the Missourians, because they were contrary to God's Word. If the proposed amendment is made out of conviction of the truth - and not merely to silence the Missonians - it is impossible to become angry and hostile, but we should be much more grateful for the rebuke.

Since Pastor Ehinger's submission contains three serious accusations, especially against the Missourian pastors in Canada, we must also answer them. The first accusation is: "A local Missourian preacher has accepted a United Protestant congregation; on accepting this congregation he asked the people whether they understood 'United' to mean that they wanted to be quite united? then the name would not matter, in such a United Protestant congregation he could gladly remain, and - he remained." Since the undersigned himself is the one who has started such a congregation.

\*By the way, Mr. "Z." has committed a historical error. The Canada Synod as such never belonged to the old General Synod. However, it is true that some of its older members, when they still belonged to the Pittsburg Synod, were also thereby connected with the General Synod.  
D. E.

If he has a nominal preacher, he must and can also give an account of it to the reader. - This poor congregation has had a coarse nationalist as its preacher for 30 years, later an even coarser one who was also a drunkard, and finally even a Presbyterian. Since the better people in the congregation saw that their congregation was degenerating more and more, they came to me in their distress and sought advice and help. If it had not been written in the Bible, "Preach the gospel to every creature," and "God wills that all men be saved," I would probably have turned them away and told them, "Go to hell, or help yourselves as best you can. But this I could not do, remembering the words of our Saviour and His apostle. He that will punish me for it, let him do so. So I went to the people, and after an ordinary sermon on the Sunday Gospel, there was a congregational meeting. I have a number of witnesses, outside the said congregation, who heard that I did not hide my Lutheran confession, but I told the people most emphatically what they could expect from me if they appointed me as their preacher; and I presented to them the most necessary conditions (among which was also a Lutheran hymnal), under which I could only engage in a profession. And behold! God gave grace beyond all expectation, so that the calling came and could come. It is now long over a year that I have accepted this calling, and to the glory of God and in defiance of the devil I want to confess herewith that I have not yet regretted for a moment that I have accepted these people; for one cannot say that they "do not want to suffer the wholesome teaching," but rather that they "receive the word quite willingly. But the coarse unbelievers and the stiff-necked reformers all withdraw quietly, and with them I have nothing to do. Whoever has a Christian heart cannot possibly be displeased that our merciful Savior is so kind and lets these poor people preach the gospel purely and loudly. I could certainly imagine that I would be challenged for this action, and that I would also have to bear shame and disgrace; but that could not stop me. Moreover, I can reassure the reader that the name "united" is not found in the original documents of the congregation, but crept in later. By the way, the fact that I am supposed to have said that the name of the congregation is not important/can be proven by no one and is, to put it mildly, an untruth. If God further gives grace, everything will be judged right. But I only wish with all my heart that all such worshippers would be made partakers of the pure gospel.

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The second accusation of Mr. Pastor Ehinger is this: "The Canadians had a

There was a church in which a Mason had to be disciplined and deposed as a minister. Then some Missourian preachers came, took away the church discipline, made him overseer, and he went to Holy Communion for five years. He is still a dominant member of the congregation today."

When one reads this accusation, it seems as if Ehinger wanted to say that the man was taken into church discipline by him (for he had the congregation) for the sake of Freemasonry. Ehinger, however, never spoke a word to the man about Freemasonry; but he undoubtedly wants the reader to think so with his account, so that we may be placed in the brighter light. But the thing is this: The man was not taken into church discipline at all, but was deposed by Ehinger and some in the congregation, à la Grabau, as a leader, and that in a dispute because of a preacher's resignation. Here, unfortunately, it must be said that Mr. Ehinger let himself be hired by contract for a certain period of time with prior notice, as is required by the constitution in many a Canada parish. In such a dispute the man came to his deposition. - As this removal was only done by some in the community, he remained in office until the next election when we came to the community, whereby he himself wished not to be re-elected. Because of his membership in the secret society, he was thoroughly instructed as soon as we learned it. He may have been a "dominating" member under Pastor Ehinger, but he has long since ceased to be one with us, for with us it is not individual members and heads that dominate, but God's Word.

Finally to the third accusation of Pastor Ehinger. He says: "We had another congregation, which, likewise kept under control by Masons, was taken into church discipline by the Canada Synod itself. Like that ruler, this whole congregation was in the same manner shut up in the maternal mercy of Missouri, and taken out of discipline, nothing to it."

Here again one gets the impression that the Canada Synod has taken the congregation into church discipline because of those Freemasons. But that is by no means the case. Exactly why, I am not able to say. From old synodal negotiations of 1864 one can only see that the congregation "unconstitutionally? resolutions were passed against the Canada Synod, and that they deposed their pastor in a manner contrary to the Constitution". (Note readers: In the area of the Canada Synod, the congregations only ever sin against the Constitution, never do we hear or read: against God's Word. - Should not the "exaggerated addiction to form" be at home there?) May the congregation have proceeded "unconstitutionally", we do not want to deny that;

but if so, a "uuconstitutional" procedure can never have the consequence that a synod imposes an interdict on them. Is that something small, to interdict innocent people, such as women and children, that is, God's children? By the way, we did not "take this congregation out of discipline", but it already had two preachers before us. As far as we know, the congregation fell apart at first and in part with its preacher from the Canada Synod because he attended the Methodist meetings and did not want to be denied this. - The (two) Freemasons, however, who are to "keep that congregation under control," happen not even to be voting members of the congregation, and have never taken Holy Communion with us. Holy Communion.

Now the reader may form his own opinion about the misdeeds of the Missourians in Canada. Finally, we promise to remain silent as long as possible, should such or similar accusations appear again later. We would rather bear and swallow in silence; but the reader will imagine that some things may be laid heavily upon. - The "Herald" is requested to copy.

Elmira, Canada, 10 Decbr. 1868.

A. Ernst.

**The victory of the Gospel over paganism among the Pomeranians.**

I.  
All things are yours; whether it be Paul or Apollo, whether it be Cephas or the world, whether it be Levei or death, whether it be the present or the future; All things are yours.  
1 CDr. S, 21. 22.

The writer of this is not a Pomeranian by birth, but a Frank; for eighteen years, however, he has been administering the holy office in a parish which, according to its tribe and growth, consists largely of Pomeranians who immigrated here. He has often thought with pleasure of how close Franconians and Pomeranians once came to each other through the Gospel in ancient times and how they are once again in such close contact with each other in the same way here in the land of colonization. Many a reader will know that nearly eight and a half hundred years ago the Gospel came from Franconia to the then still heathen Pomeranians, that the Pomeranians are therefore originally the spiritual children of the Franks, and again that not only in our Synod of the Northern District is the Frankish and Pomeranian element very strongly represented, but also that in Wisconsin, where from the beginning the stream of Pomeranian immigration poured and still pours, especially in some of the oldest branches of the Pomeranians preachers from Franconia are working on the word and in teaching. The readers will therefore find it in order that the writer of this article not only familiarize himself with the character of this tribe, which since its Christianization has become more and more Germanized.

but also with the story of his conversion through the Gospel, and that on the occasion of some fixed missions he told the most important part of this part of the older history of missions in shortest version. If, however, he now repeats his mission-historical narratives here in a more detailed manner before the larger and more composed circle of readers, it should be noted that this is done in response to the request of several dear brothers in the ministry. The Conversion of the Pomeranians by Otto of Bamberg is indeed also one of the most beautiful. It is also one of the most beautiful parthies of the older history of missions, so that it should not interest every Christian man and therefore also be distinguished like others in this sheet for our and our children's piety; also it is, since it belongs to the time of the reign of Pope Gregory VII, which is coming to an end.

;of the Antichrist, at the same time one of the most glorious proofs of how Christ reigns in the midst of His enemies, how He, despite the robber of the church in Rome, knew how to preserve the Gospel so wonderfully, so that it could be carried out to those who at that time still sat in darkness and the shadow of death in our old fatherland, and how the spiritual temple was built on Him, the only foundation, out there in the land of the heathen, even though God's chosen equipment for this purpose was not made of gold and silver, but also of wood, hay and stubble, according to the nature of the time. Whatever tribe the Christian reader may belong to, the above apostolic word should be brought to his remembrance and called out to him:

When JEsus transfigures his time of grace Soon  
there, soon there. So rejoice in mercy,  
The other happens.

II.

Ye know that ye were Gentiles, and that ye went unto  
dumb idols, as ye were worshipped.  
1 Cor. 12:2.

Take your map of present-day Old Prussia, dear reader, and look for that narrow stretch of coast on the Baltic Sea, on which the mighty Vistula flows in three arms, and which stretches from southwest to northeast for about 60 miles and nowhere more than 20 miles in width. Here once, as far up as we can trace history, dwelt side by side people from those two nations which in ancient times we find side by side everywhere in what is now Eastern Germany: Slavs and Suevi. The latter were actually Germans and lived more to the south, the former, related to the Poles, Russians and Bohemians, had more the northern part in their possession.

People of short, stocky figure in wide, woollen clothes, those Slavs had come over from Asia at the time of the great migration of peoples around the year 400 AD. But while the various tribes of the Germans were devoted to hunting and warfare, and therefore to the

these Slavs built houses for themselves, laid out gardens, farmed, raised livestock and They were active and skilful, Pomerania, as in Franconia and elsewhere, point to the Wendish origin. Wendish, for example, are the words among them, but as blind heathens they were naturally just as greedy, as splendid-loving and opulent. Like all Slavs, they hated Pyritz, Mitzwitz, Nadelfitz, Trieglaff, Gützlaff, Wolgast the Germans. They were therefore in constant feud with and the like.

their German neighbors, the Suevi, until the latter, tired of the eternal quarreling, finally went out of their way by emigration. As a result, by the time Christianity came into contact with them, they were no longer masters of that concept of the older paganism of a good and evil being narrow stretch of coastline, but of the whole area extending along the Baltic Sea from the Vistula to the Tollense, from Poland to Mecklenburg, although a number of Germans still lived to the south and southeast, god, the Bijelbog, whom they believed to be the author Yes, it had"" the same"" even a few posts advanced toof all good, and in particular to govern the stars and the the Baltic Sea still hold. This tribal feud between Slavs and Germans was naturally lost through the Gospel. When the Pomeranians - and these are the Slavs - also the Czernebog, whom they believed to dwell under the called Jesus their Saviour through the Holy Spirit. When Erve and to be the instigator of all mischief. With the the Pomeranians - and these are the Slavs - "called" exception of this Czernebog, and several other deities, Jesus their "Savior" through the Holy Spirit, they the numerous idols were in human form; but all were recognized and "loved" their "redeemed brothers" in the hideous and terrible to behold. Most of them were multi-Germans, and in the course of time they also headed - two-, three-, even seven-headed. Some of intermarried with them and became so predominantly they had the form of a dreadfully armed man; others had German in "their" language and manner that only the the form of a man's body with a beast's head; the third existing names of places and persons, along with a were half man's, half beast's form. But as there with the number of good and bad customs, point to the original prophet, so here also it was said: "Many a city, many a tribal differences. Only the old Adam makes more or less god hast thou, O Judah!" Among the many gods, each perceptible here and there the original national antipathy chose one to whom it rendered special service. on both parts.

Their native name was "Slaven", i.e. people who a special one, and so on. In particular, the island of understand each other, whereas they called their Rügen, so rich in magnificent natural beauty, called western neighbours, the Germans, "njem" or "njmetz", Nugia or Rügen in former times, was the seat of pagan i.e. the dumb, the incomprehensible. By the Germans, sanctuaries. On a free place in the city of Arkona stood however, they were called "Wends," a name derived the huge, armed and many-headed image of Svantevit, from the "Germanic"" words Wand, Watten, Wasseri.e. the god of light. (wall, mudflats, water), and means as much as "sea dwellers," which interpretation is also supposed to have the word "Pommer. The sea-dwellers, however, did not all remain at the seaside, for, with all their inclination to fixed abodes, they also had a desire as such for outwandering and colonization. In the three Frankish provinces of Bavaria, as in the Upper Palatinate, Wends settled soon after the migration of the peoples and have remained in their descendants to the present day, likewise in the Saxon lands, in the Harz and in Lüneburg. Their number was subsequently increased in Franconia, for example, when Emperor Carl the Great, after his victory over them, raised the tenth man with his wife and child and transferred them to Franconia in colonies.

Still, as already mentioned, many names in Pomerania, as in Franconia and elsewhere, point to the Wendish origin. Wendish, for example, are the words among them, but as blind heathens they were naturally therefore, the Frankish river names: Pegnitz, Negnitz, Rednitz and the Pomeranian place and personal names:

As far as the religion of the pagan Wendish Slavs can be judged from surviving news, their gods appear partly as natural powers, partly as moral forces, in which the particular, they had invented many gods for them, good and evil gods. In particular, they worshipped a white god, the Bijelbog, whom they believed to be the author of all good, and in particular to govern the stars and the numerous sub-gods were in and they also had a black god, the Czernebog, whom they believed to dwell under the instigator of all mischief. With the exception of this Czernebog, and several other deities, the numerous idols were in human form; but all were in the hideous and terrible to behold. Most of them were multi-headed - two-, three-, even seven-headed. Some of them had the form of a dreadfully armed man; others had the form of a man's body with a beast's head; the third were half man's, half beast's form. But as there with the original prophet, so here also it was said: "Many a city, many a god hast thou, O Judah!" Among the many gods, each chose one to whom it rendered special service. Stettin had a special god, Wollin a special one, Wolgast a special one, and so on. In particular, the island of Rügen, so rich in magnificent natural beauty, called Nugia or Rügen in former times, was the seat of pagan sanctuaries. On a free place in the city of Arkona stood the huge, armed and many-headed image of Svantevit, the god of light. or of the white Vitus, to whose honor one especially lit fires. A large number of priests served him in all kinds of fantastic ways, and for his or rather his priests' enrichment by robbing and plundering foreign tribes, 300 horsemen were kept, but besides that, a lot of gold and silver flowed through Taren into his treasury. The people of Stettin and Wollin especially worshipped the golden three-headed image of Trieglav (Trieglaff), whose face was covered by a golden blanket as a sign that he did not see the misdeeds of men. Another god was the Radegäst, i.e. the god of war, who was worshipped both in Vorpommern and

also served at Rhetra on the Tollenser Lake among the Wendish Obotrites, the ancestors of the present Mecklenburgs, and reffen gruesome image was found again in later times. Those at Kamentz worshipped the huge image of Rugevit vver Rugeveit, who had seven faces on One Head and seven swords on One Belt. Next to the Trieglaff stood at Wollin a half-naked image, which had in place of its head a fiery sun, and on its breast a fiery wheel. Also a female deity, the Hertha or Erd mutier, was worshipped on Rügen. Not only animals, but also human beings, especially captured Christian slaves, were sacrificed to the supreme deities. The blood spilled was collected by the priests in sacrificial bowls and poured into the mouths of the idols, from the entrails they prophesied, but the remaining flesh of the sacrificial animals was boiled in the sacred cauldrons, which was then eaten by the sacrificers and those invited by them, dancing and rejoicing. As rich, prosperous, and splendor-loving people, the Pomeranians spent much money on idolatry. A magnificent temple had been built to Svantevit on Rügen; the images of Trieglaff in Stettin and Wollin were all of gold; the priests appeared in splendid robes at the idolatrous festivals, and they were extraordinarily merry and opulent. The highest priest, Griewe, was held in high esteem, like the Pope among the Christians. He rode on a white horse which no one else was allowed to mount, and with which he prophesied. But when he grew old and gray, he sacrificed himself to the gods on a funeral pyre. One of the main festivals of all pagan Wends, and thus also of those in Pomerania, was the spring or death festival. On the first day of the new year, which for them began in March, the entire population, old and young, went to the place of the dead, which was located at the end of the town or village, but where they did not bury their dead, but burned them. Here they renewed the memory of the deceased by sacrifice. Afterwards, when the Wends had become Christians in general, they celebrated the commemoration of the extermination of paganism with all kinds of folk customs on the Sunday of Daetare, which has since been called "Death Sunday," and of which, for example, the so-called "Death Carrying" has been preserved in Nuremberg, which Schreiber remembers quite well from his childhood. On this Sunday, girls carried a doll around in a basket and sang while doing so:

We carry death into the water, good is the 2c.  
As with other pagans of older times found

In this (heathen) "pious and thinking" people, too, there were many beautiful natural virtues. It is said that they showed honesty toward one another, were averse to theft and perjury, and were especially devoted to marital fidelity to a degree that all ancient missionaries remember with praise. St. Boniface singles out the latter as a characteristic of all the Slav tribes of his time. "Chastity," he wrote in a letter, "was held in such high esteem by the Slav pagans, that when a virgin was convicted of fornication, or a married woman of adultery, they were strangled and their bodies burned. Her seducer was hanged in the place where her ashes lay. Sometimes also these women were stroked with rods by persons of their own sex, and repeatedly stabbed with a pointed iron. And thus they were led from village to village until they succumbed under this chastisement." It is natural that the more prosperous the Wends living at the Baltic Sea became and the longer they persisted in their idolatry, the less this occurred in later times, even though even then they still shamed many of their neighbors who had become Christian. With all this, however, enough abominations and vices of paganism prevailed. Drinking, dancing and gambling went on abundantly among the Pomeranians. As honest as they were towards their fellow countrymen, they did not take honesty towards others very seriously; on the contrary, they were only too happy to make occasional robbery raids on neighbouring tribes. They were great lovers of war and brawling, and their greatest delight was to capture Christians and, as already mentioned, to sacrifice them to the gods. Besides polygamy, infanticide was also common (as, alas, here again, only in a different way!). In particular, newborn daughters were thrown into the forest to starve to death or otherwise perish. Old people were beaten to death, for it was believed that whoever died of illness or old age would go to hell, while whoever died in war would go to heaven. In short, the moral condition of these Pomeranian heathens was by no means better than that of the German heathens and others. Their mind and spirit were only much more defiant, unbending, and cruel. When the German pagans had already become Christians, they still had for a long time to say the prayer prescribed by the church: "Lord, you will ward off the tyranny, violence, and bloodshed of the Slavs. Behold, dear reader, this was the people of Pomerania when they did not yet call Jesus Lord by the Holy Spirit, but went to the dumb idols according to the fatherly way, as they were led. And this night of paganism lasted a long very long time.

(To be continued.)

Ans of the history of Paderborn.

In Paderborn, a new Protestant church is to be built from the ruins of the former Abbey Church of Abdinghoff; the city was once Protestant. As early as 1532 the most influential inhabitants of the city professed the Protestant Church, they appointed two Protestant preachers to the market church and the Gau church, abolished the auricular confession and the sacrifice of the Mass, and celebrated Holy Communion after the institution of the Lord. They celebrated Holy Communion after the institution of the Lord, under both forms. They united by handshake and solemn oath to uphold the Gospel. - On October 13, 1532, the citizens of Paderborn were summoned to the garden of the Abdinghoff Monastery by Archbishop Hermann von Wied of Cologne, who had also become Bishop of Paderborn, and who was there with great military force. When the citizens were assembled there, the entrances were occupied and 16 of the most respected citizens were taken prisoners. It is touching to read how they exhort one another to faithfulness, "Dear brother, be not dismayed, neither by fire nor by water; abide ye indeed with Christ our one Saviour, and his word continually. Amen." Soon after, they are led to the marketplace and are to be beheaded. Because no one wants to take care of them, the executioner, Veltius by name, lays down the sword before the authorities with the words that he would rather die with these pious and innocent men than do anything to them. And now the women and virgins raise such a great lamentation and weeping that the prince is moved to tears and gives them life, but has them kept in their houses for a year and fined. Miraculously, the same bishop was converted to the Protestant faith. A beautiful story is told of an old paralyzed man named Trippemacher, who by the grace of God had also come to the true faith. When he heard that his fellow believers were in danger of death, he began to crawl to the marketplace with the help of his crutches, wanting to suffer martyrdom for his Savior. After he had worked his way through the armed men, he cried out in a loud voice: "Seize me also, and deliver me up to death with them."

Later, the youth itself helped to spread the work of the Reformation. When Martin Hoitbrand traveled to Speier in 1567 to invoke the Emperor's protection against Bishop Rembert, Johannes from Brake had the market church opened by force and began to preach. Then a number of boys gathered at the church door and sang the song, "Oh God from heaven look in and have mercy on him 2c." Immediately they were driven away by the town servant. Scarcely had the latter departed

When they were far away, they sang again: "Glory to God alone in the highest 2c." The servant comes a second time and chases them away under violent threats; they retreat, but soon raise their song again in a bright, clear voice: "Preserve us, O Lord, by thy word 2c." At this the Papist preacher must leave the pulpit.

A strong, evangelical life of faith had awakened in the city of Paderborn; in spite of the counteraction of the cathedral chapter, it came about that, according to a visitation report of 1570, hardly 12 persons in each parish church of the district had received Holy Communion according to the Roman rite at Easter. The Reformation had been a great struggle for a long time. After many battles, the Reformation had won a complete victory in 1580; it seemed to have gained a firm foothold. Then suddenly a counter-reformation occurred. In 1585 Bishop Theodor von Fürstenberg came to power and succeeded in completely overthrowing the Reformation. Already after 14 days he could dare to close the market church by force, no more Protestant service was allowed to take place. In 1604 a bloody battle ensued, Theodor von Fürstenberg won the victory; now the Jesuits became the masters of the city, they seized the schools, no bride and groom were allowed to marry if they had not first returned to the Roman church, no Protestant was allowed to be buried in a consecrated churchyard. Parish priests suspected of heresy were locked up with bread and water until they recanted or resigned their posts. The Reformation was eradicated by force and cunning. To this day, a great jubilee celebration is held in honor of Bishop Theodor von Fürstenberg. In 1622, when Christian of Brunswick conquered the city, the Protestants made another attempt to rise up, but were rudely deceived by this prince, and had to suffer so much under his despotic despotism that their faith was broken forever. It soon came to pass that the Protestant faith, for the possession of which the inhabitants of Paderborn had fought the fiercest battles for nearly 100 years, was persecuted as a plague. Even if the sovereign decree, according to which no Protestant was admitted to the city unless he had first publicly renounced his faith in the cathedral, was abolished in 1803, thanks to the Prussian regime, the hostile attitude against the Protestants did not cease. When the King of Westphalia sent General Morion to Paderborn, he was received with great rejoicing, but was immediately presented with the urgent request: "Immediately drive all Protestants out of the city. To the Baron von Harthausen, the head of the municipality, a zealous Preu

In order to punish him, a gallows was erected in front of his door with drums and trumpets, and he himself was hanged in effigy on it. Under such circumstances, it was certainly a great act of faith that the then clergyman Günther and the teacher Herfurth, although they did not receive a penny of salary for two years and had to endure much ridicule, nevertheless did not leave the congregation, but persevered with it in the time of greatest need. Incidentally, the new government soon took care of everything the congregation needed. Adequate salaries were granted for the preacher and teacher, the small Alerius Chapel was set aside for Protestant services, and a beautiful house was given to the parish. The congregation numbered about 250 souls in the town. Now, in the midst of a Catholic population, it has gradually grown to 1200 souls, but has no church of its own. After much negotiation the parishioners are now thinking of rebuilding their dilapidated hut. (Village Chron.)

To the ecclesiastical chronicle.

An Episcopal preacher in Philadelphia, P. B., has written under Oct. 24. B., an Episcopalian preacher in Philadelphia, wrote a letter on the letter of invitation which His Unholiness, the present Pope, addressed to the Protestants, and had it inserted in the paper "Universal". In this letter, the episcopal preacher expresses himself, among other things, as follows: "Protestantism is a 'failure'" (a failed attempt). My own congregation is a specimen of it. I have a precious, beautifully situated, crowded church, but who fills it? Not the people-not the poor of Christ, but the fashionable world. And what does their worship consist in? They wear costly garments for show, sit on finely padded benches, and listen to a phraselike Speech. A speech by Dr. Ewers (a Roman) would go like a bomb among them. If I were to address them thus, well - I would soon get my walking pass.... They bow before me quite low and respectfully. But what do they do in the name of God? They would rather pull out their beards than fold their hands. Women do the same... How is priestly dignity compatible with marriage?" 2c. - The "Catholic Messenger of the Faith" of Louisville, which communicates this letter in its number of November 25, is naturally quite delighted with it. But as the bird is known by its song, so the Epis- copal preacher by his letter. He complains that his congregation does not want to hear the truth, and what does he do? He is silent! What then hinders him to speak the truth (which, after all, he believes to be the truth)? The fear of the "passport," that is, his dear belly. As a good Jesuit in the midst of

the Protestants, he follows the principle: "The end justifies the means"; whereas neither his end nor his means is a sacred one; his end, namely, is the retention of a profitable position, and the means the concealment of the truth. A clean patron saint! But probably the Jesuits will take pity on him and get him a still more lucrative position, which will be all the more secure for him the more Jesuitically he preaches. The wretched man says: How is the priestly dignity compatible with marriage? Either he must not know that God instituted marriage, that the high priest and all the priests in the Old Testament were married according to God's order, that according to the apostle's word a bishop should be the husband of his wife, who presides well over his household and has obedient children, and that according to the same apostle the prohibition of marriage belongs to the antichristic "doctrines of the devil" (1 Tim. 3:2, 4, 1, 3), or the man must think God's word a fable. If he is not already deposed after he has exposed himself in this way, it is a sad testimony against the Episcopal Church. W. [Walther]

The Iowa "Church Gazette" of December 1 of last year reports with great pleasure that within the Norwegian Synod, which is in sisterly connection with our Synod, rumor has arisen in one of their congregations over the doctrine that slavery is not in itself sinful. To the writer, according to the well-known theory of the Iowa Synod, it is something startling to be still arguing for that Bible doctrine now, "even after slavery has long been abolished in America." The writer, probably one of the well-known Iowa church politicians, obviously also starts here from the principle that in such matters one must not look at God's Word, which in many doctrines is "not clear and unmistakable", but at "the situation". Depending on the situation, one must either stand firm on a doctrine or abandon it. We know, by the way, from our dear Norwegian brethren that they were far from bringing the question of slavery themselves to the fore, but rather that the controversy over it was forced upon them, and that they only came out in earnest against those who either publicly distorted and abused the Scriptures in favor of their own view, or said: "It is indeed written thus, but who may believe it now in the enlightened nineteenth century? For the sake of such a struggle, these God-fearing servants of the Lord consider only their honor. That this disgrace of Christ now becomes even greater, they also owe to the lowans, even if they have no reason to thank them. W. [Walther]

The President of the Canada Synod



writes in his last annual report: "Br. L. H. Gerndt askedWe would fear to be denied by the Saviour of sinners if we for advice in a matter in which someone in one of hisdid not do this. But first of all, we demand of every one of congregations wanted to marry the widow of hisour preachers pure doctrine and undefiled life, and deceased brother. The local laws forbade such asecondly, wherever we come, we immediately begin the marriage, and even within the churchvoices were raisedbattle against all ungodly beings that are to be found. against it. The people later went to the "States" to beThirdly, however, we punish only those preachers whois certainly nothing less than surprising. If Iowa hesitated married there. May they be admitted to Holyeither themselves pay homage to false doctrine or walk even now to join the *Church Council*, it would be carrying the sacrament, since I could not be convinced that suchjustified. Whoever has not yet known this, well, let him the brittleness a little too far indeed. Iowa evidently has a marriage was against divine order. The synodal reportknow it now. If, by the way, Pastor Haskarl or whoever as many, if not more, unanswered questions than the *Council*; and even the chiliasm of the chief vote-leader of the Iowa Synod \*) finds the most hospitable reception in then says: "After the report of the President had beenelse wants to "wield a cutting sword of criticism" over us, the *Council*, next to that of Dr. Seiß. Why, then, in this discussed punct by punct, the same was now adopted aswe have no objection to it, and if the blows strike, we want "situation," should we be so "courageous"? a whole, in the foregoing version." - We cannot expressto say "thank you!" for it, for by God's grace we care W. [Walther]

our sorrow about this matter vividly enough. Has thenothing for our own glory, but for God's glory and the President no Bible, or has he never read in it: "If any mansalvation of souls. W.

take his brother's wife, it is a shameful thing; they shall[Walther]

be without children" (Deut. 20:21, cf. 18:16)? Probably **The "Catholic Messenger"** from Louisville told some time ago, as our esteemed readers from the "Lutheran

the Lord was thinking of the fact that in Germany here, **Melanchthon** is supposed to have will still remember, how

and there dispensations were made in that case; for it is told his mother that it is good to live Lutheran, but good to

now becoming more and more common, after the proceedings of the Iowaer, here in America, that the die Catholic. That this story was a lie, we proved so clearly

the judgment of weighty human authorities, and not to the "Messenger" that he did not dare to complain about the

according to the Scripture doctrines. The distress over it. In its issue of Dec. 9 of last year, the "Messenger of Faith" comes out again with a similar anecdote. He writes:

the degrees of relationship which, according to Scripture, "To live Lutheran is good, but to die Catholic is good - as

prevent marriage, is great enough here, even if all is well known (!) Calvin said to his mother on her deathbed." - As is well known, lies have short legs;as her friends, who had promised to remain with her until

preachers sharpen God's word on the subject; but what deathbed." - As is well known, lies have short legs;as her friends, who had promised to remain with her until

will it be like when the presidents of the synods here, therefore, this lie will not run long. - After the foregoingher death. A week later the dreaded event took place.

officially "dispense" with God's word in this respect, or was written, the New-York Catholic Church Newspaper ofThe queen died. Her niece Ramoma was proclaimed

the basis of their "intemperate" conviction, and their Dec. 17 of last year came into our hands. In it, "Andres" inqueen under the name Na-na-va-lo-man-ja-ka. It was

inexperienced synods say "yes" to it? That is an open the chat room, who has already divulged many a secret ofimmediately announced to the missionaries that they

pabstry in the midst of Protestants. W. [Walther] the papal church, says: "It is gratifying to notice how the could trust the new queen. Great expense was made at

Lodge system. In the "Luth. Zeitschrift" of Dec. 12, themisanthropic (grouchy) sectarianism is diminishing more the funeral of the deceased queen. Fifty silk cloaks were

dear Pastor Has- karl (?) writes: "When we read in theand more, while our Catholic church, in which we live so wrapped around her body, 400 dresses, several of which

magazine of Dec. 5 of this year an excerpt from theleisurely, is gaining more and more ground every day." cost more than 100 pounds sterling, were placed in her

synodal report of the Missouri Synod" on 'Acceptance ofThen the Catholic Andres blurts out that nowhere can lifegrave. Also 20 watches, among which one is estimated

congregations that have not yet purified themselves frombe lived more comfortably, more conveniently for theat 200 pounds sterling (\$1000), along with many

the lodge system,' the question irresistibly forces itselfflesh, than in the so-called Catholic Church, for nothing isearrings, finger rings and other precious items.

upon us: Whose turn is it to wield a cutting sword ofeasier for the flesh than to go along with a number ofEverything the Queen had loved was given to her to

criticism over Missouri?" You see from this, the dear manoutward religious exercises, such as the Catholic Churchdecompose with her in the grave. 22,220 French thalers,

has never understood our whole struggle. He hasprescribes, if only in return one is given hope ofworth 4444 pounds sterling, were melted down and the

thought that when we testify against false doctrine andblessedness, without true conversion of heart, as the truecoffin made of them. The body was brought to

sin, it is done in a Pharisaic sense with the prayer, "Protestants demand. Therefore it is and remains true: "To

thank thee, O God, that I am not like other people," or as live Catholicly is to live well, but to die badly; but to live

if we only wanted to see the right church well donated, Protestantly is to live heavily, but to die lightly .

where all error and all sinfulness has already been swept

away. But this is far from the case. We Missourians have

never concealed the fact that we, too, accept

congregations in which there is still much

Iowa. Rev. Brobst, in his journal of Dec. 12, reports that a highly respected member of the Iowa Synod" has written him, among other things, the following: "I think now all the members of our synod will be in favor of a complete union with the church convention." - This report even now to join the *Church Council*, it would be carrying the brittleness a little too far indeed. Iowa evidently has as many, if not more, unanswered questions than the *Council*; and even the chiliasm of the chief vote-leader of the Iowa Synod \*) finds the most hospitable reception in the *Council*, next to that of Dr. Seiß. Why, then, in this situation," should we be so "courageous"? W. [Walther]

**Madagascar. Death of the queen and the mission.**

Some mo- nattrn ago the Queen of Madagascar died. During her illness she was attended by the missionary physician Davidson. Frequent meetings took place among the people. Candidates for the throne were nominated by various parties. When the queen was dying, considerable noise and excitement arose; the great market was pulled down, and much running to and fro with arms and sticks took place. Her Majesty heard the tumult, and commanded that all loyal citizens should appear before her. She was then taken to the verandah of her palace. Most of the men in the city, however, immediately ran away. Her Majesty still spoke to them of the verantzah, and introduced Dr. Davidson and Laborde as her friends, who had promised to remain with her until her death. A week later the dreaded event took place. The queen died. Her niece Ramoma was proclaimed queen under the name Na-na-va-lo-man-ja-ka. It was immediately announced to the missionaries that they could trust the new queen. Great expense was made at the funeral of the deceased queen. Fifty silk cloaks were wrapped around her body, 400 dresses, several of which cost more than 100 pounds sterling, were placed in her grave. Also 20 watches, among which one is estimated at 200 pounds sterling (\$1000), along with many earrings, finger rings and other precious items. Everything the Queen had loved was given to her to decompose with her in the grave. 22,220 French thalers, worth 4444 pounds sterling, were melted down and the coffin made of them. The body was brought to

\*As Prof. G. Fritschel stated at the Milwaukier Colloquium: "Our Synod has no chiliasm. It is known only of the fewest members whether they are chiliasts or not. It cannot possibly be the prevailing opinion," then Prof. Sam. Fritschel immediately added: "But I very much wish that, if it is not the prevailing opinion, that it were!" (S. Stenographisch ausgezeichnetes Collegium, p. 130.) A large field now opens to the dear man in the Oouueil to make propaganda for this his st hot chiliasm.



the coffin to the grave and laid there. The tomb itself is aeldest son of the first minister, as well as his sister, are square stone building, 12 feet high and partly paintedcandidates for church membership. So exceedingly has green and decorated with gold. After the Queen's deaththe word of the Lord increased."

(Evangelist.)

Church dedications.

(Delayed.)

On the 2nd Sunday after Trin. (June 21, 1868) the Lutheran Immanuel congregation at Cold Springs, Ind. (branch of the undersigned) dedicated their church and school building to the service of God. Aurora, Ind. Geo. Nunkel.

On the 22nd Sunday after Trinity, the sixth Lutheran church in St. Louis was dedicated to the service of the Triune God. This is a small church erected at the west end of the city in the midst of a large German population by the congregations at St. Louis for the purpose of H. G. Sauer.

On the 24th Sunday after Trinity, the new Zion church was dedicated to the Rev. Geycr's congregation at Carlinville, Ill.

Church News.

Mr. Past. C. Wünsch, who received and accepted a call from my former Filial, was introduced by me on the 1st of Advent, Nov. 29, 1868.

I. s t r i e t e r.

Address: Rev. 6th Vunscrb, Liereeville. Ve Oalb Oo., III.

On the 25th of Oct. d. J., being the 20th Sunday after Trinity, Rev. M. Stülpnagel, who had received a call from the Lutheran Immanucls congregation at Courtland, Nicolet Co, Minn, and had accepted it with the sanction of his former congregation, was inducted into his new office by the undersigned, on behalf of the reverend Presidency of Northern District. On the same day the congregation had the joy of dedicating their newly built Frame Church to the service of the Triune God. K. Schulze. Address: R-sv. N. 8tüt1pnsZel, Gourtlanä, Xioolet 6o., Ninn.

Conferenz displays.

The Cleveland Special Conference will meet, God willing, January 5 and 6, 1869, at the home of Rev. Schwan, in Cleveland (east side). I. Rupprecht.

The Fairfield Special Conference will assemble, God willing, at the home of the Rev. Mees at Columbus, January 12 and 13 next.

H. Maack, Sccr.

Day Conference in St. Louis

on the second Wednesday in January.

Baltimore Special - Conference.

The meeting will be held on the second Tuesday of 1869, at 9 o'clock in the morning, at the home of the undersigned, and will cover the States of Virginia, Pennsylvania, and Maryland, will last three days, and will pay the travel expenses jointly. The "Theses on the Modern Theory of Open Questions," by Prof. Walther, are before us as a submission for discussion. S. "Lehre und Wehre" XIV, p. 318.

Hugo Hanser.

Address for emigrants.

In the course of the past year (1868), I have again received many complaints about fraud, drudgery and often significant losses to which emigrants who had been sent to our communities or who had already settled here and were once again "traveling" to Europe were subjected in New York, some verbally and some in writing. In addition to my official duties, it is not possible for me to take care of the distressed in their various needs in an effective and thorough manner; nor is it possible in most cases to call the cunning swindlers and scoundrels to account, since they carry out their treachery and deceit with astonishing skill and the transients also have no time to speak out against them before the authorities.

A more detailed account of the execution of perfidy and wickedness

of these "compatriots and German brethren" I did not want to add here; about this see "Lutheraner," Vol. 24, No. 7.

Here I only wanted to give the friends of the "Lutheran", who want to visit the old home again or have their relatives come over, the address of a proper hostel, where they can find good food, clean beds and friendly advice and assistance against reimbursement of the costs incurred. It is the following:

Joseph Strebens German Inn, Xo. 4 Oarlisle 8tr., Vork.

The house is located near "Caftle Garden" and most of the railway stations and steamboat departure points.

Mr. Strebe! will, as soon as this number of the "Lutheran" is in the hands of the readers, take the liberty of sending a number of his cards to the pastors of the Synod.

The pastors will then gladly hand them over to those who wish to make use of them.

F. W. Föhlinger, 602 Last Xintü 8tr., Vorlc, X. V.

Notice.

Just now we hear that the second edition of the "stenographically excellent Colloquium" is ready for dispatch and can be obtained from dear L Vrauns, Narket 8tr. 6., ObieaKv.

The Chicago Districts Conference will meet, God willing, January 12-14, at the home of the Rev. Beyer. A. Reinke, Secretary.

## Image of Christ.

The painter Pfau, well known to most pastors and many members of our Synod, our dear friend and fellow believers, has drawn a Christ's head with the crown of thorns with much love and care and had it reproduced lithographically. Against payment of the low price of only 50 Cts. per copy, Mr. M. C. Barthel will execute orders here.

It would have been excellently suitable for a Christmas present, but unfortunately we learned the matter too late to be able to announce it for this in time. But this will hardly do any harm to the quick and numerous sale when the dear readers hear and take to heart that an opportunity presents itself to them not only to get a fine picture for little money into the house, but by this also to help an oppressive, bitter need. ' "C.

Received in

Concerning the synodal treasury: From Past. Bode's congregation \$5.41. Past. Jäbker's congreg. \$22, from himself \$2. Pastor Dulitz's congreg. in Huntington \$6.40. Past. Sihler's & Past. Stubnatzy's Gem. \$52.53. Past. Evers' parish \$20.23. Past. Bode's Gem. \$5.34. By Rev. Saupert by Mrs. Helm \$1, Mrs. Schulte \$3, Mrs. Bippus \$2, at the baptism of children at Peterheim coll. \$4, by Mrs. Eickmeyer 50 ctö, W. Schnute \$1, Mrs. Burggrave \$2, Past. Sauport's parish \$24, by himself \$1.50. Past. Schmidts Gemeinde \$14.50. by Past. Wyneken by E. H. L. \$2, by Past. Hochstetter's congregation \$11.40. By Past. Lothmann by Mrs. Thämert \$1. By Past. Zügel's congregation \$10.38. Past. Seuels Gem. \$23.30, by himself \$1. Past. King's Gem. monthly contributions \$40, by himself \$1.50. Past. Wichmann \$1.50. Past. Wynekens Gem. \$31 8.40, by himself \$1. teacher Hesse, Past. Schuster, Past. Jungk, teacher Röker, Past. Jox, Past. Horst, Past. I. Rupprcht, Past. Jükltsel, teacher Brust, Past. Wevel, Past. Sallmann, Past. HuSmann, Past. Stege. Past. Lothmann. Past. Meyer, teacher Konzelmann, Past. Sauer, teacher Nolting, teacher Cohrs, Past. Horn each \$1. Past. Jox's Gem. in LoganSport \$7.65, in Peru \$10. Past. Horst's congregation \$5.50. Past. Jüngrl's comm. \$16, best. Branch in Scymour \$6.30. Teacher Zitzlaff \$3. Past. I. Nupprecht's parish \$6. Past. HuSmanns Gem. \$12. Past. Steges Gem. 3 Coll. \$23.50. Past. Tramms Gem. \$3.75, by himself \$1.25. Past. Kunz's Gem. \$11, by himself \$2. Past. Reuben; H.Temming 1 Bush. Grain, 1 Bush. Turnips; Ch. Hesse 2 MeeS' Gem. in Columbus, O., \$82. Past. Schumms' Gem. \$6.30. Past. Bush. Potatoes, 1 bush. Turnips; by Past. Riedel himself 2 bush. Nützel's Gem. in Columbus, Ind, \$6.50, Past. Horns Gem. in Holmes Turnips, 12 heads of cabbage; from Mr. Past. Sand- voß' parish 6 p. County, O., \$10.70, Past. Merz \$1.-.50, by Past. F. Nützel out of the flour, \$17 cash; from Mr. Rev. John's parish 1 large barrel of preserved township treasury \$8, by himself \$2. Past. Buhl \$2. Past. Stock's parish reuben, 1 barrel of sauerkraut, 1 barrel of potatoes; from Mr. Rev. F. \$7.59. Past. Schöneberg's parish \$23.60. By Schnaible \$1. Past. Schalters Gem. \$6.75, from Mr. Rev. A. Kl. \$3; from Mr. Rev. Schäfer's congregation \$10.65, by himself \$1.35. Past. Schuster's Heinemann's parish 31 S. Flour, 41 Bush. Bran, 2 S. Oats, 2 S. Welsh Gem. in Bremen \$8, best branch in Woodland \$1.45, in Mishawaka Grain, 3 S. Turnips, 1 S. Onions; from Mr. Past. Baumhösners Gem. \$1.52. Past. Kühn's parish and branches \$13.30. Rev. Jungk's parish 3z barrel potatoes, 2 Bush. Ruben, 50 heads of cabbage; from Mr. \$7.08. Past. Michaels congreg. \$10.50. Past. P. Nupprecht's Gem. in Pastor Sprengeler's Gem. \$7; by Mr. Past. Asbrand Reformation Fulton County \$3.75, in W'lliams County \$5.05, in Defiance County \$5.04. Past. Detzcorö Gem. in Southridge \$26.27, in Defiance \$18.81. Emmerich \$1, 5 roosters, 1 doz. Eggs; from Mrs. Has.njäger \$1; from at Florida \$3.80, in Delaware \$5.50, Wedding - Coll. bci I. Mueller \$4.23,

To the Semina rhaushaltr By Mr. Pastor Hallerbcrg Collecte of his congregation \$13.50; by Mr. Rev. Sapper deSgl. \$12; by the Gem. of Herr Past. Kleppisch 1 large Fuhre Kraut, Ruben u. Kartoffeln und \$1 haar; by Herr Past. A. Lehmann from Andreas Popp 1 sack of Welschkorn, 1 p. of potatoes, 25 Kraut'pfe; from the parish of Mr. Past. Baumgart 2600 Psd. flour, 30 cabbage heads; from Herm Frerk in MinerstSM 60 cabbage heads, 1 Bush. Potatoes, H Bush, sweet potatoes; from Herr Past. Baumhöfnrrs parish: from Chr. Hüsemann 5 Bush. Potatoes; from Barthel 5 Bush, do; from Klauen- berg iz Bush. do. and 1 S. Turnips; from Herr Past. R. Riedel's Gem.: from W. KeiSker 1 bush. Potatoes, 1 S. cabbage; from H. Schürmann 1 Bsh. Potatoes; P. Brink- mann 1 Bsh. do.; I. Dittmers 2 Bsh. do., 1 Bsh. Reuben; H.Temming 1 Bush. Grain, 1 Bush. Turnips; Ch. Hesse 2 Bush. Potatoes, 1 bush. Turnips; by Past. Riedel himself 2 bush. Nützel's Gem. in Columbus, Ind, \$6.50, Past. Horns Gem. in Holmes Turnips, 12 heads of cabbage; from Mr. Past. Sand- voß' parish 6 p. flour, \$17 cash; from Mr. Rev. John's parish 1 large barrel of preserved township treasury \$8, by himself \$2. Past. Buhl \$2. Past. Stock's parish reuben, 1 barrel of sauerkraut, 1 barrel of potatoes; from Mr. Rev. F. \$7.59. Past. Schöneberg's parish \$23.60. By Schnaible \$1. Past. Schalters Gem. \$6.75, from Mr. Rev. A. Kl. \$3; from Mr. Rev. Schäfer's congregation \$10.65, by himself \$1.35. Past. Schuster's Heinemann's parish 31 S. Flour, 41 Bush. Bran, 2 S. Oats, 2 S. Welsh Grain, 3 S. Turnips, 1 S. Onions; from Mr. Past. Baumhösners Gem. \$1.52. Past. Kühn's parish and branches \$13.30. Rev. Jungk's parish 3z barrel potatoes, 2 Bush. Ruben, 50 heads of cabbage; from Mr. \$7.08. Past. Michaels congreg. \$10.50. Past. P. Nupprecht's Gem. in Pastor Sprengeler's Gem. \$7; by Mr. Past. Asbrand Reformation Fulton County \$3.75, in W'lliams County \$5.05, in Defiance County \$5.04. Past. Detzcorö Gem. in Southridge \$26.27, in Defiance \$18.81. Emmerich \$1, 5 roosters, 1 doz. Eggs; from Mrs. Has.njäger \$1; from Mr. Walke 1 box of soap; from Mrs. Walke \$5; by Mr. Rev. Endres gcs. \$4.23, from the wedding of I. Fellrock \$1.50, at the baptism at H. Gerke \$3.65.

For poor students: By Mr. Past. Johannes G. Walther at the wedding of the Rev. Lobr- mann \$4.05 for Kügele; by Mr. Past. Baumhöfenrr \$8.25 from his congregation for Gräff; by Mr. Past. Th. Mießler of his congregation \$7; by Mr. Past. Denke \$5.50 for Wangerin; by Mr. Past. Kleinegees and his congregations \$7; by Mr. Past. Wagner of the women's club of his parish \$18; by Mr. Rev. Baumgart from s. Gem. \$7; by the Bremen Women's Association 15 undershirts, 4 pr. stockings, 36 handkerchiefs; by Mr. Rev. Vetter from Mich. Friederich \$4, from himself \$2.

A. Crämer.

Richmond, Va, \$6. by Mr. Kassirer E. Roschke in St. Louis \$24. by Mr. Past. Wunder in Chicago by Bro. Koplien, Bro. Kräglcl, H. Höft, Th. Reinhard each \$5, L. Heinke, Chr. Dörrfeld each \$2, G. Dietrich, K. Kcmnitz, F. Kcmnitz, M. Oestermann each \$1, together \$28. By Mr. Past. ASbrand at Fort Dsdge, Iowa, \$6. by Mr. Kassirer Eißfeldt at Milwaukee \$46.82. by Mr. Kassirer Birkner at New York \$67. collecte in Past. Zuckers Gemeinde, Proviso, Ill, \$6.05. By Mr. Fr. Degener there \$5. By Mr. Past. Wyneken's congregation in Eleve- land \$18. Don Herr Past. Beyer's congregation in Chicago \$33. of the congregations at Aurora and Yorkville, Ill, \$22.75. of the congregation at Peru, Ind, \$37. of Mr. Rev. Henkel there \$3. of the congregation at North Dover, O., \$19.40. of the congregation at Cincinnati \$28. Don Gemeindeglcdern at Addison u. zw. r of W. Thon \$3, Wm.Precht \$11, Juergen Behn bOCtS., H. Mattbews \$10, D. Kornhaaß \$2.50, Wittwe Schaper \$2, A. Heinberg \$1, F. Fedderke, B. Heinberg, Ph. Strauschild, W. Plagge u. Fr. Lührs each \$5, D. Lührs \$10; together \$65. From Mr. Past. Lehmann's parish in Pilot, Ill, \$7. summa \$495.52.

Addison, Ill , Nov. 16, 1868. H. Bartling.

Received in -er Raffe -es middle District:

Concerning the synodal treasury: From Past. Bode's congregation \$5.41. Past. Jäbker's congreg. \$22, from himself \$2. Pastor Dulitz's congreg. in Huntington \$6.40. Past. Sihler's & Past. Stubnatzy's Gem. \$52.53. Past. Evers' parish \$20.23. Past. Bode's Gem. \$5.34. By Rev. Saupert by Mrs. Helm \$1, Mrs. Schulte \$3, Mrs. Bippus \$2, at the baptism of children at Peterheim coll. \$4, by Mrs. Eickmeyer 50 ctö, W. Schnute \$1, Mrs. Burggrave \$2, Past. Sauport's parish \$24, by himself \$1.50. Past. Schmidts Gemeinde \$14.50. by Past. Wyneken by E. H. L. \$2, by Past. Hochstetter's congregation \$11.40. By Past. Lothmann by Mrs. Thämert \$1. By Past. Zügel's congregation \$10.38. Past. Seuels Gem. \$23.30, by himself \$1. Past. King's Gem. monthly contributions \$40, by himself \$1.50. Past. Wichmann \$1.50. Past. Wynekens Gem. \$31 8.40, by himself \$1. teacher Hesse, Past. Schuster, Past. Jungk, teacher Röker, Past. Jox, Past. Horst, Past. I. Rupprcht, Past. Jükltsel, teacher Brust, Past. Wevel, Past. Sallmann, Past. HuSmann, Past. Stege. Past. Lothmann. Past. Meyer, teacher Konzelmann, Past. Sauer, teacher Nolting, teacher Cohrs, Past. Horn each \$1. Past. Jox's Gem. in LoganSport \$7.65, in Peru \$10. Past. Horst's congregation \$5.50. Past. Jüngrl's comm. \$16, best. Branch in Scymour \$6.30. Teacher Zitzlaff \$3. Past. I. Nupprecht's parish \$6. Past. HuSmanns Gem. \$12. Past. Steges Gem. 3 Coll. \$23.50. Past. Tramms Gem. \$3.75, by himself \$1.25. Past. Kunz's Gem. \$11, by himself \$2. Past. Reuben; H.Temming 1 Bush. Grain, 1 Bush. Turnips; Ch. Hesse 2 MeeS' Gem. in Columbus, O., \$82. Past. Schumms' Gem. \$6.30. Past. Bush. Potatoes, 1 bush. Turnips; by Past. Riedel himself 2 bush. Nützel's Gem. in Columbus, Ind, \$6.50, Past. Horns Gem. in Holmes Turnips, 12 heads of cabbage; from Mr. Past. Sand- voß' parish 6 p. County, O., \$10.70, Past. Merz \$1.-.50, by Past. F. Nützel out of the flour, \$17 cash; from Mr. Rev. John's parish 1 large barrel of preserved township treasury \$8, by himself \$2. Past. Buhl \$2. Past. Stock's parish reuben, 1 barrel of sauerkraut, 1 barrel of potatoes; from Mr. Rev. F. \$7.59. Past. Schöneberg's parish \$23.60. By Schnaible \$1. Past. Schalters Gem. \$6.75, from Mr. Rev. A. Kl. \$3; from Mr. Rev. Schäfer's congregation \$10.65, by himself \$1.35. Past. Schuster's Heinemann's parish 31 S. Flour, 41 Bush. Bran, 2 S. Oats, 2 S. Welsh Gem. in Bremen \$8, best branch in Woodland \$1.45, in Mishawaka Grain, 3 S. Turnips, 1 S. Onions; from Mr. Past. Baumhösners Gem. \$1.52. Past. Kühn's parish and branches \$13.30. Rev. Jungk's parish 3z barrel potatoes, 2 Bush. Ruben, 50 heads of cabbage; from Mr. \$7.08. Past. Michaels congreg. \$10.50. Past. P. Nupprecht's Gem. in Pastor Sprengeler's Gem. \$7; by Mr. Past. Asbrand Reformation Fulton County \$3.75, in W'lliams County \$5.05, in Defiance County \$5.04. Past. Detzcorö Gem. in Southridge \$26.27, in Defiance \$18.81. Emmerich \$1, 5 roosters, 1 doz. Eggs; from Mrs. Has.njäger \$1; from at Florida \$3.80, in Delaware \$5.50, Wedding - Coll. bci I. Mueller \$4.23,

Past. Jox's Gem. in LoganSport \$24. Teacher Kirsch \$2. Past. Rcichhardt's Gem. \$5, by himself \$1. Past. Bode \$6. pastor Lchner's branch \$2.68. Lchner's Filial \$2.68. Rev. Jox's Gem. in Peru \$7. Rev. Kühn's congregation, Oclober-Coll. \$1.36. Past. Maack's parish \$8.80. Rev. Horst's parish \$7.50. Past. Bauer's parish \$9. Past. Bode's parish \$3.75. Past. Königs Gem. \$50. P st. Khnhs Gem. in Minden \$15.40. Past. Böses Gem. \$3.88. Past. Jäbkcrs Gem. \$14.50. Past. Stellhorn's no. \$19.35.

To the Parish and Teacher Wittwen Fund: By Past. Lehner Wedding - Coll. at I. Winkler \$7.05. By Past. Bodes Gem. \$4.52. Pastors Dulitz and Reichhardt each \$1.50.

For Past. Kahmeyer's widow; Past. BodeS Gem. \$7.25.

To the seminary building in Addison: Through Rev. Kühn by I. Büchner \$1. by Past. Scholz by W.

Past. Bodes Gem. \$12. Past. Sallmanns

Gem. \$30.50. Rev. Reichhardt's congregation \$10. Pastor Schwan's congregation \$85.89. On the building of churches in Richmond, Va: From Past. Brackhage's Gem. \$10; Past. Wyneken's Gem. \$48.90. ForSyuodalschizldentiligungSkasse: From Past. Küchles Gem. \$12.50. For poor students: By.Past. Scholz' Gem. \$2.54. By Past. Wyneken by H. Alb \$1. weddingS- Coll. at Hadde \$10.60. By Past. Lothmann of Mrs. Thämert \$1. childrens' Coll. at Droge \$1.50. Past. Horst's branch \$3.15. By Past. P. Rupprcht of Val. Preacher \$5. p. Krup \$5. past. Weisel's parish \$10.80. Past. Bühl's Gem. of Massillon, O., \$20.111. By Past. Zagel wedding coll. at Franz Hvllmann \$12.50. By Past. Wüstemann house antler coll. at Jul. Lang \$3.75. for Karl Frinke by the comm. in Indianapolis \$25. for the same by Wittwe Reitz \$10. For D. Walter by the same \$10. N. Zelt \$5. By Past. Sievers for Franz Damköhler \$28.23. By Past. Wyneken for Fr. Lindemann wedding coll. at C. F. Neinker \$7.75. For heathen mission: By Past. Scholz's congregation \$1.81. By Past. Lothmann by Mrs. Dolch \$2. Past. Schöneberg's Gem. \$2.50. I. Bierlein \$5. Past. Rup- precht's Gem. in North Dover \$6.87. Past. Th. Gotsch's comm. \$3.75.

To the orphanage at St. Louis: By Rev. Scholz from Mrs. M. Muzler \$1. Tb. Stach \$1. I. Busch 50 CtS. By Rev. King by Mrs. Bracker \$5. child run - coll. at Past. Stock \$6. by Past. Schuster Kindtauf - Coll. at Ludwig \$2. by Past. Michael by Wittwe Reitz \$10. by Past. Weyel by Mrs. G. Böhm \$2. by the orphan W. Kortrcy 25 CtS.

For Brunn's Institution: By Past. Scholz's Gem. \$1.81. By Past. Küchle MissionSfest-Collecte at Kendallville \$53.68. Past. Wüstemann's Gem. \$1. By the same wedding coll. at Bro. Hölzer's \$2.50. Past. King's Gem. \$18.50.

For inner mission: By Past. Scholz by W. Huhn \$1.50. Past. King's Gem. \$6, \$7.50, \$2.25. Past. Bodr's Gem. \$15.

For teacher salaries: Don Past. Scholz's parish \$4. From Past. Kunz's Gem. from the bell-bag \$7.50. Past. Küchle's Gem. harvest festival coll. \$11.25.

On the Emigrant Mission: By Past. HörnickeS Gem. \$1.25. Past. Königs Gemeinde \$18 50. by Past. Lothmann by Mrs. Thämert \$1.

To the college budget in Fort Wayne: By Past. Sanpert v. Women's Club at Evansville \$6.75. surplus of Jubilee commemorative coins sold \$2.75. Mrs. Svindler \$5. movie house coll. at Jde \$6.45. by C. Eißfeldt \$11. by Past. Sievers' Gem. \$3.61. pa- stör Wüstmann's Wem. \$12.25.

Tuition of college students: Don Aug. Dolke \$6. H. Karsten \$6.

For poor seminary students By Rev. Horst Kindtauf - Coll. with M. Riegs \$2.40. Rev. Merz' Gem. \$18.75. By Rev. Michael for d. Schüler Stro- bel von Naquct \$5. by an unnamed \$5.

For the general presiding officer: by Past. I. Nupprechts Gem. in North Dover, O., \$10.03.

For the seminary in St. LouiS: Bon Past. Dulitz's Gem. in Huntington \$4.20. in Lancastcr \$2.15. Past. King's Gem. \$24.50.

For poor students in dying: By Past. P. Nupprecht by Mrs. Nagel thanksgiving for happy delivery \$3 for Joh. Nupprecht, by himself \$2.

To the Inth. Hospital in St. LouiS: By Past. Reichhardt by W. Lücke \$5. by Past. Hörnickes Gem. \$7. Past. Stellhorns Gem. \$8.

On the building of churches in Norwich: by Rev. Sihler's and Stubnatzy's comm. \$93.85. by Past. Stubnatzy wedding - Coll. bci Hollmeyer \$6.15. Past. Bode's Gem. ' \$11.35.

For the purchase of an organ in Addison: from the Women's Association of New Haven Township \$6.

On the building of churches in Quincy, Il 1: By Rev. Zagcl's Gem. \$15.75.

Z n m s e min a r b a u in Addison: by Pastor i Scuel of I. Reimer \$3. C. Bonnet, Cassirer.

### amended address r

Rsv. 2^.. ^VnZner, No. 58 Imko 8tr.

OIüeuZo, lil.

Printed by A. W' ebusch & Son. St. Louis, Mo.

Received

;ur construction - Raffe -es school teachers - Seminary:

Through Mr. Kalbfleisch of the Concordia - District in St. Louis \$73.50. By Hcrrn Brauns of the township to j chicken \$1.50.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 25.

St. Louis, Mo. 1-5 January 1869.

No. 10.

**Report on this year's meeting of the Iowa Synod.** and since God's Word is infallible, it also believes itself to his own sound mind, or that the writer should doubt. Or be infallible with it, although we confess with all humility by the instructive conclusion, No doctrine founded in

This report appears this time in the "Church Bulletin that we may well err in our understanding and conception God's word may be considered an open question? The of the Lutheran Synod of Iowa". It says, among other of the Word of God. But, as far as I know, no such error doctrine of the Lutheran symbols of Sunday is founded things: "Our relationship with Missouri, as can be seen was demonstrated to the Missourians at the Colloquium, in God's Word, therefore it must noto -----yes, the from various omissions published since the Colloquium and the "nimbus of infallibility" was not destroyed. Or must be considered an open question. Why then? Well, in the "Lutheraner" and in "Lehre und Wehre", has not should it have happened that the Iowa Colloquium had to because great men have departed from this doctrine. He improved at all. On the contrary, the tone in which they admit that a long list of sins of the symbols had been who can be guilty of such folly certainly deserves no have written against us since then is more irritable and written by a pastor from their midst, but that the same had laurels; he should not set himself on a high horse, for in biting than ever before. Our dear opponents, it seems, not been in a protocol (as the "Lutheraner" had erroneously so doing he adds a new folly to the old. The President of cannot forgive us that the colloquium we initiated has written), but in a paper, whereby it was demonstrated to the Iowa Synod, Grossmann, says in his report that not only destroyed the aura of infallibility, but that it has the Missourians with much expenditure of time and those who transferred from his Synod to the Missouri also made it impossible for them to fish in the mud, that shouting that a paper is not a protocol and a protocol is Synod took this step "for the direst of motives. I don't is, first to accuse us of all kinds of heresies, then to not a paper? Or by the fact that the President of the Iowa think you have quite considered what you said, Mr. warn all the world against such dangerous people, and Synod admits that a hole has been made in the protective President. We can only be speaking of a number of to call upon all souls anxious for their eternal salvation wall of the church, in the symbols, by the open questions; pastors who have transferred to us from the Iowa Synod, to flee from such heretical communion, and lastly to but he also promises that they, the lowans, will stand or of a little congregation here in Dubuque, which in welcome with open arms those who, ostensibly for the guard against it, so that foxes, etc., will not enter the former times separated from the congregation belonging sake of this false doctrine, but in reality from the filthiest church through it? Or by the assertion that one has to the Iowa Synod. As far as the writer of this is aware, motives, escape, and to stand by them as a protecting written about the last things, etc., in such and such a way, the pastors came over to us because they did not feel angel."

but has not meant what the words say, that one has never comfortable in the hierarchical-chiliastic atmosphere of Now, first of all, as to the "nimbus of infallibility," the taught in such a way as has been publicly written, that the Iowa Synod and thought that their well-being could Missouri Synod does claim a certain infallibility. For it is one has been misunderstood, etc.? whereby one only perhaps be completely restored by a change of church convinced that its doctrine is firmly and unshakably does not quite know whether one should believe in climate. It is reported that they are now flourishing and founded in God's Word;

certainly one could have ascribed dirty motives to them I have been told that you are "filled with hostility to a sister they had just recognized the tree by its fruit. only then if they had remained in their former connection synod," and that this is only because the Iowa Synod The discontent and the final rupture in the congregation despite better knowledge (to which probably the declares "the questions of church, ministry, and the last had its cause in an arbitrarily set up five-cent fund, which refreshed registers of sins have contributed their share). things, to be open questions. But, gentlemen, do you not was to procure the means for synodal trips for pastor and By the way, the brothers in office are all old enough to "consider" that from your first appearance you served our deputies. The matter was admittedly abandoned when speak for themselves. It may therefore be left to their opposing congregations and founded counter-resistance was encountered; but for this the conduct of discretion whether they remain silent and let the congregations up to the present day, indeed that you those who had not complied with this arrangement was accusation of the dirtiest motives sit on their hands, or appearance, your formation of a synod, should mean sharply taken to task in a so-called annual report, which whether they want to prove that their former Mr. President nothing else at all than to take up an opposing position was read from the pulpit before the assembled is a slanderer by explaining the reasons for their against us, and all this for no other reason than for the congregation after the close of the service; in the same resignation from the Iowa Synod. It would be well to do sake of the "open questions"? Or is it the case that, in way other real or apparent evils were attacked, which the latter, lest the comb should grow up to his mouth. addition to the principle of "open questions," you also hold caused great excitement and discontent throughout the The accusation made should, however, apply above all that "we do this, but it must not be done to us"? Or have congregation. Immediately after the end of the service, the to the local community, insofar as it consists of former you even in one case thoroughly inquired why the pastor was told by one of the leaders that he had caused members of our opposing community; for even more congregations went away from us or stood against us? a great deal of trouble. Instead of relenting, eight days serious accusations are being made against them. Why then raise such a tremendous lament other than to later he preached an even harsher sermon, dictated by In numbers 5 and 6 of the church bulletins of 1866, Prof. stand as martyrs among the ignorant here and in anger and wrath, which concluded with the words: My G. Fritschel writes a letter about the events here, as far Germany? sermon is over; whether you liked it, I do not know. No as they relate to the division of the congregation: Every But, all this would not justify the Missourians in the man of even slight Christian knowledge will demand that faithful pastor must sometimes have the experience that present case, if it were so with the proceedings here, and one should be silent about such courage. And whether the this or that member of the congregation, whom he felt the conduct of our Synod towards the same, as is written opposition was in the right or not can be concluded, compelled to punish from God's Word for the sake of out to the world. The writer of the said letter or the authors without citing any further facts, from the fact that even some sin, holds a grudge against his pastor for that of the same are, however, called upon to prove against pastors of the Iowa Synod advised those who were reason. This happens everywhere in the world where what commandment of God or against what good dissatisfied with it not to abandon it, as this would make a only God's Word is preached with earnestness and Christian order, established by the congregation, the rotten peace. The so-called Rottirers had not yet turned to faithfulness. In the free-church conditions of America, formerly departed have sinned. If this proof is not the Missouri Synod, but let their pastor know that they however, it sometimes happens that such people, who do provided, they declare all the accusations made to be would do so if the matter was not settled honestly and not want to submit to the discipline of the divine Word, try infamous slander. truthfully. Nothing happened. The former pastor of the to oppose the pastor in many ways, to oust him or, if that It is insisted upon again and again that the persons in congregation, Pastor Dietz, who is still well remembered is not possible, to cause a division. Such a case also question did not leave because of doctrine. Now, let it be by all, offered to attend a congregational meeting with occurred in Dubuque." In the further course of the letter, admitted that the first impulse to leave was not doctrine, another neighbor and to help settle the matter. With this those who had formerly left are described as "those who How could they have known the "false" doctrines and the the community was heartily satisfied. A community resist the discipline of the Word of God"; as "those who false position of the Iowa Synod in the first place? The meeting was also scheduled. When the appointed day resist the Word and ecclesiastical discipline"; as "those organ of the Iowa Synod, the Church Gazette, though it arrived and one of the ministers appeared, he found the who have been punished from God's Word" for their makes the trip around the world with its readers now and church and rectory locked. Since this promised "sins"; "ungodly mind and reluctance" is said of them; then, does not even instruct in the fundamental doctrines, congregational meeting, which had been prepared in the they are "stirrers"; even the name of "mob" is conferred which there would be occasion enough to do here among hope of a lawful settlement, had been held back, the upon them in a public document! What an idea Prof. the sects, much less illuminate the burning questions and congregational meeting requested by the president of the Fritschel seeks to create of these people in the readers, present them to the congregations, if it does not offer synod and initiated by him was not unjustly distrusted from especially in the readers of Germany. Such people chiliarism for sale. But (to use the words of one who had the outset. And in fact, the investigation at the meeting belong in the ban and the lowans should be glad to see left the church), they felt that the shoe was pressing, cannot be called unprejudiced and impartial, because a themselves rid of them. The Missouri Synod, however, though they did not know where it was pressing, for it was complainant, a perfectly blameless man, was immediately after much negotiation with them and their former pastor, pressing everywhere. No wonder that our pastors, who forbidden to speak as soon as he tried to do so. Is this the has at last received these people as a congregation and were sent here to investigate the matter by our president, way to put an end to complaints and grievances and to provided them with a pastor. The above account, to whom the people had turned, soon pointed out that the make peace, or is it not rather the way to put a stop to the therefore, is by no means intended to paint only the local wrong procedure came from the wrong doctrine, and only will to be brave? congregation, but is intended to show "what sin and then did they become aware of the wrong position of the desolation of the church must follow from that unlawful, Iowa Synod in general. From that time on, when the dishonest proceeding of the Missourians," and how the people gave the doctrine as the reason for their same "must have been destroyed by ungodly departure, and in doing so

To provide a semblance of justice? Did the congregations strive. Yes, that is the thing. Not to build and maintain and liked them and considered them to be ideas of the have to let the Iowa Synod, "by adopting the Lutheran Church with all humility and simplicity with overstretched theological zeitgeist. congregational order," pull it over their ears as a "church the gifts God gives, but to pursue a special "direction" in When, finally, it is remarked in the above-mentioned regiment, in order to be treated by it with contempt and the Church, to lead it toward its "completion," to reform the letter, "that by a strange irony of fate the very leaders of disdain? The charges were heard, the defense was heard, Church, that is the task that has been set for oneself. But those who have left are not at all Missourian in the the verdict was reached, and that was that. That one has forgotten that the Reformation is a completed fact doctrine of the last things, but from ancient times of the would have worked toward mutually admitting guilt, and that one is now 350 years too late, and has not counter-sacred view," let us here only be assured that, forgiving and pardoning, and thus restoring cordial considered that our present time, weak in faith and yet so thank God, there is not a Chiliast among those who have harmony and peace, was not to be thought of; the "church addicted to reformation, does not supply the squires for formerly left. The Lutheran Christian people, thank God, regiment" did not allow itself to be involved in this. Those men whom God has chosen for His work and has also know on the whole and on a large scale nothing of work of the church regiment was done with the delivery of brought to hardship through much inner and outer these dreams. For the Catechism and the Augsburg the verdict. That the matter was not settled was believed hardship. Our time needs not new reformers, neither great Confession, the books of hymns, sermons and edification by both parties, that they had a just cause was believed nor small, but faithful disciples of the Reformation. It are not surrounded by this parasitic plant, which, where it by the plaintiffs, and they still call upon every non-partisan sounds like a mockery when congregations which has room, must suffocate faith and spiritual life. But it judge, especially the members of the Iowa Synod, to according to the majority of their members, consist of would be strange if one did not now and then begin to convince themselves on the spot, although it is not denied Christians who have been neglected in the church since babble about what is whistled to him over and over again. that sins and mistakes may have been involved in the Germany, profess that they want to bring the Lutheran Synod does not want to be treated as a private matter and whole deal, as is so easily done in such cases. In the Church to its "perfection. Basically this means nothing creep in the darkness, but is spread as the "counsel of same way, mistakes and oversights may have been else than to place themselves and the congregations on God" wherever it wants to go. committed in the investigations and negotiations initiated the principle of the old General Synod. How far it has E. Riedel, also on behalf of the members of his by our Synod. But it is at least very untrue when it is come is evident. Things are no better in Germany, where congregation concerned. asserted in the aforementioned letter that the pretence even from many quarters people are raising themselves doctrine and conscience is sufficient to "obtain everything" up to be masters of the Reformation. The Lutheran at Missouri. The letters of our President are before us, Church could be a power there; but since in many cases warning in all earnestness against hypocrisy, and the Church is to be "led toward its perfection," the work exhorting to peace and unity, if such peace must not be has been taken from it by the Union, which understands purchased at the expense of truth. When, however, here reforming much better. To present the Lutheran Church wished to see the report in question, the stumbling block, as a society in need of reform is to expose it to the ridicule he was indeed given random passages from it, but he did of its enemies. How the reformation lusts succeed can be seen here not get his hands on the report itself. Ah, what is the use of all complaining, the matters lie deeper. Between their sad practical examples. The Lutheran church has been Synods of Missouri and Wisconsin, such complaints and led toward its "perfection" in such a way that, from the disputes can no longer occur; they stand on a foundation beginning, long church ordinances and even longer of faith and confession; they can now, thank God, build service ordinances and liturgies have been introduced the church together and settle any disputes that may arise with relentless reformation energy, thus tearing the in the congregations in peace. Do the synods of Iowa and congregation apart and chasing the Lutherans into the Missouri also stand like this? Oh no. Chiliasm is not only arms of the world and the sects. Yes, one has finally come a false doctrine in itself, Dr. Mönkel once wrote, but so far that, in order to promote the temporal interests of contains a whole network of false doctrines. So it is. What the congregation, one has led it, like all kinds of worldly would have happened to the Iowa Synod if from the societies, into lottery games and is not afraid, privately The victory of the Gospel over paganism among beginning it had found zealous defense of this heresy on and in public worship, to worship and praise the life the part of other synods instead of serious opposition! In insurance, the much-worshipped idol of the great crowd, the Pomeranians. addition, the congregations of the Iowa Synod are blessed which does not know faith and trust in the living God. That (Continued.) with a congregational order which is adorned with this opens the door to all kinds of evil societies and following paragraph, the cardinal sentence of the Iowa associations, which trample under foot the day of the Lord III. Synod: "Since there are different directions within the and mock the Holy One in heaven, need not be One cries to only from Seir: Guardian, is the night almost gone? Is the night almost gone? Isa. 21, 11. Evangelical Lutheran Church, we confess that one which, mentioned. The fact that divisions and unrest in the It has always been a basic trait in the character of the in the way of symbols, by the hand of the Word of God, congregations of the Iowa Synod did not take place more Pomeranian people, and it still is today, that they hold leads toward a greater perfection of the Evangelical often than they did is due to the fact that many of the Pomeranian people, and it still is today, that they hold members and shepherds in the Synod did not accept the tenaciously and firmly to the customs and traditions exuberant ideas expressed in that sentence. inherited from their fathers, and therefore do not love innovations, but rather bear them. This is good when the truth has won the victory, but it is all the more difficult to hold on until it is accepted. So they held fast to their paganism and resisted the gospel longer than any other pagan tribe in the old country. After the birth of our Lord and the spreading of the gospel to all the world, some 1,100, or rather eleven hundred years had passed, and most of the tribes of Europe had become Christians, but the people of Pomerania were still in the darkness of paganism. It is true that there were many missionary attempts among them until then. From his newly founded bishopric of Hammaburg (Hamburg), St. Ansgar, who was active in spreading the Gospel among the remaining pagans, also set his sights on the Pomeranians. From the monastery of Corbei, founded on the Weser among the Saxons, death-defying Benedictine monks ventured below. In vain!

The Pomeranians were pagans and remained pagans. Only in the middle of the ninth century did Christianity seem to gain a foothold among them, when a Christian church was built on the island of Rügen; but the pagans soon destroyed it. Indeed, when in 962 Emperor Otto founded the archbishopric of Magdeburg for the conversion of the Slavs and appointed a missionary bishop for the Rugians, he not only had to leave without having achieved anything, but Rügen now entrenched itself against the Gospel and gained such an influence on the other pagans that for the moment there was all the less hope of their conversion.

Because the gospel alone was not enough, the sword was used, or better still, the sword was used and the gospel was used to subjugate the Pomeranians not to Christ, but to the Duke of Poland. Like the Danes and Norwegians, the Polish dukes had long desired the prosperous Pomeranian land. Therefore they undertook military campaigns there and did not rest until, after long, persistent, destructive battles, they had conquered the greater part of Hinterpommern and forcibly converted it to Christianity. Such a conversion did not last, of course, and left behind an all the greater aversion to Christianity. Hardly founded, the bishopric of Colberg disappeared again. Only after 121 years did Boleslav know how to make Duke Wartislav pay tribute to him in a victorious battle, in which his father Svantibor also fell; he also had 8000 Pomeranians with wives and children led to Poland, in order to populate with them the regions that had become deserted through war, but before that he had them baptized wholesale.

But a new attempt was made to convert the Pomeranians with the Gospel alone. About the year 1100, at the time when the aforementioned Polish Duke Boleslav was already in possession of a part of Western Pomerania, while Svantibor was still Prince of Western Pomerania and his son Wartislav was Duke of the rest of Western Pomerania, a hermit appeared one day at the Polish Duke's house, who, because of his scribal learning and piety, had been urged by his friends to accept a public ecclesiastical office, but who, in order to avoid quarrels with another aspirant, refused the bishop's dignity offered to him by the pope, and requested permission to undertake missions among the Pomeranians.' This was the monk Bernhard, who had come to Germany from Spain. On the Duke's instructions, he went to the island of Wollin and preached to the people there through the interpreters he had brought with him from Poland. But the monk, who was not only ignorant of their language, but also lived in a poor

The fact that he walked barefoot in a blessed robe and ate little and little food seemed extremely contemptible to these high-spirited people who did not know poverty and whose priests appeared in public in shining robes. When, on being questioned as to his origin, he declared that he was a servant of the true God, the Creator of heaven and earth, who had sent him for their conversion, the Woolinians had their mockery and said: "If thou wert a messenger of the God of whom thou sayest that he is so great, thou wouldst not come running here so poorly and wretchedly; great gods do not choose beggars for their emissaries. Nay, thou art an impostor, and under this pretence thou only desirest to empty our bags; therefore only pack thyself away quickly, or we will make thy feet!" But Bernhard was not only showered with scorn and derision by the people of Wollingen, but he also had to allow himself to be beaten and maltreated. Indeed, because he wanted to overthrow a statue held high by them, in order to furnish obvious proof that the idols of the heathen were nothing, he would almost have been murdered, had not the idol priests and city elders themselves rescued him from the hands of the raging people, for fear that the Duke of Poland would take bloody revenge for his death. On the other hand, they put him and his companions on a barge and let him drift in the lagoon, telling him to preach to the fish, for whom he was better suited and who would have more time and inclination to listen to his talk. As sad as the experiences were that the faithful Bernhard had to make, they in no way extinguished the fire of love that he carried in his heart for the poor, blind Pomeranians. No, they only intensified it and increased his concern for their salvation. That he could do nothing among them, especially since he did not understand their language in the least, he saw. So he went back to Poland and traveled around Germany in search of a suitable man for the Pomeranians. And behold, after a long search he finally found the choice equipment, for the hour of the Lord had now struck. He found it in the person of Bishop Otto of Bamberg in Franconia. With him, for whom the way had been prepared by all that had happened so far, a new period in the religious, but also in the secular history of Pomerania began. The night had passed, but the day had come.

IV.

I knew thee before I prepared thee in the womb, and separated thee before thou wast born of thy mother. And I will save thee from the people, and from the Gentiles, among whom I send thee, to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God; to receive forgiveness of sins, and an inheritance with them that are sanctified through faith which is in me.

Jer. 1, 5. AP. Gesch. 26, 17. 18.

Around the year 1069 a second son was born to the free Otto of Mistelbach and his wife Adelheid in the former Bavarian county of Bregenz at Lake Constance.

They also named him Otto at his baptism, but they probably had no idea that he would one day become such a chosen instrument of the Lord, for he soon became an orphan without father or mother. Since Otto's older brother became heir to his father's estate, he devoted himself to the sciences in a monastery school, made considerable progress and, after completing his studies, came to Poland as the educator of several sons of distinguished families. Here he became acquainted with the language, the character, and the customs of the Slavs living there - a circumstance that served him well in his later missionary work. Since he excelled in every respect, the Polish Duke Vladislav Hermann II appointed him his chaplain and secret scribe. On his behalf, he often had to attend to important matters with Emperor Henry IV, which took him to Bamberg in Franconia. As a result, he was called into the service of the emperor, who learned to respect and love him so much because of his loyalty and skill, but especially because of his acquaintance with the Holy Scriptures, that he later made him his chancellor and seal keeper, and, since he was also a master of noble architecture, also entrusted him with the completion of the cathedral building at Speyer. Since the death of Bishop Rupert on 11 June 1102 meant that the episcopal see of Bamberg had to be filled again, the Emperor summoned the ecclesiastical and secular deputies of the diocese to Mainz. To them he said: "The welfare of the church is close to my heart. Many high people of birth aspired to your bishopric; but I only wanted to confer it on a man who distinguished himself by zeal for the church and wisdom, by pious conduct and government." And now he took his chancellor Otto, who stood by, by the hand, and said, "Behold, this is your lord, your bishop!" In the name of the latter, Count Vereng er von Sulzbach finally took the floor and said: "Lord Emperor, we hoped that we would receive a noble from our midst from the old princely dynasty as our lord and ecclesiastical prince; but you have chosen without our advice a man whom we do not know, indeed of whose lineage we do not even know anything. May it please your Imperial Majesty, therefore, to choose according to our wishes and ancient rights." Thereupon the emperor said, not altogether without displeasure: "You want to know who is the bishop I have chosen? Know that I am his father, and Bamberg is his mother from this day forward; for I testify to you before God, who knows and governs all things, that I know of none more fit for this episcopal office than he. Believe me, I do not like to part...

by a man who is the ornament of my imperial court andIf the Christian could clear the world, he could not avoidIf Scripture, as the Jesuits say, were really a waxen nose, superior in heart and head to all. Therefore, whoeverholding and reading anti-Christian newspapers, especiallythen an Anabaptist could twist and shape it according to touches him touches the apple of my eye." here, where the Christian is also a citizen, and as suchhis will; but since Scripture is the word of the great God,

In spite of Otto's protest, who considered himselfhas duties that he cannot conscientiously exercise withoutwhich cannot and must not be broken (John 10:35), it is unworthy of such an office, and in spite of theknowledge of the events in the political sphere. But as truean abominable sacrilege to play such a shameful game dissatisfaction of the great ones, the imperial electionas this may be in one respect, the Christian should at leastwith it, and then call it the interpretation of Scripture. Yes, remained; even the pope, in spite of years of hesitation,not hold, that is, support, such papers as deliberately usesays our Lord, is it not written that Christ will baptize "with had to confirm it afterwards, for the Lord in heaven hadpolitics to fight and ridicule Christianity. The Christian willthe Holy Ghost and with fire," but does this not mean as chosen. But the people were all the more joyful aboutin vain excuse the support of this satanic press on thatmuch as, "giving the Holy Ghost, which in regeneration this election. When the bishop, who was only 33 yearsday with his civic duty. He is a citizen and a Christian improveth the kind and nature of fire"? Thanks be to the old, entered Bamberg on the day of the Purification ofone person; if the anti-Christian citizen is going to hell,swarming spirit, that he herewith so plainly reveals his the Blessed Virgin Mary in 1103, he was received withwhere will the alleged Christian go? - We were induced toungodly spirit; for every child knows that the apostles great joy by the oncoming crowd, and everyone's heartmake these remarks when we came in these days inwere really baptized with both fire and the holy spirit at beat for him all the more when he dismounted from hispossession of some numbers of the local "New World," the first Christian Pentecost. - Our enthusiastic horse in front of the city gates, took off his shoes in theThis political paper, published in St. Louis, is without anAnabaptist does the same with the passages Titus 3:5 humble manner of those days, and walked barefoot intodoubt one of the most nefarious organs published here inand Ephesians 5:26, where the apostle expressly speaks the cathedral church in spite of the cold and snow. America. Our readers will forgive us if we share with themof the "bath of regeneration" by which Christians are some of the characteristics of this paper. After the "Neuesaved, and of the "bath of water in the word" by which the Welt" had already mockingly mentioned the "fairy tale ofchurch is cleansed. He virtually denies that holy baptism the holy Christ child" in its issue of Christmas Day, is meant by these words. This, of course, is very correspondence from New York of Dec. 25 followed in theconvenient, but who will believe him but a fanatic? He issue of Jan. 5, which begins as follows: "Since it pleasedsays further, "If it be regeneration and renewal in the Holy the Fathers of the Church to bestow upon the dear GodGhost, whereby God saves, it is not baptism;" but this is on Dec. 25 of the year 0 (for the year 1 does not beginas silly as if a man said, "If it be Christ that saves, it is not until the following Jan. 1) a son" who had the grace tothe gospel. (Rom. 1. 16.) The words, "cleansed by the come into the world as a child, "it is still customary todaywater-bath in the word," our Anabaptist takes thus, "the in all realms of Christendom for its worshippers to rejoiceword of God cleanseth as a water-bath." That the confuse in the day with all the loyalty of a child's heart byhead thus interprets these words, one would at most celebrating it as a real children's festival," and so on. Wecredit him, since, as it seems, he does not understand ask: Are readers and distributors of a paper which thusGreek; for if he did understand it, he would know that the mocks and ridicules the highest and most godly secret of words "in the word" must not be connected with "water-the Christian religion still worthy of the name Christian? bath," but with "cleansed." hence the sense is this, not In the "Sendboten" of the local Baptists or Anabaptists, that the word is a cleansing water-bath, but that the water-of 23 December last year is the beginning of an essaybath cleanses for the word's sake, which water-bath which bears the heading: "Staats- kirchliche Irrthümer. Incleansing for the word's sake is precisely nothing else, it an Anabaptist seeks to prove that baptism is not a bathand can be nothing else, than holy water-baptism. Finally, of regeneration. The writer appears very bold andthe brazen writer says: "These are all the passages (John 3:5, Titus 3:5, Ephesians 5:26) by which the Lutheran against certain candidates for political offices (aspretends that he has already won, as enthusiasts are wont3:5, Titus 3:5, Ephesians 5:26) by which the Lutheran unfortunately so often happens here, to the disgraceto do. But how does he begin to deal with the sunnyChurch seeks to prove her doctrine of regeneration in and detriment of the church), religious papers cannot passages of the Bible which teach regeneration bybaptism." That is clever, forsooth! Or should he not know and must not remain silent when the editors of politicalbaptism? He sometimes twists them in a truly ridiculous,that chief passages on which the Lutherans stand in their newspapers use them to incite their Christian readers way. For instance, when Christ says, "Except a man bedoctrine of baptism are also Mark. 16, 16. 1 Cor. 12, 13. with the filth and poison of their blasphemous unbelief, born again of water and of the Spirit," (John 3:5,) there isGal. 3, 27. 1 Pet. 3, 20. 21. and others? Or does he think Unfortunately, many local Christians are so deeply no mention of baptism at all, and these words, "water andthat any man can be made blessed by baptism, as Christ involved in party politics that they are very inclined to the Spirit," mean so much as, "the Spirit, which is water!"says, or by the water in baptism, as Peter says, or, as patiently put up with outbursts against their religion in Surely a lovely interpretation of Scripture! Yea, if the holyPaul says, be baptized by one Spirit into one body, and the newspapers of their political convictions. They do thereby be put on Christ, without being born again? - It is indeed sad that the Anabaptists, for the sake of the not like to read the mockeries of religion in their favorite paper; but they think they must overlook them in a secular paper. Such do not mean that the reading of anti-Christian papers has already had its first terrible effect on them, that it has already taken from their hearts the zeal for their God and Saviour, and that, if they continue in this daily (!) reading, they will at last become enemies of Christians out of dull Christians, which has been the result all too often with many readers of anti-Christian papers. It is true, of course, that almost all the more important political organs are edited by enemies of Christianity, or at least by those who regard Christianity as a point of view that has been overcome in our day, and who therefore, in spite of the fact that they do not want to write anything against religion in principle, continue to unearth un-Christian ideas and allow themselves allusions to the sacred in a way that is offensive to Christian feeling. Hence, then, some Christians think, as little as

(To be continued.)

## To the ecclesiastical chronicle.

**Political Papers.** As unseemly as it is when religious papers use their influence to defend or fight certain political principles and measures and to work for or against certain candidates for political offices (as unfortunately so often happens here, to the disgrace and detriment of the church), religious papers cannot and must not remain silent when the editors of political newspapers use them to incite their Christian readers with the filth and poison of their blasphemous unbelief. Unfortunately, many local Christians are so deeply involved in party politics that they are very inclined to patiently put up with outbursts against their religion in the newspapers of their political convictions. They do not like to read the mockeries of religion in their favorite paper; but they think they must overlook them in a secular paper. Such do not mean that the reading of anti-Christian papers has already had its first terrible effect on them, that it has already taken from their hearts the zeal for their God and Saviour, and that, if they continue in this daily (!) reading, they will at last become enemies of Christians out of dull Christians, which has been the result all too often with many readers of anti-Christian papers. It is true, of course, that almost all the more important political organs are edited by enemies of Christianity, or at least by those who regard Christianity as a point of view that has been overcome in our day, and who therefore, in spite of the fact that they do not want to write anything against religion in principle, continue to unearth un-Christian ideas and allow themselves allusions to the sacred in a way that is offensive to Christian feeling. Hence, then, some Christians think, as little as



They have divided the church because of the form of baptism and the time at which it is to be administered to men, and yet they set out to destroy the saving power of baptism and to tear the faith in it out of the hearts of the poor Christians. Thus they allow themselves to be led by their reason on a fool's rope, after they have thrown away the simple faith in the precious Word of God, which could be such a sure guide to them. - So much for this time. W. [Walther]

**State and Church.** After a local political paper had recently declared that Christians should not help to elect an atheist as a state official, but at the same time had praised the "proposed" person, who would represent the "free achievements in the field of religion" in Congress, the Cleveland "Christian Messenger" of December 30 made the good remark: "We are not of the opinion that every office holder in the state household must possess the positive faith in the full sense of the Holy Scriptures in order to be able to administer his official powers worthily from the state point of view, however desirable this may be for other reasons. We are not of the opinion that every office holder in the State household must possess the positive faith in the full sense of the Holy Scriptures in order to be able to administer his official powers worthily from the standpoint of the State, however desirable this may be for other reasons; but from the Christian standpoint we must impose the condition with all determination on a candidate for office that he, in the event of his election, does not assert his official power against the holy religion", that he therefore does not want to represent "the free achievements in the field of religion". To elect a man who will do this may be the business of a zealous politician; it is not, at any rate, that of a good Christian. W. [Walther]

Church dedications.

On the 23rd Sunday after Trinity, the newly built church of the congregation of the Rev. Oetchen at Schmidts Creek, Keokuk Co., Iowa, was solemnly dedicated.

On December 6 of last year, on the second Sunday of Advent, the congregation had the joy of consecrating their little church. We were able to rejoice: The Lord has done great things for us, we are glad about it. For it is a great thing that the Lord has allowed a congregation of pure confession to come into being in this place, where almost all sectarians and enthusiasts have their defeat, so that one could easily make Seconbd Creek into Secten Creek. About two years ago, a false prophet, with the help of his unspiritual helpers, had driven this congregation out of the church property^ after they had just finished building the church and parsonage. And since it became difficult for the small congregation, sixteen members, to undertake a new building, church and parsonage, they were prompted by this to call upon the love of the brethren last spring. The following gifts of love were received: From Mr. R. Bieth at Detroit tzl. From the congregation of the Rev. W. Sandvoß at Port Hudson, Franklin Co. mo. \$14.50. From the congregation of the Rev. W. Matuschka at

New Melke, St. Charles Co., Mo., tz13, together K28.50. In addition, the latter congregation has given us another valuable gift, consisting of a pulpit and altar, both with velvet covering; which forms an ornament to our little church. In thanking our dear brethren for their gift of love, we ask God to preserve His holy word for us, and to eradicate all evil from our church. Word and eradicate all false doctrine and fanaticism. Amen.

St. John's Lutheran Parish U. A. C.  
Second Creek, Gasconade Co, Mo.  
L. E. Knies, Past.

With the help of God we finally succeeded in completing our church to such an extent that it could be consecrated to the service of the Triune God on the second Sunday of Advent, Dec. 6, 1868. The celebration lasted two days, during which four sermons were preached in German and one in English. Two bells of steel composition were purchased by the young men of the congregation; the altar with an excellent altar painting, painted by Mr. KÜchle in Munich, a brother of our pastor G. KÜchle, the pulpit and a lectern were provided by the women of the congregation, and the altar niche was covered with carpet by the virgins. A beautifully crafted baptismal font was donated to the church by a skilled woodworker named Althaus, who did not belong to the congregation. Thus, to the praise of God, the church stands almost completed, although it will still be without an organ for a long time; however, the small congregation is now burdened with a heavy debt, which, because the borrowers are all strangers, must be paid interest at ten cents. Therefore, if any brethren from afar, who have money to lend, would lend it to us without demanding the oppressive interest, it would give us great joy, and many a petition would go up to God that he himself would pay interest according to his promise.

Jacob Seidel.

C. Popp.

Church News.

On the third Sunday of Advent last year, Pastor C. W. R. Frederking was installed in his new congregation, the Lutheran congregation in and around Prairie-Town, Ill, by the undersigned on behalf of the Reverend President Bünger and with a commitment to all the confessional writings of our church. W. Heinemann.  
Address: Rev. 6th R. l'roäerkjnA, krairis-l'onm, Naämon 6o., Ill.

On the 29th of November last, being aiy first Sunday of Advent, Rev. F. W. Oestermeyer, having received and accepted a regular appointment from St. Thomas Lutheran Church, at Van Wert, Van Wert Co.

of the honorable Presidency of the Middle District of the Synod of Missouri, etc., by me into office. H. Sieger.

Address: Hev. l'. Oe8term6^er, Lox 62. By >Vert, Van Oo., Okio.

Indication.

Just now has appeared and can be obtained from the agent of our Synod, Mr. M. C. Barthel, for the price of 75 cents, postage 12 cents, the reissued, excellent book of Dr. Johann Möller, formerly pastor at the main church of St. Petri, senior of the honorable minister and inspector of schools in Hamburg:

"Luther Defended,"  
this is

thorough refutation of what the Popes accuse Dr. Martin Luther's person of." That the Roman Catholic Church here in

It is obvious to anyone who looks around him with any degree of care that the Papists are spreading in America, that they are acting with ever more confident insolence, and that they spare no means to increase their power. The chief weapon of the Papists, to gloss over and conceal their soul-dangerous heresies, as well as their still more shameful, idolatrous practice, and to combat the witnesses of truth against their antichristian kingdom, is, as of old, lying, and should the Papists attain the power which they seek, then, in addition to lying, there will infallibly come another, a second one, the oppression, persecution, and murder of their opponents. For even if the pope's church now acts quite gently, and even seems to be making unionist, fraternal embrace attempts by that splendid invitation to the general council, all this is only hypocritical sheepskin. For in the pope's church the old spirit still prevails, the same spirit that in the Reformation time sought to fight down truth with lies and murder, the same spirit that in the predecessors and models of the papists, the old Pharisees and scribes, wanted to exterminate the King of truth, the Lord Jesus Christ Himself, by lies and murder. No one expects anything else of this Pharisaic priestly kingdom; it is the same, under the appearance of peculiar piety, the "mortal enemy" of the Christian church and its gracious King JEsu Christ; it is the same the kingdom of the "repugnant," who, however, sits not in the alehouse, but, and this is just what is so very dangerous, "in the temple of God.

It is not to be wondered at that the Pabst Church has a very peculiar hatred of Luther, for he has inflicted wounds on "the Pabst of Rome and his dragon's tail" which in three hundred years have not even begun to heal, but continue to fester, bite, and devour. For Luther has revealed the Antichrist through the Word of God, and has restored the pure, righteous Bible doctrine to the

and placed on the lampstand. But against such athe apostle Paul was also an apostate, because he had changed from the Pharisaic doctrine to Christianity. Yes, Dr. Luther's oath, God's order and truth have always been laid and established beforehand. For Luther believed nothing else than that such a vow of chastity was God's command and will; he knew nothing else than that the Roman church was the true church and led the right doctrine. Upon all this he founded his oath. But when he saw that he had sworn to do what God had not commanded, that the papal doctrine should be contrary to the word of God, he justly renounced his oath. (3) In the ecclesiastical laws, it is taught in this way that one should not be considered to have perjured himself who, for the sake of legitimate causes, renounces his oath, which Dr. Luther did. The papal teachers also admit that one should not consider a person to be in breach of his oath who renounces the false religion to which he has taken an oath.

But if the popes should reach into their own bosoms, they will be found to be true apostates. They depart from the holy Scriptures, which they do not hold to be a right rule of faith; they depart from Christ's institution in the holy Supper, that they mutilate it; they depart from the old apostolic Roman church, which appears when their doctrine and Paul's epistle are put together. May the Roman Pontiff therefore be the greatest apostate and apostate, as ours have thoroughly proved and executed the apostasy of the Roman Pontiff from God and his church. B.

For such a vow of chastity is nowhere ordained or commanded by God the Lord. 002 There are no proven examples of holy men who have made similar vows. 003 Chastity is based on a special gift of God, which is given to very few men; and it is impossible that any man should be able to keep chastity properly and continually apart from such a gift. 004 Such a vow is contrary to the ordinance of God, who wills that man and woman should dwell together, be fruitful, and multiply; yea, for the sake of fornication, that is, to avoid it, he commandeth that man and woman should live together in matrimony. 005 Such vows are the ordinances of men, that they may serve God in vain, and that no man may be assured that they please the Lord God. 006 The holy scriptures call it a doctrine of devils. Scripture calls it a doctrine of the devil, by which men are kept from the state of marriage. These are sufficient reasons why Luther did not keep such vows, but left his monastic order and dishonorable life.

Although Luther had promised with an oath that he would live apart from marriage, he is not therefore guilty of perjury because he did not keep it. For 1. one is not guilty of keeping a vain oath, which is made out of weakness, ignorance, imprudence, or fear, contrary to God's order, God's word, and the edification of the church. But such an oath of Luther is contrary to God's order, which binds man and woman together, where the special gift of chastity does not exist; contrary to God's word and the church's edification, which requires the truth of doctrine and the contradiction of error.

As far as apostasy from the Papacy is concerned Luther cannot be called an apostate because he renounced his former state, order, and religion. For 1.

**"Of Dr. Luther's apostasy and perjury in resigning from the Papacy."**

After Luther, through divine enlightenment, recognized the abominations of the Pabstacy and stepped away from the same to the Gospel, the Popes accuse him of being an apostate and apostate man who fell away from his church and order, and that he was also a perjurer and had broken the vow which he had made to God when he accepted his order and promised to propagate the teachings of the Pabstacy, which apostasy and perjury Luther is shamefully accused of. But we answer it thus:

As far as apostasy from the Papacy is concerned Luther cannot be called an apostate because he renounced his former state, order, and religion. For 1.

Therefore he was not obliged to keep the same. (2) In Dr. Luther's oath, God's order and truth have always been laid and established beforehand. For Luther believed nothing else than that such a vow of chastity was God's command and will; he knew nothing else than that the Roman church was the true church and led the right doctrine. Upon all this he founded his oath. But when he saw that he had sworn to do what God had not commanded, that the papal doctrine should be contrary to the word of God, he justly renounced his oath. (3) In the ecclesiastical laws, it is taught in this way that one should not be considered to have perjured himself who, for the sake of legitimate causes, renounces his oath, which Dr. Luther did. The papal teachers also admit that one should not consider a person to be in breach of his oath who renounces the false religion to which he has taken an oath.

But if the popes should reach into their own bosoms, they will be found to be true apostates. They depart from the holy Scriptures, which they do not hold to be a right rule of faith; they depart from Christ's institution in the holy Supper, that they mutilate it; they depart from the old apostolic Roman church, which appears when their doctrine and Paul's epistle are put together. May the Roman Pontiff therefore be the greatest apostate and apostate, as ours have thoroughly proved and executed the apostasy of the Roman Pontiff from God and his church. B.

**For your "kind" attention!**

After I published a description of the same region in the "Lutheran" about a year ago on behalf of my parishioners in Bates County, Mo., quite a number of fellow believers have bought up there, so that there are now already twenty members, with the exception of a few from whom we still hope for the best. I have been asked several times to recommend the region again, so that the remaining land near the Germans may also fall to co-religionists who have urged to change their residence. The people who have arrived so far have expressed to me their great joy over their property there. The Germans all live next to each other, the English have been bought out, and so the community forms a round whole in terms of property. The much-doubted point concerning commercial traffic will be overcome, for the railroad is to be built in the immediate vicinity of the settlement, since the directors of the railroad have agreed to lay it there in exchange for conditions. Further information will be given: No. "I. ^oimnss, krrürio Oit^, Lates Oo., No. -

I would also like to point out

I would like to call your attention to another piece of land which lies in Henry County, 16 miles east of Prairie City on Bear Creek and the southeastern vicinity of the same. There are several German families there, to whom I have been preaching the gospel for a year, and recently had the pleasure, at their request, of also administering the Holy Communion. Upon their request, I was also allowed to serve Holy Communion. They would be happy if this likewise very good land were also cultivated by fellow believers. The lowest price per aora is H5.00 and ascending to H8.00 under certain circumstances: No. ss.

With thanksgiving against God and the bountiful givers, I certify to have received for the church building at Quincy, Ill: By Rev. Daib of Grand Rap- ids, Mich.: by C. Sexton 55.00, by H. Bremer 54.00, by White 53.45, with Mr Becher 55. M. Schühlein 51. Past. Daib 51.00. from the congregation at Baltimore, Md. by A. Einwächter 523.00. from Past. Wyneken's congregation at Cleveland, Congregation in Ossa, Minn. 52.00. From Mr. Rev. Hudtloff's congregation at Berlin, Wis. 55th Vod Mr. Past. Lochner's congregation in Milwaukee, 546.10. From Mr. Past. Sitzmann's congregation in Stettin, Wis. 51; of Mr. Past. I. L. Hahn's congregation at Hillsdale, Mich. 53.50. From Mr. P äst. Runkel, in Aurora. Ind. of, 515.00. From Cath. Pottebaum, Bearbranch, Ohio Co. of, Ind. of, 510.09. Sheboygan, Wis. A. D. Stecher, Rev.

For teacher salaries: From P. Döhler 54.  
For poor students: WeddinG CollecteD at Hin.  
For inner mission: From the congregation tu Richmond 55. Emanuel congregation in Baltimore 513.65.  
To the hospital at St. LouiS: From the comm. at Washington 511.14.  
Mrs. Brewer 51.  
To the orphanage at St. LouiS: Don Herr Brauer 51.  
For Pastor KahMeyer's widow: From Mrs. Charl. Heitmüller 55.  
New York, Jan. 1, 1869. I. Birkner,

No. 92 William St.

Oeepr^ater D. 0., Dlevr^ 6o., No.  
**N. Koehler.**

**(Receipt and thanks.**

For poor students received from Mr. H. Baden in Alton, Ill, 51.00. 53.50. From Mr. P äst. Runkel, in Aurora. Ind. of, 515.00. From Cath. Pottebaum, Bearbranch, Ohio Co. of, Ind. of, 510.09. Sheboygan, Wis. A. D. Stecher, Rev.

C. F. W. Walther.

For the seminary budget, r Received from Mr. Past. Schwensen's congregation 45 bus. Potatoes and 5 lbs. of butter; from Mr. Lange of the Zion District here for 52 coffees, 52 sugars, 51 teas; from Rev. Muckrls parish from the 3 Sievers brothers 300 Pf. flour and 8 Pf. Butter; from Häring 100 Pf. flour; from Mr. Pa- stör Heinrmann's parish last summer 120 doz. Eggs and 200 Pfd. of meat, now 3038 Pfd. of flour, 40 Bush. Bran, 2 Sacks of Grain, 2 S. Oats, 3 S. Reuben; from some members of CollinSville parish 53, 16 S. Potatoes. 1 barrel and 4 sacks of turnips, 1 sack of radishes, 20 cabbages, 1 shoulder, 1 vrtl. Beef, 2 gall. fat and 500 lbs. of flour; from the brothers Faßholz here 7 barrels of kitchen vegetables; from Mr. Giesecking in Bremen 4 barrels of kitchen herbs; from Messrs. Müllern Kalbfleisch L Lange here 12 sacks of flour.

For poor students: By Mr. Past. P. Bcyer 515.50 as Collecte of his congregation for Krafft; 52 by F. Andre for inner mission; by Mr. Past. Hudtloff 510 for some poor students; by Mr. Rev. Sondhaus Kindtauf- Collecte at I. Müller 51.70; by Mr. Past. Brackhage 54.65 Hochz.- Collecte at T. u. F. Rolf and 52 by N. Nienhäuser for Stärker; by mein. Township in Miners- town Christmas-Toll. 55.35; from Mr. Griese of Cleveland 52 for Christmas gifts. A. Crämer.

The Danish Lutheran congregation of U. A. C. in Indianapolis, Ind., wishes to express its heartfelt thanks to the dear German Lutheran congregation of St. Paul's there for the beautiful communion vessels with which it has delighted its little sister congregation.

The Lord bless the dear givers!

On behalf of the municipality  
Concordia College, St. Louis, the 15th of Der. 1868.

M. Fr. Wiese.

For the pupils Wilhelm and Johannes Hattstädt has been received from the parish of Monroe: On the wedding of deS Chr. Schneider 51.65; on the wedding of W. Grau? 56.70; from the women G. Rummel, Kaußler each 50 TtS., Obr sen., H. Stenz each 51, Groll 35 CtS., Stenz 52.13, Standhardinger 1 shirt, Blankartz 4 sackcloths and 2 Pr. Stockings, M. Graus knitting wool. From the Women's Club in the community at Sandp Creek 55.00.

Certified with thanksW . Hattstädt.

In order to support the started, but not yet completed

Church building at St. Genevieve, Mo. the following gifts of love have been received by me:

From Mr. W. Kahle in Guttenberg, Iowa, 52.00. From Mr. W. L. New York congregation 58. From the Martinsville congregation (2tc Wells in Philadelphia, Pa. 520.00. E. S. in St. Louis, Mo. 55.00. From Sendg.) 512.95. Mrs. Cath. Pottebaum in Bear Branch, Ohio Co., Ind. 510.00. Mrs. Wittwe Hau Eisen in St. Louis 51.00. Received from Mr. Grober in and Genevieve: From Mr. Griese in Cleveland, 55.00.

Many thanks to the donors and God's blessing!

I. F. Bünger.

With heartfelt thanks to God and the bountiful givers, I hereby certify the following contributions.

for the rebuilding of our burnt down church and school ...to have received...: From Mr. Rev. Werfelmann at Grafton, Wis. 56.00. From Messrs. Griese L Weile In Cleveland, 55.00. Don d. congregation of Messrs. Past. Huegli in Detroit, 510.25. From Mr. Rev. Hörnicke's congregation in Ossa, Minn. 52.00. From Mr. Rev. Hudtloff's congregation at Berlin, Wis. 55th Vod Mr. Past. Lochner's congregation in Milwaukee, 546.10. From Mr. Past. Sitzmann's congregation in Stettin, Wis. 51; of Mr. Past. I. L. Hahn's congregation at Hillsdale, Mich. 53.50. From Mr. P äst. Runkel, in Aurora. Ind. of, 515.00. From Cath. Pottebaum, Bearbranch, Ohio Co. of, Ind. of, 510.09. Sheboygan, Wis. A. D. Stecher, Rev.

Received at the Lollege-Lan in Fort Wayne: (from st. October to 11. December 1868)

From the congregations of the following pastors: Sandvoß 510, Stock 54, Hügli 546.75, I. A. F. W. Müller 5114.05, Sitzmann 54, Hudtloff 510, Markworth 51, F. Wyneken 512, Flerschmann 516.90, Seuel (ReformationsFest-Coll.) 518, Friedrrich 511, Küchle 5102.50, Stamm 578, P. Beyrr (2te Sendg.) 540, Frese 510, John 513.50, Bernthal 522.50, I. G. Nützel 513.25, best. Filial 54.40, Stellhorn 530.75, Sihler 5424.17, Stubnatzy 5138.80, Zage! 520, Lehner (Filialgem.) 53.50, Lange 522. by Past. Asbrand wedding coll. 510. by Mr. Kassirer Eißfeldt 5227.87. by Mr. Ld. Häfele in Eden 510 50. by Wilh. Häusler 510. by Heinr. Brming 55. by KornhaaS in Addison 52.50. by Frauen - Verein in Past. Lehner's parish 56. by Mr. I. F. Schuricht in St. Louis 52978.04.

Correction. In No. 7 of the "Lutheraner" read: 5118.06 by Kassirer Eißfeldt, not "von Past. Sievers' congregation".

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Now I can report to the dear congregations that the building is finished except for the roof, which is now being worked on and which with God's help will also soon be completed; also the windows will soon be put in. But, in order to pay for all this, we need money, of which we are very lacking. Therefore, I would like to urge the churches to help us by sending in contributions, and to do so very soon. It may seem strange to some that we are so often asked to do this, but necessity drives us. I therefore ask everyone to consider the cause as his own, as it really is. Then there will soon be as much money as is necessary.

Your lowly confrere

Christian Piepenbrink, Treasurer of the Construction  
- Committee.

Received in the Lasse of the Eastern District: to the Synodical Treasury: Vond. Congregations at Elmira & Flora 516.68, at Boston, Mass. 530.22, Olean 53.31, at Allegbany 54.36, at Richmond, Va. 520, at Williamsburg 512.20, at Washington 518.88. Of the Emanuel congregation at Baltimore 533.37. Of the pastors: Ernst 51, Judge 52, Bernreuther 51, Walker 55.

About the college building in Fort Wayne: From the congregation in New York (3rd mailing) 534.75. St. PaulSgem. in Baltimore 572.75. Emanuel congregation there 564.10. F. Drechsler 510. P. Walker 55. From Mr. Neidhardt 53.

ToSynodal Debt RepaymentSkasser From several members of the New York congregation 58. From the Martinsville congregation (2tc Sendg.) 512.95.

For college maintenance at St. LouiS: From New York parish 58.90 and 513th EmanuelSparish in Baltimore 533.18.

To the seminary building in Addison: Bo" Mr. Neidhardt 52.

Received in -er Lasse Western Districts:

On the synodal treasury: from the comm. of the Rev. Franke, Addison, Ill, 533.60. From! Bro. Luehrs, there, 55.00. From the congregation of the cross of the Rev. Kleppisch, near Mater- loo, Ill, 56.40. Of the Gem. of the Rev. Burkhardt, Trvy, Ill. of, 57.50. Of the Trinity Distr. of, at St. Louis, Mo. of, 522.15. Coll. on the Reformation Feast of the Gem. of the Rev. Schilling. California, Mo., 57.00. don of the Gem. of the Past. Claus, St. Louis, Mo., 532.50. Bon of the Gem. de- Past. Köstering, Altenburg, Perry Co, Mo, 529. coll. of the Gem. of the Past. Döderleiu, Chicago, Ill, 533. of the St. Peter's comm. of the Past. Dörmann, Randolph Co, Ill, 511.30. of the Gem. of the Rev. Kleist, Washington, Mo., 55.35. of the Gem. in Port Hudson, Franklin Co, Mo., 515.80. of an unnamed in CollinSville, Ill, 52. of the Gem. of the Rev. Wunder, Chicago, Ill, 551. from teacher Fischer, Chicago, Ill, 51. from the Gem. of the Past. Richmann, Schaumdurg, Ill., 512.85. Of the Gem. of the Past. Frederking, Prairie Town, Ill, 58. from the Gem. of the Past. Heinemann, New Gehlenbeck, Ill., 57. from the Gem. of thePast. Streckfuß, Washington Co, Ill, 510. of the Gem. of the Cross of the Past. Kleppisch, at Waterloo, Ill., 55.25. Of the ImmanuelS-Grm. of the latter there, 85 CtS.

To the college maintenance fund: of the Trinity Distr. at St. Louis, Mo., 511. of the Imma- nuelS Distr. there, 522. coll. of the comm. of the Rev. H. Loeber, Thornton Station, Ill, 511.50. Harvest Festival coll. of the comm. of the Rev. Schlechte, Shelby Co, Ill, 57.

On the Synodal Missionary Fund: From the Trinity District in St. LoniS, Mo" 53 40. Vond" Gem. of the Rev. Thurner, Guttenberg, Iowa, 514. from an unnamed person in CollinSville, Ill., 52. from the Misfionsbüchsr of the Immanuels-Distr. in St. Louis, Mo., 51.91. epiph.coll. of the Immanuels-Distr. in St. Louis, Mo., 525.81. from the Women's Association of the Gem. of the Past. Miracles, Chicago, Ill, 55.50. epiph. coll. of Zion's Distr. in St. Louis, Mo, 510.

For inner mission: by H. Matth.ws, Addison, Ill. 51. by Past. Harmening's Grm., Cook Co. ill., 51st Bon of the Gem. of the Past. Kleist, Washington, Mo., 54.05. Epiph.-Coll. of the Immanuels Distr. in St. Louis, Mo., 527.36. Epiph.-Coll. of the CivrNS Distr. in St. LouiS, Mo., 512.69.

On college construction in Fort Wayne: Don Mr. Past. Fick, Gottlieb Hartmann and C. Kalbfleisch, Sr. in CollinSville, Ill. each, 51. of the Kreuzgem. Past. HollS', St. Clair Co, Ill, 510, Don of the Kreuzgem. Past. Klep- pisch's at Waterloo, Ill, 55, 30. of the Gem. Past. Leh- strange to some that we are so often asked to do this, but necessity manns, St. Louis Co, Mo, 54. harvest festival coll. of the Gem. Past. Schillings, California, Mo., 513. reformation feast; coll. of the congregation of Past. 4th', Lyonsville, Ill., 56.55.

For the seminary building at Addison: From the Cross Comm. of the Past. Kleppisch at Waterloo, Ill, 55.50.

For poor students; From the St. Pauli-Gem. Past. DörmannS, Randolph Eo., Ill., 58,50. cathedral women's club d. St. Petri-Gem. past. DörmannS, Randolph Co, Ill, 58. from an Ung. in CollinSville, Ill, 52. by Past. Frederking child tau fScoll. at Kurlbaum 52,25.

For the comm. in JeffersonCity: By L- Kohß, Chicago, Ill, 51.

For the Gem. in Quincy, Ill: Of the Gem. of the Past. Heincmann, New-Gehlenbeck, Ill, 57.50.

For related Fron Past. Metz: Coll. sent at the funeral service of the blessed Mrs. Stahlhut by Rev. Seidel, Quincy, Ill, 58,55. Ed. Nofchke.

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### "Cross out my name!"

With these words many a man bids farewell to his preacher or to the congregation, and does not consider whether he is doing right or wrong. But a Christian should not and will not do anything in which he cannot take comfort in the favor of God. The question, then, is this: Is it right to separate oneself from one's congregation in such a way?

There is only one case in which it is right, and that is when false doctrine is being led in a congregation, and one has sufficiently testified against it without being heard. In this case it is not only right, but even obligatory, that one should depart and separate himself, that he may save his soul and escape from the deadly poison of false teaching, as Christ commanded: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," and: "A little leaven leaveneth the whole lump;" lest by tarrying ye should strengthen the ranks of those who, leading the false prophets, contend against the truth and the propagation thereof, against Christ and his confessors, and so be made partakers of their sins; as therefore the apostle saith, "But I beseech you, brethren, that ye take heed of them which do divide and cause offence, beside the doctrine which ye have learned.

and depart from the same."  
Rom. 16, 17.; 2 John 10. 11.

Whoever, on the other hand, does not separate himself from a false-believing congregation, but from a true-believing Lutheran congregation, that is, not because of false doctrine, but because of other null and void reasons, for example, because of resentment at revealed sins, or because he dislikes the preacher, or because he is punished for his sins, or because of hatred toward individual members of the congregation, or because of a sinful vow, or because of injured vanity, because perhaps the congregation or the pastor and schoolteacher do not do what he has just set his mind to: He commits a grievous wrong, a grievous sin, and is lost unless he comes to righteous repentance of it.

For first of all it is God's will that his Christians, as they are one in Christ through faith and therefore all members of one body, should also be one outwardly, i.e. live and remain in Christian unity, leading the same teaching, words and opinions. Therefore it is not only said, "Here is neither Jew nor Greek, here is neither bond nor free, here is neither male nor female; for ye are all one in Christ JESU"; but also, "Be diligent to keep unity in the Spirit through the bond of peace," and, "Now I exhort you, brethren, by the name of our Lord JESU Christ, that ye may all speak one word, and that ye may be of one mind.

Do not be divided among yourselves, but hold fast to one another in one mind and in one opinion." And of the first Christian congregation it is especially praised that they remained constant in brotherly fellowship. He, therefore, who separates himself from a right-believing congregation, destroys Christian unity, as much as there is in him. Luther earnestly warns against this sin when he speaks: "This is the very greatest and most harmful annoyance of the church, to cause discord and separation of doctrine; which also the devil drives to the highest, and commonly comes from some arrogant, obstinate, and ambitious heads, who want to be something special, quarrel for their honor and glory, cannot hold it equal with anyone, and think it would be their disgrace, if they should not be praised for their greater learning and spirit (which they have not) than others, granting no one the honor, though they see he has greater gifts, item, because envy, anger, hatred, or revenge against others, seek to make mischief, and to hang people on themselves." Erl. A. 9, 290.

Christian love also requires that we do not tear ourselves away from our brothers in Christ, for the nature of love is that it seeks union, not separation; it is an affection, not an aversion, for the members of Christ. And this love among Christians as brothers and sisters

In Christ there is to be a special love, that is, even more heartfelt and intimate than the common love for one's neighbor, as it is said in 1 Pet. 4:8, "But above all things have fervent love one for another"; yes, it is to be a special characteristic of Christians, as Christ says, "By this everyone will know that you are my disciples, if you have love for one another. Joh. 13, 35. But this love shows itself precisely in compatibility, modesty, and patience with the neighbor's weakness and infirmities. But he that lightly and wantonly tears himself away from his brethren, shows that he neither knows nor feels anything of this love. The Apology of the Augsburg Conf. Conf. art. 3 says the following: "Love is a bond of perfection, i.e. it binds, joins, holds together the many members of the churches under itself. For just as in a city or in a house unity is preserved by one person's doing good to another, and peace cannot remain unless one person gives much to another, unless we bear with one another: So Paul wants to admonish Christian love, that one should tolerate and bear the other's faults and infirmities, that they should forgive one another, so that unity may be preserved in the churches, so that the Christian cluster may not be torn apart and divided into all kinds of factions and sects, out of which great discord, hatred and envy, all kinds of bitterness and evil poison, and finally public heresies may ensue."

"For unity cannot remain when the bishops, without any cause, lay too heavy a burden on the people. It is also easy for the people to become a mob, if they are quick to want to control everything. Or if they soon tire of the preachers, perhaps because of a small ailment, much great evil follows. Soon, out of the same bitterness, they seek other teachers and other preachers. Again, perfection and unity are obtained, i.e., the church remains undivided, if the strong tolerate and bear the weak, if the people also have patience with their preachers, if the bishops and preachers again know how to hold all kinds of weaknesses and infirmities of the people to good account."

God has also ordained the ministry of preaching, and sets certain persons in the public office of preaching his word, as it is said, "He hath appointed some apostles, and some prophets, and some evangelists, and some pastors and teachers." Eph. 4, 11. With this He also revealed His will that His Christians should not be scattered to and fro in corners, leading their Christianity alone and apart, but that they should gather in churches around their shepherds. The same is taught by Christ's command: "Tell the congregation," Matth. 18. For if one is to tell and indicate something to a congregation, i.e. an assembly of Christians, it must certainly be Christ's will that his Christians also gather in certain places in special congregations.

hold together communities. Therefore, whoever separates himself from a faithful congregation for unfair reasons, such as those mentioned above, and wants to stand alone, is contradicting the clear order of God. It is also the will of the Lord that he should be confessed before all the world, as he saith, Whosoever shall confess me before men, him will I confess before my heavenly Father: and whosoever shall deny me before men, him will I also deny before my heavenly Father. A true believing church confesses the Lord Christ as the true God and Saviour of the world; it is a pillar of truth and raises it high so that all may recognize it; it testifies against all heresies surrounding it, against unbelief and against all ungodly, sinful life. Whoever therefore adheres to her, publicly confesses all these things with her, and becomes partaker of her good works; but whoever sinfully separates himself from her, denies, and will have no part in what she does.

Furthermore, it is God's will that all gifts should be for the common good, for it is said, "In each one the gifts of the Spirit are manifested for the common good," 1 Cor. 12. Now, although the gifts of the Holy Spirit are no longer present in the church to such a perfect degree as they were in the early days of the church, still today every Christian has his gift of grace. One has especially the gift of knowledge, i.e., that he can grasp pure doctrine in a particularly deep way; another has the gift of prophecy, i.e., that he can interpret the Scriptures; or the gift of the Holy Spirit, i.e., that he can read the Scriptures in a particularly deep way. Another has the gift of prophecy, i.e., to interpret the Scriptures; or the gift of discerning spirits, i.e., to soon recognize which spirit's child a man is; or the gift of fervent prayer; or the gift of making the doubtful firm and certain, of straightening out the fainthearted, of urgently admonishing the frivolous, and so forth. As long as Christians keep together, each can enjoy the gift of the other; but separation causes the one who separates to no longer use his gift for the benefit of his brethren, and that the gifts of the others in the church, as much as there is in him, can no longer prove useful to him. Thus the intention of God with his gifts is thwarted by such a man, and the building of the body of Christ or the church is hindered and stopped, as much as is in him. Furthermore, it is God's will that we should diligently seek to maintain and extend His kingdom of grace through the preaching of His word, as He says: "Go ye into all the world, and preach the gospel to every creature. Marc. 16, 15. If Las is to be done, Christians must also unite outwardly, in order to establish institutions with united effort, to maintain teachers and to raise up disciples, so that there will be no lack of preachers, and missionaries can be sent among the Gentiles. They must work with

united forces see to it that Bibles, catechisms, hymnals, prayer and edification books, church bulletins are printed and distributed; for how soon would the knowledge of the pure Word be lost if this did not happen! Where would we get able preachers, teachers, and missionaries, if the church did not establish and maintain schools for their training? He who separates himself from the church ceases to promote these works of God, and leaves the work and expense to others alone, thus indicating that he has no interest in the preservation of the church. Let him care nothing for the preservation of the gospel, either for the present or for the future.

Finally, it is God's clearly expressed will that no one should be saved outside the church, that everyone must use the means of grace which he has given to his church, otherwise he cannot be saved. Only within the church is the Word and the sacraments; only where the Word and sacraments are is the Holy Spirit, who works the saving faith, where and when he wills, in those who hear the Word. Hence come the sayings, He that hath not the church for a mother hath not God for a father; and: Apart from the church there is no salvation. This Paul clearly confirms when he says, "Wherefore remember .... that ye were at that time without Christ, strangers, and aliens from the citizenship of Israel, and strangers from the testaments of promise; wherefore ye had no hope, and were without God in the world." Ephes. 2, 12. The church is the kingdom of Christ's grace on earth; he therefore that hath not part in grace here, shall have no part in glory there. The church is the house and city of God: but whosoever is not a member of the house and a citizen thereof, there shall be no room found for him there. The church is the spiritual body of Christ, and whosoever is not a member of this body shall not glory in it. The church is the congregation of the saints and believers; whoever does not belong to it is not yet a believer, but whoever has no faith cannot be saved. As once in the flood only those eight souls were kept alive who entered the ark built by God's command, so on the day of the flood of divine wrath, that is, on the last day, only those will be preserved to eternal life who have entered the ark of the Christian church built by God. Whoever therefore separates himself contrary to God's commandment thereby leaves the only ship in which God wants to take us across the stormy sea of this life to the heavenly shores, and perishes without salvation.

Last of all, the very name which it is wished to remove from the list of church members should remind us that we are to remain, for our name reminds us of our baptism, in which it

The first covenant that was made with God was the covenant that we made with God to renounce his enemies and to serve and live for his good pleasure. It reminds us of the day when God also wrote our name in the book of the living, and set it among the company of the firstborn which are written in heaven, Heb. 12:23. And how is it that a man should so far forget himself as to ask that his name be blotted out again in heaven? For this, and nothing less, is what he desires, if he wants his name to be blotted out of the number of orthodox church members! He cannot comfort himself that his name will remain inscribed in heaven. For by breaking away from a righteous church, contrary to God's clear will, he commits a grave sin, and thereby blots out his own name in heaven; for he who does not overcome his own evil will, the world, and the devil through faith in Christ, will be blotted out of the book of life, Revelation 3:5.

Behold, with so many bands God hath bound his Christians together, that they may all be one among themselves, even as he is one with his Son. Now, what is the use of such frivolous speeches against this clear, clearly revealed will of God as: one can also be saved here and there apart from the true Lutheran church; there are other congregations and preachers with whom one can obtain salvation, etc.? For of all false-believing communities, whether they have much or little error, you are simply commanded, "Depart from them," and if you do not do this, but go to them, you sin against a clear prohibition of God; and if you do it against your better knowledge and conscience, you grossly violate your conscience, and thus cease to be a Christian; for the rest, you may preach to yourself what you will.

What, then, does it mean, "Strike out my name!" when one separates himself from a right-believing congregation with these words? It means: wantonly to tear asunder the Christian unity of the church, to cause divisions, and also to incite others to do so by his example; it means: to destroy the bond of brotherly love wantonly, not to hear the. church and its preachers, with whom God has joined a man, not to hear, but to despise and spurn, to deny Christ and his truth, to bury the entrusted pound of divine gifts of grace, not to spread the gospel, but to put it under a bushel; it is: Not wishing to belong to the orthodox, visible church, nor among the number of those whose names are written in heaven; it is: to deny God the covenant made with him in baptism and confirmation, to break the pledged allegiance, to sell the right of the firstborn, and to place oneself on the side of the unbelievers, if not of the unbelievers, who go against Christ and his word, against his

The Lord's will and the blessedness of souls, and whose name God will destroy for ever and ever, Ps. 9:6. In a word, it is called wanting to make a child of God and blessedness into a child of destruction and perdition. No Christian acts so wickedly; rather, he often keeps before himself the earnest admonition of his Saviour, "Be thou faithful unto death, and I will give thee the crown of life;" and he therefore often prays, not, "Blot out my name," but,

"Put my name in the best place.  
In the book of life, and bind my seal! fine tight  
In the beautiful little bundle  
Of those that green in heaven And live before thee free, So will I  
boast forever That thy heart be true."

The victory of the Gospel over paganism among the Pomeranians.

(Continued.)

With what holy seriousness Otto had taken over the episcopal office and with what faithfulness and conscientiousness he sought to lead it for the salvation of the souls entrusted to him, this sufficiently proves that the instruction and education of the people was primarily close to his heart, whereby he saw to it that this instruction took place in the language of the country. Indeed, as a true bishop, he himself preached diligently, comprehensibly and forcefully. Just as he did not seek the episcopal office, so he did not seek the days of men through it. He had, therefore, but few needs for his person. "Almost all his many incomes he used for the glory of the Lord and the advancement of the church. Of Armeu and needy people of all kinds he was a very special friend. He wrote down the names of all the sick people in the city of Bamberg, so that he would not miss any of them with his spiritual and physical help. It can be said of him that he saved a bite from his mouth in order to give it to the needy. Once, when a fish costing a great deal of money was brought to him for the table, he said to his steward: "Far be it that the wretched Otto alone should eat so much money today. Bring this dear fish to the Lord Christ, who is more dear to me than I am to myself; bring it to him wherever you find one on the sickbed. For me, who am well, my bread is enough." And another time, when a precious fur was given him as a souvenir, he immediately gave it to a poor paralyzed man, saying, "I will keep the precious gift so well that no thieves can steal it and no moths can eat it."

That the man had the self-denial so necessary for the missionary service in a high degree, can be seen well. And he also had a heart that beat mercifully not only for the Christians entrusted to him, but also for the distant ones.

Pagans up at the Baltic Sea. Visible, however, are the traces of divine providence that mark his preparation for the ministry of evangelism among them. Around Bamberg, along the rivers Regnitz and Rednitz, there lived, as already mentioned, Wends who had long since migrated or been transplanted here - a place there is still called "Pommersfeld". These had already become Christians three and a half hundred years ago, and thus belonged to Otto's pastoral care, but had preserved their folklore with their language. A new preparation, then, for the "Apostle of the Pomeranians" in the hand of the wise and gracious God! In addition to this, the monk Bernhard, whom we remembered in the previous chapter, had settled in the monastery of St. Michael near Bamberg, from whose mouth Otto received faithful news of the heathen Pomeranians, and who continually made his desire for their conversion heard by Otto, but who also asserted that whoever wanted to gain entrance to the Pomeranians with the Gospel must be able to speak their language and must not come to them poor, like a beggar. By all this the desire for/their conversion was mightily nourished in Otto's heart. Nevertheless, he did not remotely think that he should be the instrument chosen by God for this purpose and already equipped. Having become quite tired of the battles between pope and emperor and the world and their hustle and bustle in general, he rather desired to put the bishop's staff into the hands of another and to end his days in the silence of a monastery under prayer and study of God's word. So he thought; but he was soon to learn that God thought differently.

For a long time the Polish Duke Boleslav had been looking for a suitable missionary for the Pomeranians, who were now largely subject to him. After many vain attempts, his attention was directed to Otto, and in his soul it was immediately said: "That's him!" He therefore at once sent him a written profession, which thus reads, "To his dear lord and father, the worthy Bishop Otto, Boleslav, Duke of Poland, offers reverent, filial obedience beforehand! Remembering how you were with my father in your youth and how you always kept yourself honorable there, and that also now the Lord is with you, strengthens you, and gives you his blessing for all your undertakings, I heartily desire, if you will please, to reestablish the old friendship with you and to seek your counsel and help for the spreading of the glory of God; for this he will give his grace. For thou art undoubtedly acquainted with how the rude people of Pomerania were subdued, not by me, but by the power of God, and required that they should be received into the communion of the church by holy baptism. But behold, into the three whole years I have labored, and find none of the bishops and

I know that the clergy in and out of my country are ready and although Otto, in the hope of his recovery, delayed He went westward along the southern border of and willing for such work. For this reason I ask you, his departure from Bamberg by two days and then Pomerania. In thanksgiving to the Lord of the harvest and loving Father, who are always ready for all good things stopped at the neighboring monastery of St. Michael and, to inspire confidence and hope, he and his companions and never tire of them, to do this for God's glory and for under fervent intercession, waited three more days, he sang the 126th Psalm: "When the Lord shall redeem the your own welfare. I, however, as a humble servant finally had to decide to leave without him. There, too, he captives of Zion, we shall be as those who dream. Then your love dear to me, offer to bear all expenses, to take leave of a large crowd of his church children who had shall our mouth be full of laughter, and our tongue of provide companions and interpreters and whatever else followed him until then. With much weeping and praise. Then shall it be said among the heathen, The is necessary; only that you, holy father, do not refuse to lamentation he blessed them and said: "I go now out of LORD hath done great things for them: the LORD hath come here." Whether this was pure zeal on the part of love to the Gentiles and to my Lord, and leave you peace, done great things for us, and we shall rejoice. Turn our the Duke for God's glory, whether his heart burned with yes, I leave you peace; oh, keep it to yourselves, my little prison, O Lord, as thou dost dry the waters at noonday. desire for the salvation of the souls of his Pomeranians, children, and always remain in love, for such peace our They that sow with tears shall reap with joy. They go and as the words read - enough, in Otto's heart this letter dear Saviour also left to his disciples when he departed weep, and bear noble seed, and come again with joy, and kindled a pure and ever brighter blazing fire of love. He from them, so that those who were one in faith might also bring forth their sheaves."

said to his own: "Although all kinds of things that are become one heart and one soul through love!" Dear Reader! At that time, when Otto undertook his incumbent upon me to do hold me back here, - the love of It was around Georgii of the year 1124 when Otto, with missionary campaign to Pomerania, the well-known Christ nevertheless moves and drives me, so that for the six of his co-workers and a number of servants, set out crusades were already in progress. Thousands and sake of his name I will gladly take upon myself and bear from the laity of St. Michael. The way went through thousands of Christians, princes and subjects, masters all the hardships of the journey to the Pomeranians, so Bohemia, Silesia and Posen to Gnesen, where the Duke and servants, men and women, even crowds of children, that I may show the Gentiles the way to the Father or of Poland resided at that time. This journey was more like had already wandered in rapturous enthusiasm to the suffer death for him who died for us on the cross." a triumphal procession. "Where he rested, the faithful land where our Lord once lived and suffered, in order to Therefore, after he had arranged the affairs of his parish multitude flocked together to see the venerated bishop, snatch it from the Turks, and a few decades after this with papal permission and had entrusted the interim who left all the glory of his famous see to exchange it for outcome of Otto's, a second crusade took place, which administration of it to Abbot Hermann of Michelsberg, he the missionary's thorny path. In the sees of other bishops turned out very unhappily, during which period, however, prepared for the journey. Although wealth and external he was required to consecrate churches, to confer armed pilgrimages continued to stream to the promised splendor had no value for him, he provided himself not confirmation and blessing." His reception in Gniezno was land. This crusade of Otto against the pagans in only with books, but also with all kinds of delicious church especially reverent, where Duke Boleslav went to meet Pomerania was a different matter, for it was carried out ornaments for person and place and with rich gifts for the him and then, after consultation, presented him with a rich with the word and not with the sword, and it had the Pomeranian duke and his own, for he remembered the gift and dismissed him with Paulitzky, one of his most command and promise of the Lord Jesus.

(To be continued.)

become all things to all, a Jew to the Jews, a Greek to the Greeks, and a weak man to the weak, so that he might make some blessed everywhere (1 Cor. 9, 19-23.), through which only the signs still attached to the trees and the missionary instruction of the Lord Jesus: "Behold, from the Polish campaign served as signposts. After I send you as sheep in the midst of wolves: be ye much hardship, they finally reached the border at Uscz, a therefore wise as serpents, and without guile as doves town at the confluence of the Kłodz and the Netze. (Matth. 10, 16.)." But above all, he sought to surround Here the Duke Wartislav met the bishop with 500 himself with helpers and companions who, by God's horsemen, and with Pomeranian loyalty welcomed him as a servant of Christ and representative of a new order of proposal to those whom he had chosen, and himself things; for Wartislav had been educated among the recommended to them that they should consider the Saxons and had already secretly become a Christian. matter seven days in prayer and meditation, one of them, Otto, on the other hand, presented him with the gifts he named Ulrich, exclaimed, "My father, hear at once what had brought with him, especially a precious princely I shall say to thee, even after seven days! Behold, I mantle and an ivory scepter, over which the prince which can only happen when the parochial schools are speak with the apostle of the Lord: I am ready to go with thee to prison and to death; let, O let me go with thee!" showed a peculiar joy. After both of them, with the help of better supported by the parishes, the contributor also At this Otto's eyes went over at such speech, and with Paulitzky, had discussed the plan of Otto's missionary testifies against the fact that so many German parents great hope he looked upon this fellow-worker. "But my work, the Duke left, but Otto, delighted with the send their children to the English public schools, which he calls Ward schools. He writes: "Finally, we will also my thoughts are not your thoughts, and your ways are not encouraging beginning, turned his attention to the have to consider such parents who, out of false prejudice my ways," saith the Lord. During the preparations for the missionary work. or even out of sheer stinginess, hand their children over to the Ward schools at an early age, where they imagine that they will profit more for them; where they believe that they will be able to learn the English language in a shorter period of time, and do not even consider what will become of the native language of the children, which they need just as much as English. To be sure, the German language is now also taught in the Ward schools, but every educated person knows how far it goes, and it is not without reason that pupils from the Ward schools often return to the parochial schools, because - they do not learn anything there.

To the ecclesiastical chronicle.

**Public Schools.** After a contributor to the Wisconsin Synod Gazette of January 1 rightly declared that the higher citizen schools can only reach their goal when our parochial schools better prepare the children for them, which can only happen when the parochial schools are better supported by the parishes, the contributor also testifies against the fact that so many German parents send their children to the English public schools, which he calls Ward schools. He writes: "Finally, we will also have to consider such parents who, out of false prejudice or even out of sheer stinginess, hand their children over to the Ward schools at an early age, where they imagine that they will profit more for them; where they believe that they will be able to learn the English language in a shorter period of time, and do not even consider what will become of the native language of the children, which they need just as much as English. To be sure, the German language is now also taught in the Ward schools, but every educated person knows how far it goes, and it is not without reason that pupils from the Ward schools often return to the parochial schools, because - they do not learn anything there.



...to the people who could. But that is not the worst of it. In the name of the political and social liberation of the that their longing for enlightenment will soon be satisfied; - Do these parents completely forget that they are masses of the people, the destruction, or, if one prefers, for since, with such challenges as Affen-Vogt is now Protestant Christians? that as church members they the liquidation of the state, its radical destruction, with all experiencing in Germany, it is certainly no longer quite also have the obligation to cultivate Christian discipline its ecclesiastical, political, civil, juridical, financial, military, safe for him over there, he will certainly seize the and customs in their home and to make their children and bureaucratic institutions. We want absolute liberty for opportunity to leave Germany, which is so dangerous to share the blessings of a Christian church? - But what all peoples, with the absolute right for each to dispose of him, and to find here in America, instead of learned about the children who return to us from the Ward himself and to govern himself according to his own duellists, students eager to learn. W.

schools? If they have not, as is often enough the case, instincts." There you see, dear reader, what those are up [Walther]

suffered serious damage to discipline and morals, they to who do not want to remain half-way with the freedom have usually only lost in every other respect and have aspirations of our time. There you see the goal toward to start all over again. - With such people, however, who which these efforts are hastening; it is, in the last analysis, out of avarice send their children to the Ward schools in the desire to be free from God. It is true that when these order to save a few thalers annually, we would prefer to wretched earthworms cry out, "Let us break their bonds speak justly, for they will reap what they have sown, (that is, the bonds of God and His anointed) and cast off since avarice is the root of all evil." their cords," it is said, "But He who dwells in heaven

**Signs of the times.** Last year a so-called peace laughs at them, and the Lord mocks at them. He will congress was held in Bern, Switzerland. According to a speak to them once in his wrath, and with his fury he will report in the "Weltbote," the French delegate Reclu terrify them" (Psalm 2:3, 4.); alone one depke not, so only demanded: "The abolition of all borders, the abolition of some mad heads blaspheme, but they will not overthrow all states, the freedom of all peoples, and also the the world and its ordinances. Just according to the destruction of the old state structure, the establishment prophecies of Scripture, these kinds of people will prevail of the United States of the earth on the principle of free in the very last time. Peter clearly writes, "And know this association. Another delegate, Chatelard, declared: first, that in the last days there shall come scoffers, "Religion, the state, property, capital, the commune, and walking after their own lusts." 2 Pet. 3, 3. This is already above all the bourgeois must be destroyed, and the new beginning to be fulfilled and will be fulfilled more and world must be built on the bleeding corpses of the old." more. Do not think: but can there be any harm in pressing A Pole declared, "One must attack religion in the interest so hard for the liberty of all? Then Christians will also have of morality. I am convinced that if one acknowledges the freedom! That is just the character of the cries for liberty existence of God, there is no longer any freedom, for of this last age, that all want to have liberty in everything, then I am compelled to submit to the God I worship, and only Christians are not to be free to serve their God no longer have my free will." Another of these apostles according to His Word. Consider well, then, dear of liberty said, "It must not be admitted that every one Christian, what you are doing if you think you can join the can choose his faith: man has no right to persist in his freedom fighters of our day and still be a good Christian. error." A program was published in which it was stated, You are doing nothing other than fighting so that your among other things, as follows: "The belief in God, the freedom to be a Christian may finally be taken away from belief in the immortality of the soul, and in general all you. Read also 2 Tim. 3, 1-4. 2 Pet. 2, 1-22. W.

idealistic or supernatural utopias based on a false [Walther].

principle have been a constant cause of slavery and misery for the peoples. It follows from this that we must be decided supporters of atheism, as well as of scientific and human materialism. We want: 1. the abolition of hereditary property; the complete equality of the political and social rights of women with those of men, and consequently the abolition of family law, of the religious, political, and civil institution of marriage, this historical appendage of the right of inheritance; 2. the abolition of marriage leads to the question of the education of children, who are to be maintained and educated mainly at the expense of society until the age of majority. Accordingly, in the

**Carl Vogt**, usually called Affen-Vogt (because he believes, or at least teaches, that men are descended from apes), has been challenged to a public disputation by the Catholic professor Dr. Michelis, who is a proficient connoisseur of natural science. The one who did not accept the challenge, however, was Mr. Vogt, who, it is true, has a terribly big mouth when he writes or lectures, where no one can contradict him, but now that he is to be confronted by a scholar, the big-mouthed hero becomes as meek as Goliath, when David's sling-stone was already stuck in his forehead. The local gymnastics societies, who have invited Ehren Affen-Vogt to come over and brighten up their still dark heads, now have a good out-

**The Iowa Synod** is on its way to join the *Church Council*.

Actually, with its "open questions" and "completion" theology, it belonged right from the beginning, inwardly and essentially to the *Church Council*, indeed to the old General Synod. For although these ecclesiastical bodies differ from each other in that the one is somewhat more orthodox in color than the other, yet they are fundamentally very much alike; all three of them, as a whole, reveal no Lutheran spirit; they have no such respect for and no such confidence in the Word of God that they went or broke through all circumstances and difficulties with the same undaunted heart and cheerful courage, regardless of any and all consequences that this might have. They have too much respect for the "situation," for the scornful judgment of the great fashionable denominations, for the struggle in their congregations, for the great science of modern theology, 2c. in short, they have too much respect for men. The Iowans have shamefully abandoned a doctrine of the Word of God which they recognized, that is, a Word of God which they believed, for the sake of human authority, and whoever can do this with one Word of God can do it with all, whose faith rests not at all on the Word of God, but on human authority, and can there be anything more un-Lutheran! Now, then, these three bodies belong together, forming only three kinds of one species. We are therefore also of opinion that the Iowans would already have joined the *Church Council* at Fort Wayne, if the Ohio Synod had not held the fatal four points, on decision urgent, like a torch into the misty dnnkele Church Unification atmosphere. The Iowans, who have to take certain family considerations into account, were now compelled, for the sake of the public, though certainly with heavy and fretful hearts, to ask three questions before they could shake hands with the wooing bridegroom for the intimate and longed-for union. But what belongs together draws and finds itself together nevertheless, faithful love overcomes all obstacles. The Iowans are now swinging into the camp of the *Church Council and the union* is proceeding. But what about the questions asked? O, the wicked Ohio people, how they have made the way of union so difficult for the loving Iowans; they have not only held up the happy union for a year, but are also to blame for the appalling, abominable-

The first, the well-known four stones still lie like large boulders in front of the wheels of the bridal carriage, and now they must be climbed over in neck-breaking work. Prof. Fritschel is now occupied in the January number of the "Kirchen-Blatt" with the removal or rather the blasting of the first boulder, with the communion of the Lord's Supper. And there he does it as easily as he does skillfully, for he throws up so much dust and makes such a pnlver smoke that one should indeed think that the stone is really blown up, and meanwhile he drives quite leisurely along. The *Church Council* has famously declared in Pittsburgh: "Heretics and those who err in essential doctrines must be excluded from the Lord's table." Now one should have expected that he, if he made another addition, would add, in order to answer the actual point of the question clearly, openly, and unmistakably, that the local sects, Presbyterians, Methodists, Baptists, etc., since they err in essential doctrines, e.g. in the doctrine of the Lord's Supper, are excluded. For the very position of the *Church Council* in regard to the admission of those sects to the Lutheran Lord's Supper is the sole subject of the first point. Instead of this he brings eight theses from the church, in which it is taught that there are also many "pious, innocent people" in the sects. But no one has objected to this doctrine, so what is the use of eight theses on it? Prof. Fritschel admits that one might find this appendix "objectionable," and now, in order to clear up the matter, tells us that a kind of compromise was made, because one had given too good an explanation to the strict, so one had also added these eight propositions to please the strict. He says: "These sentences did not form any part of the original Committee Report, but were inserted only in the final hearing, when the stricter sect was given the explanation which was offensive to it in this connection: members of foreign communities should not be admitted on easier terms than the members of the Lutheran Church." Prof. Fritschel observes that the cause has not really gained anything by this, but has only become more suspicious, and seeks to avert the suspicion. He says: "We think that whoever wants to harbor suspicion must at least look around for another reason." And now he is really making a fuss. For he claims that the *Church Council* has put forward these eight theses in order to express itself as to how it understands the *damnamus* (the rejection of false doctrine) in the symbols to which the lowans have referred in their application for the abolition of church fellowship with other believers. And now, with many words, he gives the witty assurance that the lowans had not wanted to attack the doctrine in the eight theses, that this could only be a misunderstanding on the part of the church assembly, but that the latter could certainly reassure itself that "no one is more willing to reject that Christian doctrine than the lowans.

truth to acknowledge and confess - in season and out of season, - than we have in Iowa." So speaks Prof. Fritschel, but one is led to strong doubts whether he believes it himself; this much is certain, no man but the lowans believes it, that the *Church Councell* ever had such suspicions against the lowans. It is vain smoke and steam to get thus around the real bone of contention. Why did the lowans, if they really and honestly cared for the truth and for that alone, not demand a definite answer to the definite question: whether the *Church Council rejected the* admission of the local sects to Holy Communion, or whether the *Church Council rejected the* admission of the local sects to Holy Communion. Holy Communion or not. Then there would have been light! And if the *Church Council* had then roundly and clearly rejected such communion, then the minority could, indeed must, have abandoned all misgivings and declared their full agreement; then a great step would have been taken toward the unification of all true Lutherans; then Prof. Fritschel could have reported to his Synod the truth that the obstacle had entirely fallen, and that the congregations could "join" the *Church Council* in this matter with confidence. But now it is all mist, smoke, and steam. To the unanswered questions lowaites now get questions shrouded in fog. And in such unhealthy air, weddings are now to be held. If only it goes well?! - If time permits, we will send the readers further information about this marital event, especially how the bridal carriage still gets around the other three ominous stones.

**The Pope and Fuad Pasha.** A Roman correspondence reports on a visit that Fuad Pasha, the Turkish Prime Minister, made to the Pope after his restoration. According to the correspondent, the reception was cordial, the conversation even confidential. The Pope had called the Sultan his "*meilleur ami*" among the rulers of Europe because of his tolerance of the Catholics, and had replied with a laugh to Fuad Pasha's remark that the Sultan regretted not having been able to visit the Pope on his journey through Europe: "Who knows whether I will not visit him once in Constantinople. You know well that Christ gave me the whole earth, that my empire extends to the Dardanelles and beyond, and yet does not threaten a church of Mary. The latter is connected with the Debra the Sultan. In fact, as far as the neighbourhood is concerned, His Highness is almost in the same position as I am, for he has his Piedmont in Russia and I have my Czar in the Italian Revolution. We are both threatened by the same dangers, and our brothers on the throne have the same measures for the cross as for the crescent. Surely your sovereign at least believes in his prophet, while the other governments of our time do not even believe in God."

From Abyssinia.

The Abyssinians, who have become somewhat better known in recent times through the war of the English against their tyrannical King Theodore, profess the Christian religion. They are Christians in name, but Islamites or Jews in essence, for their whole worship is confined to the performance of external rites. Their churches usually consist of a large round hut, thatched with straw, and surrounded by an outer passage for the women, who are not allowed to enter the church itself. Inside is the holy of holies, walled up in a square in the middle of the hut and arranged in such a way that the high altar faces east. It is often closed by wooden doors, but mostly only separated by curtains of calico, and may only be entered by ordained priests. A few censers, crosses, large folios of parchment, the garments which the priests put on at masses and high masses, drums and iron hand bells form the equipment which is found in every Abyssinian church. Many of them have such an abundant income that they would be considered richly endowed even in Europe. Only the very richest churches have real church bells; most of them use two hard stones instead, which are hung in the trees that surround almost all churches and are struck together.

In the city of Lalibala, however, there are churches of another kind than those hitherto described. They have no equal in the whole world, in that they were not built of stone, but were carved out of a single large stone.

The best preserved is St. George's, which forms a perfect cross, and still looks as clean as if it had just come from the hand of a confectioner. Each arm of the cross is about 40 feet long and as high. Four pillars within support the ceiling, which, like the whole, is one stone, and with the whole a steep: - The largest, and originally the most complete, is the church dedicated to the Medanheallem, or World Saviour. It is a perfect basilica and one cannot find anything more beautiful in the harmony of the individual parts to the whole. - The church of Emanuel is also perfect in its forms; 24 steps long and 16 wide, it is about 40 feet high, and like all the others is carved out of one stone. - The oldest seems to be the church of Aba Libanos, then the church of Mercurius, carved in colossal hardenings. - There is also here a church of Gabriel and to the king Lalibala lies buried together with an Abyssinian saint, Selasse.

The stone from which this church is hewn,

is of volcanic origin and resists the weather only imperfectly. Since the present generation does as little to preserve these wonderful buildings as many others before it, they are rapidly approaching their demise. Only St. George's Church is still in perfect condition. The magnificent WeltHeilands-Kirche, on the other hand, which used to be surrounded on the outside by a portico whose 40-foot-high columns were hewn from the same block as the church and were therefore connected to it, now has only four of these columns standing upright; all the others have fallen away from the church.

In all the churches of Lalibala there is no sanctuary, but only a simple high altar, as is the case in all the larger Christian churches. One can immediately see the eight Christian character of the buildings from the inside and outside, while the churches of the later centuries are of such a nature that no European would recognize them as such if he were not told. All the churches at Lalibala are very well endowed; the church of St. Mary has even bells, and in others one finds instruments that would do honor to any European Catholic church. In the church of St. George one can see the mantle of St. George. In the church of St. George one can see the coat of St. George, which admittedly only consists of rags and looks terribly dirty. It is put on travellers, whom one wants to honour, when they visit the church, so that the blessing of their patron saint may be bestowed upon them. - The clergy of these churches, including the monks, may amount to a couple of hundred persons.

In front of St. Mary's Church many poor, beggars and travellers are fed daily, to which the inhabitants of Lalibala and its environs, as well as wealthy pilgrims, contribute money and other gifts. Seven oil trees are also shown there, which were transplanted here from Jerusalem when they were quite young and have now long since become large, stately trees. They, like the churches, bear witness that the Gospel once reigned in Abyssinia. Will the wonderful land now be opened to it anew? - L.

Albrecht Dürer and Luther.

In a letter from the famous painter Albrecht Dürer to Georg Spalatin, the court preacher and secret scribe of Frederick the Wise of Saxony, which is in the Basel library and was recently published in the "Zeitschrift für bildende Kunst", the following is written: "Since I have heard that my most gracious lord has sent me the little books of Luther himself, I therefore ask Your Honor to indicate my most humble gratitude to His Electoral Grace and His Electoral Grace to the highest degree. My most humble gratitude to His Elector's Grace and His Elector's Grace in all humility. His Elector's Grace in all submissiveness that He may let the laudable D. M. L. be commanded by Christian truth, which is more important to us than all the wealth and power of this world, which then passes with time, but truth remains eternally,

and help me God, that I come to Doctor Martinus Luther, so I will conterfeien him with diligence and engrave him in copper and to a long memorial of the Christian man, who helped me out of great Aengsten, and I ask E. W., where Doctor Martinus makes a new thing that is German, will you send it to me for my money." - This letter is written according to a date probably buried by the recipient, 1520, a year before the well-known passage in the Dutch Diary. (Ref. Kirchenz.)

School and Church.

In Germany at the present time, many school teachers are working towards the complete separation of the school from the church. The cause of this is not only that so many school teachers are now unbelievers and therefore do not want to know anything about the church; a primary cause of this is also that one does not recognize or does not want to recognize the actual, so extraordinarily important position which the Christian school teacher and the Christian school occupy in the church. Is it to be wondered at that the school teacher would like to be rid of the church's supervision of the school, if he himself either does not see how important a member of the church the school is, or if he sees that the church, while patronizing the school, does not want to grant it its due position within the church? We are prompted to note this by a paper of our dear Professor Selle on "The Office of the Pastor as School Supervisor", which he presented to the General School Teachers' Conference on August 5 and 6 of last year and which appeared in the January number of the Evangelical Lutheran School Journal. We consider this paper to be a work of a truly reformatinal character. No preacher, no school teacher, no congregational leader, no member of the congregation who is interested in the right organization of our church in America should leave this paper unread and unexamined. We are convinced that only if the principles laid down therein concerning the mutual relationship of school and church, of school teacher and preacher, come into effect, will school and church remain in an indissoluble covenant and the former bring to the latter the blessing which this covenant should bring according to God's will and order.

Mr. Wiebusch has also published the paper in pamphlet form. Through him, therefore, it can also be obtained by those who are not subscribers to the so valuable Schulblatt. W. [Walther]

on behalf of the Honorable Presidency Eastern District by the undersigned into his new office.  
Address: Uev. I'. Lolluiitt.  
Rsssrvo, Lris Oo., N. D.  
P. Brand.

On the 1st Sunday after Epiphany, January 10, 1869, Rev. Th. Buszin, formerly of Champaign City, Ill, was installed in his new congregation at Balwin, St. Louis Co, from which he had received a regular call, assisted by the Rev. A. Lehmann, by the undersigned.  
On the Sunday of Septuagint, January 24, 1869, Candidate Jakob Bergen 7ms Allendorf near Giessen, Hessendarmstadt, having completed his studies at the practical seminary at St. Louis, having passed the examination well, and having received an ordained profession from the congregation in Jacksonville, Ill, orphaned by the blessed death of Pastor Metz, was ordained and inducted by the undersigned.  
May the great and good Chief Shepherd, JESiA Christ, grace these his under-shepherds, that they may "rightly" feed and guide the entrusted herds into heaven.  
I. F. Bünger.

Addresses: IIsv. 1'i. Lusrüv,  
Lklnin, 8b. Douis Oo., No. Uov.  
"I. Derben,  
"iLoksonsvills, III.

Conference display.

The Iowa Special Conference will assemble, God willing, at the home of the undersigned on February 17 and 18.  
Ph. Studt.

Warnings.

This is a public warning against a man named Christian Ludwig Meyer. Immigrating here in 1848 from Hanover, where he had been a shepherd, he pretended to have been ordained in Hamburg, and called himself a Lutheran pastor, but was without any education, so that he could neither speak nor read and write German properly. As preacher of two congregations in Morgan and Pettis Co., Mo., he revealed himself as a complete belly servant, went so far in his usury that he even took interest from the interest, did not visit the sick, served Holy Communion to notorious drunkards and other public sinners without warning, accepted without further ado all those in our congregations who were banned according to God's word or who had escaped from church discipline, and finally also revealed himself as a common drunkard. Therefore, after one of his congregations had wanted to dismiss him and the other had wanted to interrogate him, he has now become a fugitive and has shamefully left not only his congregation but also his wife. Therefore, every Christian congregation should be warned against him. He is small in person, almost always squeezes his left eye shut and makes a mocking face.  
Lake Creek, Benton Co, Mo, Dec 30, 1868, I. M. Hahn, Past.

Church News.

On the 4th of Advent, Dec. 20, 1868, Rev. F. W. Schmitt, having received a call from the Lutheran congregation at West Seneca, N. I-, and having accepted with the grant of his former congregation,

At present, here in Wisconsin, also in congregations of our synodal association, a man is creeping around, who calls himself Eckhardt and sells lithographs of the Luther monument in Worms, and tries to make many people believe, with the great skill of a practiced swindler, that he is a student of our college in Fort-Wayne, that he has become unwell and has been sent out by our synod to sell these pictures; They are not worth a dollar, of course (that is what he sells them for), but the surplus will be used to build a college in Fort-Wayne; so it is a matter of spreading the kingdom of God. He tells these and many other lies. Thus it comes about that many people buy the picture from him, who otherwise would not do it in any case, because they think to support the college with it. Since there are now indications that the aforementioned man will ransack even more churches, the undersigned considers it his duty to bring this to public attention. Proofs of the above statements can unfortunately! be brought only too many.

Mequon Niver, Wis. the 12th Jan. 1869, Joh. M. Moll, Rev.

Indication.

All our friends and patrons who send money orders here, whether they are intended for individual students or for the household and the building fund, are kindly requested to have them always issued to Chicago and never to Napierville, since we have almost no connection with the latter town. Likewise, each letter must state exactly who is to sign the order.  
Addison Ill. J. C. W. L.

For your kind attention.  
With the undersigned is now the work:  
**The faithful shepherd of souls**  
From  
**M. Nie. Haas** appeared in full.  
I ask those who wish to have the work to place their order with me as soon as possible.  
Price bound H3.25, postage 35 Cts.  
Mrs. Dette.  
710 Franklin Av. St. Louis, Mo.

"Receipt and thanks.

For poor students received from the Worthy Women's and Virgins' Association in Philadelphia \$6.00; from the Worthy Women's Association in Memphis, Tenn. through Mrs. Pastor Gotsch 16 bust shirts, 12 handkerchiefs and 13 pairs of socks. By Rev. M. Wyneken from his church at Fort Smith, Ark. sent, \$14.00 C. F. W. Walther.

To the seminary household: from Messrs. Millers Eckert L Co. of Darmstadt, Ill, 4 barrels of flour; from Mr. Wilhelm of Mr. Pastor Hallerberg's parish, 1 sack of potatoes, 1s. Turnips, 2s. Cabbage, 1 peck of apple slices, 1 p. Onions; from Herr Past. H. Meiers Gern, from A. Heien \$2, W. Deckmann \$2; from Mr. Gärtner

Siemers from Mr. Past. Claus' parish 2 barrels of potatoes and 1S. Turnips; from Mr. Past. Claus himself and some of his parishioners \$5; by Mr. Rev. John from his congregation \$4.25; by Mr. Rev. Sondhaus \$3 by his dear Gevatterns at the baptism of his daughters- lein; from Mr. Past. A. Lehmann's Gern, from A. Jäckel 1 barrel of sauerkraut, from Grab 1 barrel of ditto, 2 B. Kartoffeln, 2 Sack Rüben, 3 Hühner, von P. Bopp 1 B. Potatoes, 1 b. Turnips, from Balth. Lochhaas 1 b. Potatoes, from I. Lochhaas 1 B. ditto; from Past. Hallerberg's gern. 1 fuhr potatoes, turnips and cabbage, 7 pf. butter and 2 pillowcases; from Past. Hrinemann's parish from L. Lücker 1 hog, from H. Jsenberg 1 hog; from Rev. Matuschka's Gern. \$25; by Rev. Hudtloff from his parish in Town Berlin \$9, from Mr. Kuthe from Swats Prairie 1 hog.I

For poor students: By Hrn. Past. Penne- kamp Weilmachts - Toll, of his parish \$8; by Mr. Past. Loßner \$5 for Demetro from his parish; by Mr. Past. Schwensen from his parish \$8.70. for Küchele; by Mr. Past. Holtermann Festtags - Coll. of his Gem. \$20.50 (\$8 of it for Kaning); by Mr. Past. Klei- ncgees \$1 for L. T. as thank-offering for happy delivery of his wife; by Rev. Matuschka's Gem. \$33.15; by Rev. Hallerberg's Gem. \$3; by Centreviller Frauenverein 6 bust shirts and 10 woolen socks; by Rev. Sauer from his Gem. \$8; by Rev. Stamm \$16.50 for Hunziger; by Mrs. a L. G. \$4.

For Heathen Mission (delayed): By Past. I. A. Ottesen, Cassirer for Heathen Mission in the Norwegian Synod: by Past. A. Mikkelsen's congregation at Holden, Wis. \$35.34, by Lars Andersen there \$2.00; by Pa- stör Tob. Larsen's parish in Blovmfield \$2.15, of Sä- bersdal \$4.50; of Past. I. A. Ottesen's parish in Wesire Koshkonong \$25.70, in Oestre Koshkonong \$9.02, in Liberty \$10.93; of Past. Tob. Larsen \$8.89: of Past. Estrem's Gem. in Pontiac \$17.35, in Morris \$10.10, in Mud Creek \$2.55; by Past. Mikkelsen's Gem. \$17.23; of Past. H. A. Preus' Gem. in Spring Prairie \$14.00; of Past. F. C. Clausen's Gem. \$16 00. Summa \$175.76, after deducting 66 CtS. Postage \$175.10.

A. Crämer.

For the building of a parsonage at Iohannisburg, Pa. to receive 12 dollars from the parish at Washington, D. C., through Mr. Past. Citizen, certifies with hearty thanks in behalf of his congregation.  
A. M. W. Kähler, Pastor.

At the mission festival in Darmstadt, Ind., 108 Doll. 50 Cts. were sent to me by Pastor Weyel there on October 8 of this year. I express my heartfelt thanks to all the dear brethren and kind donors who so lovingly remembered our local institution at their mission festival and offered this rich gift for it; but praise and glory be to the Lord that He has again demonstrated to us in this gift how He bears all our worries for us and is the faithful upholder and provider of our local institution from year to year.  
Steeden in Nassau, d. 1. der. 1868. fr. brunn.

Heal:  
To the Lutheran Hospital in St. Louis:  
From Mr. Rev. Holls' parish \$11.50. Harvest Festival Coll. in Staunton, Ill, \$14.75. Given by Mr. Tirmen- stein on a bill \$6.55. Don Mr. Past. Fuerbringer's parish in Frankrnuth, Mich. harvest festival coll. \$43.90. Of the Maidens' Association at Immanurlödistr. in St. Louis \$45.90. Of the two service faires Ma- rie and Pauline at, Concordia College there \$4.10. Of Mrs. Schepmann at Mr. Past. Jüngel's parish \$2.00. Of Mr. Kahle in Guttenberg \$2.00. Of a Nnge- named in Carlinville \$5.00. To Messrs. Berg L Becker in Lollinsville 1 Brl. Flour. To Messrs Veal L Lange here 2(0 lbs. screaning, 200 lbs. bran, 20" lbs. flour. To Messrs Weatherman L Meyer 1 box of kitchen ware. To Messrs. Steinmeyer L Co. 1 bag of sugar at PnsrrvrS. Wilh. Barth in Omega, Ill, \$1.00. to Mr. Past. Biltz' Gem. \$5.00. To Mr. F. W. Hülskötter in Venedy \$5.00. From the Woman's Club in Carlinville 1 paquet of linen. From the Women's Club in Cape Girardeau 1 box of linen. From Messrs Leonhardt L Schuricht 500 lbs of bran, 500 lbs of screaning. From Messrs Brockschmidt L Co 2 barrels of flour. From an unnamed person by Mr. Past. Brohm \$1.00. From the township at Prairie Town, Ill, 16z Pf.

Butter and \$8.10 cash. From H. B. at Frohna, Mo., \$2.50. From Jakob Heinz 5 galt. Wine. By Mr. Past. Dörmann in Bremen, Ill. from selner St. Petri- and the St. Pauligemeinde \$70.00. From Mrs. Kaiser and Ed. Lindemann 7 Psd. coffee, tz Pfd. sugar, 8 Pfd. barley, 8 Pfd. rice. From the Virgin Percin in the DreicinigkeitS- District here 2 woolen double blankets. From an unnamed person in Collinsville \$2.00. By Mr. Past. King from the widow Schreiber \$2.00. By Mr. Past. Kilian from his congregation at Serbin, Texas, Collecte on the 2nd day of Christ \$47.25. By Mr. Past. Ehr. Mark- worth WeddingS-Coll. at Mr. Schroeder \$3.25. By the congregation of Mr. Past. Matuschka \$8.00. By Mr. Past. Stephan by Mrs. Bbger \$1.00. By Mr. Past. Gräbner's congregation \$35.25. By Mr. W. Frye in Minden, Ill, \$10 00.

Acknowledged with heartfelt thanks  
St. Louis, Jan. 28, 1869 F. W. Schuricht,  
-Kassirer.

Received in -er race western districts:  
To the synodical treasury: by Im Manuels - District tn St. Louis \$14.25. Van Past. Ruhland's congregation at Pleasant Ridge, Ill, \$50, by himself \$2. Past. Wagner's comm. in Chicago, Coll. \$27.75. Past. Markworth's gem. in Danville, Ill. \$5.50. Past. Traub's Gem. at Trete, Ill, Coll. \$45.43. Past. Gräbner's Gem. in St. Charles, Mo. at \$82.75. Past. Biltz's Gem. in, Lafayette Co. mo. \$27.15. of Trinity - District in St. Louis \$26.20. Past. Brohm's Gem. there \$138.14. Rev. HollS' Gem. in Columbia, Ill, \$38.35. Rev. Kösteriugs Gem. in Frohna, Mo. \$10. Rev. Frederkings Gem. in Prairie Town, Ill., \$2.25. teacher Erk in St. Louis \$2. past. Heid's comm. in Peorka, Ill. \$7. Past. Rauschert's comm. in Dolton, Ill, \$5. Past. Frankes Gem. in Addi- son, ChristmasS-Coll. \$47.07. Past. Schwensen's Gem. in New Bielefeld, Mon. deSgl. \$15.45. Past. SapprrS Gem. in Carondelet, Mo., \$31. Past. Muckel in Staun- ton, Ill. deSgl. \$1. Past. Cooler's comm. at Ehariton Fork, Mo. \$7. Past. Rauscherts Gem. in Dolton, Ill., \$5. Rev. Pissels Gem. in Matteson, Ill., \$27.88.

On the college maintenance cas "e: Of the Imma- nucls District in St. Louis \$11. Of the Trinity Distr. ' there \$11. Of Past. Brohm's congregation there \$13.10. Past. Köstering's Gem. in Frohna, Mo. there \$30. of Past. Seuels Gem. In Olive, Iowa, \$5. Past. Ld'bers Gem. in - Thornton Station, Ill, \$8.50. Past. Ficks Gem. in Col- linSville, Ill., \$32.75.

To the synodical mission fund: from Rev. Gräb- ners Gem. tn St. Charles, Mo. \$13.75. from the Trinityö District in St. Louis \$3.75, Epiphany Collrctc \$17.25. Past. Brohm's Gem. there, desgl. \$7.

For in" ere mission: from the Trinity - Distr. in St. Louis, Epiphany Coll. \$50. past. Brohm's congregation there, desgl. \$13.73. Past. Heids Gem. in Peo- ria, Ill, \$6. Past. Ficks Gem. in Collinsville \$16.10.! Past. Eirich's Parish of Minden, Ill, \$6.05.

On college building in Fort Wayne: From Glic- j dern of Past. Wagner's congreg. in Chicago, \$23. from Pa- stör Gräbner's congreg. in St. Charles, fflMo., \$10. pastor Köstering's congreg. in Frohna, Mo., \$13. W. Drewes by Past. Holls in Centreville, Jss, \$2. Past. Stephen's Gem. in Ehester, Ill., \$11.50.

To the seminary - building in Addison: by Rev. Köstering's congreg. in Frohna, Mo. \$12. past. Stephen's Gem. in Ehester, Ill, \$22.10.

For Rev. Brunn's institution: by Rev. Ruh- lands Gem. in Pleasant Ridge, Ill, \$18.

For poor students: From Frau Lehrer Krauß in St. Louis \$1. Collected at F. v. Grünigen's wedding in Ehester, Ill., \$15.40. From W- Frye, Minden, Ill., \$10.

For the church at Iefferson City: from Mrs. Eggers by Rev. H. Loeber at Thornton Station \$1.50.

For fortepianos in Fort Wayne and Addison: by cinem unnamed in EollinSviUe, Ill, \$10.

For the Hcrrmannsburg Mission: Epiphany Collecte of the Gem. Past. Geyer's in Carlinville, Ill., \$8.70.

For poor sick pastors: by W. Frye in Minden, Ill, \$10.

For the seminary household in St. Louis: j By W. Frye, Minden, Ill , \$12. ed. Noschke. '



Volume 25

St. Louis, Mo., Feb. 15, 1869

No. 12

### The "Church Gazette of the Iowa Evangelical Lutheran Synod."

against his teaching) "writes." (XXI, 834.) Hence the dear our benevolent Iowa opponents would then cry out to us, people were evidently delighted when that letter came "If you have said this, you have certainly said more; so into their hands. With it they hoped to strike a blow there is no doubt that you have admittedly really of Jan. 1 of this year contained a letter written by a against the hated Missourians that would at once destroy fanatized the young man, and have only given him student who had entered our local proseminary about five them morally and expose them to the contempt of all everything that he in his simplicity has written against us months ago to his brother who, contrary to the former's Christians as low agitators and fanatics of Christian to his brother." But our dear heavenly guardian, who expectations, had entered the seminary of the Iowa simplicity. When we received and read the designated sees all things beforehand, and who has already averted Synod in Wartburg. Since this letter painted such a number of the "Church Gazette," we could only feel pity from us many a tempest of death and destruction, has gruesome picture of the Iowa Synod that the Fritschel for the poor lowans. After all, we had such a good graciously preserved us, as we see only now, so that we brothers thought they could publish it without fearing that conscience about the matter that we could confidently ourselves have never uttered the name "Iowa" or the Schreider would be proved right against them, they place it in the hands of the heart of the Redeemer, who "Iowaer" against the writer of the letter in question, much published it, as they themselves said, as proof of "the judges rightly and has the hearts of all readers in his less that we should ever have been jealous against the terrible fanaticism to which the Missouri leaders incite the hands. We knew, too, that we Missourians had never Iowaers in the presence of the writer. souls entrusted to them. As these dear gentlemen cannot given occasion to the suspicion that we were treacherous Since the matter now stood thus, we were heartily help the Missourians in their doctrine, which is the people. Our fault to our enemies is certainly not to make pleased that our dear proseminarist, who was very doctrine of God's word, and of our dear church, they have secret practices, but, as we have been so often told, to frightened for our sake, should write to the editors of the nothing to do to make the poor Missourians as odious as speak out all too roughly, and never to keep behind the Kircken-Blatt and ask them to include a "correction. If possible, but to attack the person and disposition of them. bush. Honesty in battle has not yet been denied us even this were to happen, it was to be expected that the nasty If it is permissible to compare small things with great by our worst enemies, except the Mr. lowans, but why matter would be resolved and that it would be things, we can to some extent apply to the gentlemen of them? - God knows. In the present case we were as unnecessary to use it as a means of complaining to the Iowa the saying of Luther in 1523: "This is the common innocent as the dear sun that fell on the Iowa church "Lutheran" as well. We therefore also put aside two and constant folly of all the papists who have hitherto paper when we read it. It might, after all, have been submissions in which Iowa's procedure was deservedly written against me, that they are all against Luther, but possible that we might once have said to our dear castigated. The lowans always indicate how sorry they none against Luther's cause" (viz. proseminarian, "The lowans do not stand right"; and if we are for all the spiteful bickering in the church papers. do not now say this

how should we not have hoped that they would gladly seize the opportunity to recant a factual falsehood and the judgments, if necessary, in one's own paper, is a thus forestall unedifying discussions? But what matter for the person making the judgment, not for the happened? - Prof. Gottfr. Fritschel answered the opponent; only "facts" which one has presented as having proseminarist evasively! In his usual manner he said yes happened and which have never happened and can be and no at the same time. He said that he wanted to prove as not having happened by witnesses or on oath, accept the correction, but at the same time made the to have these corrected even by the opponent, however, condition that he only wanted to accept it if "the editors justice demands. To the latter, however, we are naturally of the Missourian organs also want to grant the same ready at any time from the bottom of our hearts; we have privilege for the similar cases that have occurred and are already repeatedly proved this by deed; but to have a occurring, where we (the lowans) cannot accept a verdict judgment "delivered" by us, as Professor Fritschel wants (of the Missourians) that has been passed on a corrected by our opponents in our organs, that belongs preliminary ruling. We must confess that we were not a downright to the realm of ridiculousness. It is true that the little astonished at such an answer. First of all, what can gentlemen from Iowa be obviously much wiser than we be more untheological, not to say more unchristian, than are. They know how to use everything against us much to want to right one's wrongs only if the other party also better than we know how to use it against them, even promises to right his alleged wrongs? Furthermore, what where one would think it is not possible; and if they can be more unreasonable than to demand that the sometimes get into no small trouble, they always know organ of the other counterpart be placed at the disposal how to take a path that we had not thought of. Before we of the one counterpart, in order that the former may be foolish Missourians know it, these clever gentlemen have able to speak out in a corrective manner about all the slipped away from us, and there is nothing left for us to do wrongs that have allegedly already "occurred" in about to look on in amazement. But in the present case they dispute of many years' standing, if the latter is to retract themselves will have to admit that this time they are struck a factual error now pronounced in his paper? And finally by the word of the apostle: "The wise he exalteth in their prudence," 1 Cor. 3:19, while we silly Missourians can take comfort in the word of David: "The Lord keepeth the should, in return for what the proseminarist demands, comfort in the word of David: "The Lord keepeth the allow the lowans to correct in the "Lutheraner" and in simple," Ps. 116:6, or, as old Justus Jonas sings:

"Lehre und Wehre" our **judgment** given on an incident"? This is indeed a so-called proposal for kindness! According to it, it would be most advisable to place the "Lutheraner" and "Lehre und Wehre" completely at the disposal of the Fritschel brothers for a year or so, like the Brobst Monthly, so that they could correct our "judgments" about them by means of our publications and spread Iowa theology through our publications. We can hardly refrain from exclaiming at this: The suggestion would be very clever, however, were it not 2c. Prof. G. Fritschel obviously thought that he had saved himself from embarrassment in this very fortunate way. He evidently calculated thus: "The condition which I have set for the Missourians cannot, of course, be fulfilled by them; well, then I need not, to my shame, retract an uttered untruth, and thus destroy the very impression which I have sought to produce, namely, that the Missourians are fanatics, who themselves "incite the unsuspecting souls committed to them, instead of grounding them in repentance and faith, to terrible fanaticism. Prof. F. must know that there is a world of difference between the two.

I have never heard the Iowa Synod or the lowans from the mouth of any of my teachers. - I arrived at my judgment of the direction of the Iowa Synod merely by reading the minutes of the Milwaukee Colloquy and some of the articles of the Lutheran. Writer of the letter printed in the Church Gazette, at the time a student at the St. Louis Proseminary." -

We do not doubt that the lowans will somehow try to invalidate even this bright testimony that the "Church Gazette" has written a factual untruth about us. But we are, by God's grace, cheerful and confident in this. Whatever trouble may have already arisen and may still arise from the false testimony of the "Kirchen-Blatt" against us, we are not to blame for it. We therefore entrust the matter to Him who judges rightly and lets His own pass through honor and disgrace, through good rumors and evil rumors, and yet leads His work to its blessed goal. "Right, nevertheless, must remain right, and unto him shall all godly hearts fall." Ps. 94:15. Since our proseminarist has not only been made an instrument of invective against his teachers by the editor of the Iowa Church Gazette, Prof. G. Fritschel, by the publication and interpretation of his confidential letter, but has also been torn away from his brother, who is so dear to him, he has asked us to record an open letter from him to Prof. G. Fritschel. Since this letter sheds some light on the matter, we leave this open letter here. It reads as follows:

Open Letter.

For four months I have been in the proseminary in St. Louis. My brother, who also wanted to come here, wrote to me from Germany on Sept. 6, 1868: "You write that I could also be accepted there (in St. Louis) in the seminary. Of course that would be entirely my intention, and I would come with joy," and on Oct. 12: "I have left my difficult ministry in order to serve the German brethren in America. If my admission to the Seminary will not be immediate, I shall have to resort to the first best work," and on November 2, two days before his departure: "I am only writing you this so that I do not come to you too unexpectedly, that you should at least know at what time I will arrive there." How you can now, Prof., assert that my brother was "recommended to Wartburg" by your "Thuringian friends," I cannot rhyme, although it is unfortunately true that from New York on Nov. 23 I suddenly received word from my brother that he would not come to St. Louis, but would go to Wartburg to join the lowans. - Thereupon, in great anguish of heart, I wrote an urgent letter to my brother, asking him not to go to St. Louis.

I was afraid of the false synod which did not sincerelyWhat a terrible trouble it might be for the young man if he rich Wilhelm III. and his sons Friedrich Wilhelm, Crown and honestly believe in God's word and which defendedwere sooner or later to realize how falsely he had been Prince, Friedrich Wilh. Ludw. 2c. erected this monument the dangerous false doctrine of chiliasm and openreported by men of high esteem to whom he had been to the memory of that day on June 15, 1824." A Latin questions, as I had recognized by reading theguilelessly devoted! What a terrible annoyance it mightinscription on the main wall of the water tank, to which "Milwaukee Colloquium" and some essays of thebecome for the young man, if he should sooner or laterstone steps lead down, makes the conclusion of the "Lutheran". I used fierce and strong words, for it was myrealize how falsely he has been reported by men highly whole. It reads in German:

brother to whom I wrote, and I was afraid on account ofesteemed by him, to whom he has guilelessly given To the fountain of life hasten and wash the soul clean; his blessedness that he might be seduced. In thishimself, and to what grave sin he has unwittingly allowed The door of eternal life shall be Jesus Christ. private letter, written in great emotion to my brother, Ihimself to be led by them." Professor, it is a falsehood And now, dear reader, hear the closer of what this am said to have committed a "grave sin," as you say,that my teachers "incited me to terrible fanaticism"; it is a monument proclaims! Professor. And yet you have publicly published thisfalsehood that the same "instead of grounding me in Wandering through deserted, war-ravaged regions private letter? I know almost nothing of theology, for Irepentance and faith, filled me with blind hatred against after his departure from Duke Wartislav, Otto finally am only in the Proseminar, but this I do know, that it is the lowans by the most untrue suspicions"; it is a reached Pyritz in early June. It was almost midnight when written: "If your brother sins against you, punish himfalsehood that they "induced me to grievous sin." For I he stopped outside the town. In spite of midnight, between you and him alone." Now is it not altogether testify here before the face of the holy and omniscient however, all the houses inside the town were still lit up, unchristian of you that, if what you write is true, that my God, that as long as I have been here in St. Louis, not and noise and shouts of joy resounded from them, for the brother gave you the letter "for publication," you did notonly have I not been incited against the Iowa Synod, but inhabitants were holding a festival of idols and the pagans teach my brother that such a course was as unbrotherlythat I have never, not once, even heard the name of Iowa had flocked here from near and far, so that 4000 of them as it was unchristian? Instead, you are offering yourSynod or lowaer from the mouth of even one of mywere gathered. A favorable time for the beginning of the hand to murder brotherly love among us and to embitterteachers. Truly I am now much more anxious for my dear mission! The little town alone would not have offered an our hearts against each other by publishing such private brother; God have mercy on him, and help him out of the opportunity for the first sermon to the baptized. to the brotherly letters, and you are also acting against God'sdanger in which he is in, where every means is used, baptized. express commandment to punish secret sins only ineven such private letters between brethren, to vent his When morning came, Otto had the deputies of the secret, and you are doing this as a Christian teacherhatred against another synod. Dukes of Pomerania and Poland make quarters in the city and educator of Lutheran preachers! A student at St. Louis Seminary.

But a still less approvable motive for this publication of my letter is quite undisguised in the words which you send as an introduction to my letter. You want to inflict a blow and a disgrace on my teachers before the whole world, for you say: "To what terrible fanaticism the Missourian leaders incite the souls entrusted to them can once again be seen quite clearly from the following letter, which a student of the St. Louis Seminary addressed to his brother who had been recommended to Wartburg by our Thuringian friends, and which the latter, deeply saddened by the injustice committed against his brother there, has handed over to us for publication. For this brother, as is also evident from the letter, a faithful soul burning in the zeal and earnestness of first love, was just a few months ago, as a result of harrowing life experiences, awakened from the state of carnal security and came to the living knowledge of the Lord Jesus. What an irresponsible and irreparable injustice it is to abandon a newly awakened soul, instead of keeping it in

The victory of the Gospel over paganism among the Pomeranians.  
(Continued.)

V.  
How beautiful upon the mountains are the feet of the messengers that proclaim peace, that preach good, that proclaim salvation, that say unto Zion, Thy God is King.

Isaiah 52:7.

Not far from the southern border of Pomerania lies the ancient town of Pyritz. In front of the Wallthore, about a quarter of an hour southeast of the town, the Ottostift, now a seminary for school teachers, and the Ottobrunnen are silently hidden behind the branches of proud groups of trees. The latter is situated to the west and at a short distance from this institution in the middle of the garden formed by rich tree plantations, surrounded by a border composed of rough granite stones, from the middle of which a high cross of polished granite rises and announces from afar that the spring, which has been transformed into a fountain, has served a sacred purpose. But if one comes closer, one reads the following inscription: "Bishop Otto of Bamberg first baptized the Pomeranians from this spring on June 15, 1124.

Wandering through deserted, war-ravaged regions after his departure from Duke Wartislav, Otto finally reached Pyritz in early June. It was almost midnight when he stopped outside the town. In spite of midnight, however, all the houses inside the town were still lit up, and noise and shouts of joy resounded from them, for the inhabitants were holding a festival of idols and the pagans were gathered. A favorable time for the beginning of the mission! The little town alone would not have offered an opportunity for the first sermon to the baptized. to the baptized. When morning came, Otto had the deputies of the Dukes of Pomerania and Poland make quarters in the city and ask the people to receive him kindly, since he was not seeking money and goods, since he was sufficiently provided with these, but only their true welfare with his preaching. After he had made his solemn entry, he immediately addressed the assembled people from an elevated place: "The blessing of the Lord be upon you! You are the blessed of the Lord! We bless you and thank you in the name of the Lord, because you have refreshed us with your loving, joyful, and benevolent welcome. Though ye know already the cause of our coming, yet with your favour ye must hear it again, and consider it more fully. We come from a long journey. Your salvation, your blessedness, your joy was the cause of so great a journey. For you will be redeemed, joyful, and blessed for eternity, if you will know and serve your Creator, etc." Thus Otto introduced his first testimony to the Gentiles. But when he had laid this further before them, and they were to declare their acceptance of it, the Pyritzers and their guests answered that they did not want to be the first among the Pomeranians to adopt a new way and a new faith; but if all the others did so, they did not want to exclude themselves. O that sounded discouraging. With supplications and tears, Otto turned to the Lord, asking him to give him a good beginning, since so much depended on it for the future of the gospel in Pomerania. The Lord heard



his servant, and that about pleading and understanding. After Otto had preached for seven days in a row, and the ducal deputies had not missed any introductions, Otto was able to baptize the first Pomeranian pagans on June 15, 1124, and was allowed to see how, through his and his assistants' further ministry, the number of baptized souls increased to about 7,000 in the short period of three weeks.

Even though the mass conversions of that time were undeniably not as profound as those of the apostolic time, this baptism of the multitude at Pyritz was nevertheless not a baptism in a sweeping manner, as it otherwise happened and happens under the papacy. In order to acquaint the reader with the manner of Otto's missionary work from the outset, a brief description of it may follow here on the basis of existing reports. As soon as the willingness of the Gentiles to accept baptism became known, Otto first instructed the crowd in the three old main pieces of Christian doctrine: the Ten Commandments, the Faith and the Lord's Prayer, the contents of which he explained to the people, whose text he had his assistants memorize by recitation. He ordered those who had grasped the necessary understanding of baptism to be baptized on a certain day, and instructed them, as a special preparation for baptism, to pray diligently that God would forgive them the sins of their idolatry, and at the same time to take hold of themselves and prepare themselves physically for a fine outward discipline. The baptism itself was performed in such a way that the adults were immersed, but the children were watered, whereby he took such precautions in consideration of them that in no way was discipline and respectability violated. He used to baptize young boys and boys himself, "perhaps that they might remember this baptism all the longer. He performed baptisms in winter in warmed chambers, burning incense and incense candles so that they would "spread a good smell," such outward orders, which corresponded to the circumstances, "served to make those accept the faith who otherwise would not have done so. And Otto was also otherwise so chaste and honorable that nothing frivolous was seen in him in walking, standing, sitting, giving, eating, drinking, dress, words, and works. That is why he promoted the Christian doctrine by his outward conduct and made it dear to all. But he continued to teach the baptized to keep what the Lord commanded his church, whereby under the rule of the papacy at that time, of course, many things were included that the Lord did not command. "A contemporary refers to the following as the main parts of the doctrine taught: unity in the faith, the observance of the Christian feasts and other customs, the four yearly fasts, the doctrine of the incarnation, birth,

Circumcision, Epiphany, Presentation in the Temple, Baptism, Transfiguration, Passion, Resurrection and Ascension of our Lord Jesus Christ, the Coming of the Holy Spirit, the Celebration of the Days of the Apostles and other Saints, the Day of the Lord, Friday as the Day of Suffering, the Table of the Lord, the whole arrangement of the Christian Church Year. And in addition, abstinence from all heathen abominations and in general from that which is against God's commandments, from polygamy (polygamy) and all sin, transformation of the whole man to righteousness and holiness of heart and walk." - Three weeks of daily, strenuous, blessed work had passed. Otto then set out to preach the gospel in other towns as well. Before that, however, he not only appointed one of his companions as pastor of the newly planted church in Pyritz and built a chapel from his own funds for temporary use, but he also tried to work from the beginning towards the education of capable boys and young men for church service.

At last the day of departure appeared. Once more he gathered the young congregation together and preached to them a moving farewell sermon. "Dear brethren," he began, "I am zealous for you with godly zeal, for you who have come to hear me and have become Christians through me, you are all betrothed by faith to my Lord Jesus Christ; yes, you are his church and his bride, for you now belong by faith to the universal church of which he is the head. Forasmuch then as by the grace of God I have made this covenant, and have brought you as a pure virgin unto the Lord, I am jealous over you, but with godly zeal. For there are also those of whom the apostle says, They are not zealous for you, but would turn you away from me, that ye should be zealous for them. Oh, if ye should ever, which God forbid, fall away from the Lord Jesus, in whom ye are trusted by faith, and turn again to other gods, it would indeed be a great sorrow to my heart, and I could not bear it. . . . Brethren, hear me! Behold, ye are all baptized into Christ, and have all put on Christ; ye have received of him forgiveness of all your sins. Now are ye clean and holy, not by me, but by him only, who in his blood hath washed away the sins of the world. Do not therefore cleave to seducers and unclean spirits, nor follow them. Give glory to God your Creator alone, and to no creature, lest his wrath come upon you. Grow more and more in faith, hope, and love, that the grace of God may be with you and your children. So that they may believe in him, lead your own lives to the praise of him who called you from darkness to his marvelous light. Be firm, do not doubt. If ye have put away your

If you keep your sins and holiness until the end of your days, you will not taste death forever, but will rejoice forever in his heavenly kingdom. The present life is a life of sin and weakness, for struggle and temptation surround us everywhere; and if we say we have no sin, we deceive ourselves, and the truth is not in us. I will now depart from you, and therefore I give you that which I have received of the Lord, which is the sign and pledge of your faith in God, or the sacraments of the church, as many gifts of the Holy Ghost. If your church uses them in the labors and struggles of this life, it cannot fall away again, but will become more and more perfect. Watch therefore wphl, and keep and learn diligently what I say unto you in parting." He then reminded them of their baptismal covenant, that they should walk according to it in a new life; he pointed out to them confession, absolution, and the Lord's Supper, that they should not delay with the burden of conscience, but should soon rise again and again in true repentance, and so forth. He further exhorted them to put away polygamy and especially the heathen abomination of infanticide, but rather to bring their children to baptism early, to instruct them thereafter in the wholesome doctrine, so that they themselves might afterwards renew their baptismal covenant, but to bring up the able sons among them for church service and therefore to establish schools. Finally he asked them to listen to and honor their ordained pastor. After he had blessed them with many tears, he left them.

So the first little tree was planted, and afterwards the Lord made it into a mighty tree, under whose branches the birds of the air dwelt.

(To be continued.)

### Something about going to the theater.

To the question: "Are actors to be admitted to Holy Communion?" the famous divine scholar Leonhard Hutter (died 1616) answers: "St. Cyprian denies this in his Epistles I, 10. for it is not in accordance with the divine majesty, nor with ecclesiastical discipline, that the honor and chastity of the Church should receive such a shameful and dishonorable touch, and be stained thereby." (l<ooo. ttleoloZ. 19. eap. 4. cfuu68t. 9. num. 3. p. 728.) What, then, do those who attend the theatre, and so still pay the actors, that they may practise their arts for the cultivation of the carnal sense?

After the old theologian Dann Hauer has explained the consolation that lies in the words: "Seek first the kingdom of God and his righteousness, and all these things will be added to you" (Match. 6, 33.), he introduces different classes of people.

of people who cannot accept this consolation, and writes among other things: "This consolation does not apply to useless spinners, who work and weave, but hopeless spinning; namely, 'all who do useless work, barkers at markets, jugglers, comedians, and such like servants.'" (Ev. Denkmahl. Strasbourg 1661. p. 707.)

Johann Franz Buddeus writes in his moral theology "Obstacles to chastity and purity are everything that can excite and inflame impure desires, such as intemperance and association with impure and lecherous people images that serve to excite evil lusts, the reading of obscure books, novels and poets, also idleness, which is so seriously forbidden by the apostle (2 Thess. 3, 11.) dances, such as are in use among men, comedies, and plays, for if these did not feed and excite the evil lusts of men, they would find no spectators." \*) (*Institut. theol. moral. Dips.* 1723. p. 501.)

Johann Georg Palm writes in an essay entitled: "The unrecognized sins of the world", among other things, the following: "I ask whether the time spent in operas, comedies and other such spectacles is to be counted as lost? I am sure that the question will not be answered in the same way by everyone. People who find pleasure in such vain things, people who have learned nothing but to amuse their minds with follies, will pretend many things to justify these things. But let us consider the matter a little more closely. I presume that God has not commanded us to spend our days in sadness and affliction. For just as the kingdom of God does not consist in eating and drinking (Rom. 14:17), neither does it consist in fasting and mourning. God allows us to enjoy ourselves in this life. He does not forbid us to delight ourselves in his creatures and to cheer our minds. It only depends on how one arranges one's joys and pleasures. The words in which the people of God are told what kind of joy they should have are remarkable: "Thou shalt be glad in the sight of thy Lord God" 2c. Deut. 16:11: But what is the meaning of this, to rejoice before the Lord? The interpretation of it is this: One should thus rejoice in the world, not forgetting his God, but having the Lord and his fear always before his eyes. Examine therefore whether such men, sitting in public spectacles, in which they hear nothing but shameful, vexatious, or vain, ridiculous, and foolish things, do in the same time rejoice in the Lord and in his fear.

\*) Least of all now, in these foodless times, would the world crowd to the playhouse and waste so much money on it, only to ennoble itself morally and educate its mind.

are able to rejoice in the presence of the Lord, or to turn their minds to God. I say further, that we have liberty to cheer and refresh our minds by all manner of amusements; but we are never given liberty to spoil them, to pamper them, or to fill them with vanities and follies, since our minds are already inclined to fall upon vain and trifling things. But what do those do who spend much time at such spectacles? Can I say that such people stimulate and refresh their minds by it? Not at all! On the contrary, I must confess that they spoil it by it. For through such spectacles many vain thoughts and imaginations are planted in our minds, so that they always come back to us or hinder us in our devotion, when we want either to pray to God, or to make use of the holy supper, or to prepare for our farewell on our deathbed. A bad advantage! I also believe that many people will sigh heartily in their deathbeds that they have seen and heard so many vain things in the world. For at that time it is evident how such things distract our minds and do not allow us to come to proper devotion. Who, then, will say otherwise than that time is lost which is spent on such spectacles?" (A. a. O. Hamburg. 1734. p. 652. ff.)

The famous poet Göthe says of the controversy that broke out in his time as to whether a Christian should be allowed to attend the theater? among other things, the following: "Unfortunately, this controversy compelled the friends of the stage to assume that this institution, which is actually only dedicated to higher sensuality, was a moral one: they claimed that the theater could teach and improve and thus directly benefit the state and society. - A prophet of the world alienated from God, then, like Göthe, was ashamed of the hypocritical proceeding, as if the theatre were a "moral institution" for the purpose of vividly displaying the ugliness of vice and the beauty of virtue; he rather openly admitted it, the theatre was an "institution actually devoted only to the higher sensuality." is it not therefore deplorable that those who want to be Christians defend and use the theater as a morally improving institution, and thus seem to have a less sharpened conscience and feeling of what is moral than a man to whom Christian morality was foreign?

Incidentally, God Himself has not infrequently testified through great misfortune how displeasing the cult of the flesh is to Him in the theater, this church of the children of this world. Here is just one example. When in the year 1689, on April 19, in Copenhagen, in a magnificent wooden palace built especially for this purpose, a great opera was performed with truly royal splendor to celebrate the king's birthday

and, as the price of admission had had to be set very high, almost only rich and distinguished people filled the auditoriums: then suddenly fire broke out; \*) in a few minutes the whole wooden building was in flames; music and singing ceased, and in their place now came wailing and howling; a terrible crush arose, as every one sought to get to the exit; many were crushed or trampled to death; one hundred and eighty, according to another report about three hundred persons burned alive - and among the theater-goers seriously injured by the fire was also the vain daughter of Dr. Johannes Lassenius, the well-known godly theologian, so earnestly zealous against all the vanity of the world, who was then professor of theology and pastor at St. Peter's Church in Copenhagen! What a pain this must have been for the godly father, to see his child, whom he had so often admonished and warned in vain, so afflicted by God before all the world, the reader can imagine. May all Christians who still believe in an all-governing God be warned by this!

This latter story is told by Misander (I. S. Adami) in his "*Theatrum tragicum* oder Eröffnete Schaubühne von allerhand sonderbaren Trauer- und Todesfällen. Dresden, 1699." P. 23 f. The same is related in still greater detail by the godly jurist Dr. Ahasverus Fritsch in his beautiful writing, "Gottlobs' 500 zufällige Andachten. Leipzig, 1715." II, 546. Fritsch makes the following remark by way of introduction: "It is to be wondered at that theologians are not afraid to defend such things (as comedies), of which even many conscientious politicians bear an abhorrence. Why does one want to take the word of today's world, which is already in a mess, in this? Is it a thing that serves the glory of God and the edification of one's neighbor? Have not such operas already devoured many tons of gold? Is there then no other delight to be found than in such things?" After Fritsch has related this terrible case from Copenhagen, he concludes with the following words: "What do you think of operas? Do you not think that by this God wished to show how much he dislikes such things? Or do you think that this misfortune has happened because of the neglect and carelessness of men? But in the same way one might say that the cruel French war came over Germany about something. Nothing happens without

\*) This happened at the moment when a comedian had just appeared in the theatre as Mars, god of war, and had sung: "Trumpets and timpani sound, the pieces bang, lightning, fire, smoke and steam". Scarcely had the opera singer sung out these words, when, to the horror of all present, there sounded, "Fire! Fire!" whereupon the choking smoke that burst forth showed only too clearly in what danger the audience was already hovering.

and without God's direction, no matter what it may be. Is there any evil in the city that the Lord will not do?" (Amos 3:6.) Such operas are *operas diaboli* (works of the devil), not of Christ.

W. [Walther]

### To the ecclesiastical chronicle.

Iowa Synod. Prof. Fritschel, in Nro. 2 of the "Kirchenblatt," is still at the hard work of removing the first stone of the obstacle to the happy honeymoon, the declaration of the Oüurok Oounoil on the communion of the Lord's Supper. The charge that this declaration is ambiguous is said to be inconsistent with the truth. Prof. F. says: "Some English papers, which were then followed by German ones, have reproached the declarations of the General Church Assembly with being unbalanced dissent." First of all, it should be noted that this is a strong imposition, that if one person sings correctly, others should not even sing after him; our intemperate opinion is that if only the singing is correct, then the singing before or after does not matter so much. But we also want to admit in fairness that the many and loud singing from all sides is uncomfortable and really disturbing, if one would like to make a wedding in silence for the sake of the circumstances.

As is well known, the *Church Council* had declared: "We firmly hold that false believers are not to be admitted to the Lord's table." Then it had added to this declaration eight theses which proved that among the false-believing communities there were also "pious, innocent people." Now, as every reasonable reader must relate these theses to the declaration to which they were attached, no other conclusion could be drawn than: The *Church Council* in general declares decidedly that it does not want to admit false believers, but in particular it does not want to admit them, namely, if they are pious and innocent: so the decided, general declaration of the *Church Council* is not a decided, general declaration after all, but the generality contains an ambiguity, is sophistry. And now Prof. Fritschel may turn and turn as he pleases, may exert himself as much as he may to explain away the ambiguity, to wash the face of the lover clean, he does not succeed, the smudge, the ambiguity, always comes out again. In the previous No. it was said: the one should not harbor suspicion because of the eight theses, they are only an explanation of the aamnamus, the *Church Council* does not thereby declare that he admits false believers to Holy Communion, but only that he admits false believers to Holy Communion. The Church Councoil does not thereby declare that he admits false believers to Holy Communion, but only that he does not condemn "innocent, pious people" among the false believers. That was nice, fragrant soap scum. In this number, however, it says: "The declaration

The statements were made with the full consciousnessThe fact is that participation in one confessional or communion fellowship excludes participation in another." And he speaks even more clearly in the following sentence: "What we require of them is merely the admission of a fuller, clearer, and more unmistakable determination of their own declaration, namely, recognition that ... to a community of foreign faith from which they did not wish to depart." Yes, that is just the reproach which the "pre-singing and post-singing" opponents of the Declaration make, that by the same the Oburob Oounoil gives himself the appearance as if he decidedly rejectsopponents of the church meeting make, that the same Theses has has decidedly acknowledged and has again not made for himself a back door to admit members of falseacknowledged, has rejected communion and has again believing communities nevertheless. There we see hownot rejected it, has thus expressed itself ambiguously, Prof. F. is forced to sing one and the same tune with hishas politicized the church. The stain remains and all opponents, namely: the statement is ambiguous, does notwhitewashing does not help. According to Fritschel's account, the communion question in Pittsburg has undergone a change: the statement is this that needs another "loud statement" toOüuroU Oounoil wants to admit to Holy Communion members of false believers who are right in their doctrine. The OüuroU Oounoil wants to admit members of false believing communities who are right in doctrine "declared aloud," but which is not to be found in the Holy Communion, if they also do not leave their false church. Will the Iowa Synodical come over this rock? It seems so, for though Fritschel first states it decidedly in the manner of Oburob Oounoil, "This is the nature and peculiarity of the Union, . . . when a church fellowship permits and approves that the members of other churches, without wanting to join it, take communion with it," he later builds the following strangely construed bridge: "It is not a question of the name, but of the unambiguous declaration, whereby the great expense of confession. If it should happen that congregations which the eight theses could have been saved altogether. Why a synod admits, or individuals which a congregation did not the *Church Council* give this simple explanation? admits to the Lord's Supper, should find difficulty in their denomination, such an irregularity would not yet involve any essential contradiction, if they only agree earnestly and loudly with the Lutheran Church in confession, and do not impair this earnestness in confession by participation in the false confessional fellowship, that is, the communion of other churches." Thus, if individuals, even whole congregations, wish to retain their "denomination," to be and remain Reformed, Methodists, etc., before the world, because they "find difficulty in changing their name," a synod may admit such Reformed and Methodist congregations, and a congregation may admit such members to Holy Communion, if such Reformed and Methodists agree only "in confession earnest and loud" with the Lutheran Church. Such an "irregularity," "logical inconsistency," would "not yet involve any essential contradiction." - On the other hand, we would like to allow ourselves the modest question, how the *Church Council* and Prof. F. recognize it church's faithfulness and sincerity are not to be doubted.

How can we know that a congregation or an individual is in "earnest and loud" agreement with the Lutheran Church in his confession, if not by leaving the false church and converting to the true church? The sincerity and earnestness of a confession cannot be recognized by the loud voice, the bravura, and the pathos with which one expresses his confession, but by the deed which conforms to the confession. Thus by leaving and converting. A Christian must not only secretly profess the truth, but must also, in order to prove that he is in earnest about the truth and that his heart is sincere, call himself according to the truth. A Christian must also confess before the world, "before men," and this is done by naming; or Christ will not confess and name him before his heavenly Father either. - This distinction between confessing and naming is again a superfine piece of work, quite as if it had come from the *Church Council factory*. Slick church politics. Now why wouldn't lowans unite with the *Church Council*? Birds of a feather flock together.

That the "questionable false doctrine" of the Missouri Synod, which arose because the secretary of the Synod erroneously reproduced the statement of an individual as the opinion of the entire Synod, from which, however the Synod openly renounced, that this "questionable false doctrine" is nevertheless still stuck in Prof. F.'s mind and worries him so much that he even thinks about it and complains about it on his honeymoon, is not good. A lover should be unconcerned and quite cheerful, especially when he still has /a rather complicité and humpy journey ahead of him. Well, till goodbye. Z.

**A member of a congregation belonging to the Church Council reports the following:** "The *Church Council* of various Lutheran synods, which met some time ago in Pittsburg, has formulated its resolutions on the four points in such ambiguous words that the words of Talleyrand come to mind, who claimed that language is given to man to distort his thoughts. Therefore, no one has yet been able to fathom the intended meaning of these mysterious declarations, and we would also despair of solving this task if the conduct of various principal founders and vice-presidents of that church body did not provide us with some light. Professor Fritschel, in his Church Gazette, praises the progress of the *Church Council* in genuine Lutheranism, probably because, in order to extricate itself from its embarrassments, it has made inappropriate the theory of "open questions," which is so extremely convenient for all unionism. At the same time Past. Krotel at New York, also one of the principal founders of that body held communal Christmas services with a dear brother of his.

from the strictly Calvinistic Dutch Reformed Church, whose signature on the Dortrechter Articles, in which the absolute election of grace is taught and our pure Lutheran doctrine is downright rejected, was not considered an obstacle to such liberal pulpit fellowship, despite the "extraordinarily conscientious care" of the *General Council* man for pure doctrine. Yes, even more liberal and fraternal is the procedure in Ohio. As is well known, according to the minutes, all resolutions concerning the four points were passed with a unity of votes. Without doubt, therefore, the president of the English Ohio Synod also voted in favor of the same. The latter not only professes to have been a Mason for more than thirty years, but his congregation, which was assisted by the Masons in the most fraternal manner in the building of and their church, has, with the same loving brotherhood, given the upper floor of the house of worship to the Masons for the holding of their lodges. So downstairs the worship of the congregation "representing the principles of the *General Councils* in that Ohio city," and upstairs the Masonic Lodge, and probably Mr. President presiding at both meetings. Also a kind of genuine Lutheran General Conciliar church fellowship! all without prejudice to the most conscientious consideration and adoption of the known resolutions.

### Church consecration and aneighing finger pointing.

On the 2nd Sunday of Advent, the Lutheran St. Trinity congregation of the unaltered Augsburg Confession in the Town of Richmond, Osceola Co., Mich. had the great joy of being able to consecrate their church, newly built under difficult circumstances, to the service of our God. This is the only Lutheran church in several counties of Michigan; we have no neighboring church for 50 miles, but we have enough churches of the devil around us. In particular, the devil-may-care faction of the Albrechtists is not lacking in zeal to poison everything where they can find an opportunity through their swarming spirits. One such zealous Methodist manufacturer in our neighborhood, for instance, is not afraid to persuade the children, "You must leave your father and mother and become Methodists if you want to be blessed." The devil and his Albrecht Society can rejoice to have such an active instrument here, who, as their zealous servant, works in this way on the conversion machine, in order especially to catch poor inexperienced children in the devil's net, and, as much as they care for them, to deliver them to eternal ruin.

In spite of all the fanaticism that lives in these surroundings and to which many German settlers have fallen victim, in spite of all the cunning and malice of the infernal murderer, God has nevertheless left a little people who profess the truth of the Word of God, the pure and purifying teachings of the Holy Scriptures, and who have not allowed themselves to be misled by the Methodist fraud and deception, no matter how much they have been attacked by it. The faithful God has nevertheless left a little people who profess the truth of God's Word, the pure and pure doctrine of the Holy Scriptures, and who have not allowed themselves to be misled by the Methodist deception and fraud, no matter how much they have been attacked by it, no matter how much the Methodist sneaks have taken pains to protect them. The faithful God has succeeded

The Lutherans are not afraid to let it be known that the lampstand of His pure Word has found a place here as well, around which several have always gathered who want to remain faithful to their God and His Word, and who abhor the multiform sectarianism. It was Pastor Sievers who, accompanied by some students on a missionary journey, came here for the first time in the summer of 1865 and sought out the German Lutherans who had left the church, gathered them together and preached the Gospel of Jesus Christ to them, which was joyfully and willingly received. Soon after, Pastor Daib in Grand Rapids took care of these people and ministered to them with Word and Sacrament, and after him, Pastor F. W. Schmitt in Lisbon. God gave his blessing and prosperity to the origin of this congregation, as well as to its inward and outward growth. In the past summer of 1868 the congregation was so strengthened inwardly and outwardly that they dared to call their own preacher and pastor. God the Lord also allowed them to succeed and thus arranged that last summer I was duly appointed by the congregation to administer the office of a Lutheran preacher in this field of work, in accordance with the infallible Word of God and the confessional writings of our dear Lutheran Church.

Since the congregation did not yet have its own local church, but had to hold its services in a sparsely furnished district schoolhouse, the congregation set about building its own church last fall, which was then completed by the 2nd Sunday of Advent and consecrated with praise and thanksgiving to God. The building is, however, only a log cabin, but the inside is lined with boards and equipped with the most necessary things that belong to a church building. I do not want to mention anything else about it.

Although this region is not yet very prosperous, but still looks very wild, it still deserves to be praised to such Lutherans who are willing or even forced to look for another home in order to improve their domestic circumstances. The area is very healthy, the land good and fertile. There is still a lot of land to be bought cheaply here, as well as already established farms that English settlers want to sell. The more Germans come here, the more space there is, because the English, of whom there are many here, move on. Since two Rail-Roads have been laid out through our Settlement, which are soon to be built, there is also a great deal of beautiful, splendid land here, which belongs to the Rail-Road Company and which will perhaps soon be put on the market and offered for sale. It would be very desirable that Lutherans would at least buy the land that lies very close to our church, and that our whole area would be inhabited by fellow believers. Whoever wanted to come and see the land and the region would certainly want to settle here. A home can easily be established here. The craftsmen are also still very rare here. Many a craftsman could therefore find very good earnings here. I would like to draw the attention of Lutherans who would like to change their place of residence to our area here in Osceola County, Mich. Whoever desires more detailed information may confidently contact me by letter; I am prepared to provide him with more information.

I. Karrer, Lutheran Pastor.  
My address is: "1. Larrsr,  
Nerso^, Osoeola 6c>., Niok.

On the 26th of January last, Rev. Th. Mertens was installed in his new congregation at York Centre, Du Page Co, Ills, assisted by the Rev. Zucker, by the undersigned.

A. F r a n c k e.

Address: Uov.                      Nsrrsns,  
Domdarä O., Du 6o., Ills.

Mr. Franz W. S. Johl, hitherto a pupil of the practical theological seminary at St. Louis, who, after passing his examinations, had received a regular appointment as assistant preacher from the Lutheran congregation at Adrian, Michigan, was solemnly ordained on Sunday Estomihi by order of the honorable Presidium of the Northern District by the undersigned with the assistance of Pastor I. Trautmann and inducted into his office.

Monroe, Feb. 10, 1869.

W. Hattstädt.

This tract, which has been worked out with great diligence, has just left the press and is available from the agent, M. C. Barthel, here at a price of 20 cents per copy, postage paid. It is true that the so-called workers' movement, which at first gave rise to the idea of publishing this treatise, has given way to other movements in the wild haste of our time. But the doctrine dealt with here is so important and cuts so deeply into the terrible infirmities and sins of our very last, most sorrowful time that the diligent and attentive reading of this treatise cannot be recommended enough. And whoever learns from it to recognize vividly the anti-God endeavors of the counter-Christian spirit of the age, will easily recognize those other movements, such as for women's suffrage, etc., as having sprung from the same infernal spirit. So, whoever is concerned not only not to be swept away in the whirlpool himself, but also to prevent others from being swept away, and to help those who have already been seized by it to get out of it again, if possible, should buy, read and spread this delicious little book. C.

With heartfelt thanks, the undersigned acknowledges the following  
 gifts of love for the orphanage  
 since November 25th Year to have received:

since November 25th. Year to have received:

Bon to Mr. Rev. Bernthal's congregation \$5.70. Bon to the Scandinavian congregation in St. Louis 811. Bon to an unnamed person in Earlville 85. Wilh. Barch 81. Bon Wittve Körner, Christmas presents for the orphans 810. F. W. HülSkötter 85th Mr. Past. Biltz's Gem. 85. by Wittve Scheele as a thank offering 81. by E. W Leonhardt (to the north addition) 8100. Christine E. Maschger 81. Joh. Horst 500 Cts. By Mr. Rev. Kleinegees collected at his daughter's wedding 88.15. Coll. on soft\* night by Mr. Rev. Sieving 814. Mrs. N. N. at Millersburg, Iowa, 85. by Mr. Kürzberger 81 in silver. From the congregations of Messrs. Pastors r Stülp- nagel 810.65, Kunz 817, Hochstetter 88. A. G. Schuricht 85. an unnamed person in Collinsville 82. H. B. in Frohna 82.50. Mr. Kämmerer 82. Mr. Frye 810. Wilh. Pfannkuchen 87th Mich. Friedrich 83. by some members of the Gem. in New Mile 86. F. and V. 81.50. Heinr. Keuper 83. by Mr. Rev. Weyel as an offering of thanks for recovery from a severe case and fracture of the ribs 82. Dr. Rinecke 82. By the general treasurer I. F. Schu- richt from the district treasurer C. Eißfeldt 819.55. from the treasurer C. Bonnet 8103.02. From N. N. in St. Louis 85. Summa 8376.57.

In building material 2c. was given:

From Messrs Schulenburg L Co 1000 ft Flooring; from Mr Südmeier 500 F. do; from Mrs Wittwe Körner 18000 ShingleS; from Mr Bräusch 1100 F. Sheetings; from Mr. Heidland 200 Fpß Shrlving; from the Herr<sup>n</sup> Schmitt L Wilson 1000 F. Beams; from Messrs. Querl L Schnell 1000 ft. dto; from Mr. Peter Lee at performed<sup>d</sup> work 85.00 from Hr<sup>n</sup>. Dr. Aßmann 1110 piece of Virginia Seedling spice; from Mr. Conrad Welge 50 pc. do; from Mr. Julius Schröder 50 pc. do; from a "friend" in Cincinnati a bell; from Philibert Brauconnier L Co. 500 feet flooring; from BeldSmeier L Eo. 500 F. dto; from Hooker L HengelSbrg 200 F. Boards; by I. Meier Ast F. gew. do; by Ph. Gruener 1M F. gew. do; by Mich. Schulenburg 2000 ShingleS; by Th. Strauß L Eo. 1008 F. boards; from L. Garnett L Co. 8 windows; from I. A. Bent 4 doors; from I. Meier 1 barrel of nails; v. Wiebusch L Schmieding iz F. do; from Hrn. Jul. Morriffe 5 locks and hinges; from Mr. UVlich all glass for the windows; from Meyer Bros. L Co. all paints and oil for the main building; from Hein. Rohling all window putty for the same; from Sam. Tirnenstein the gutters 2c. to the same, according to invoice amounting to 841.25; from Adolphus Meyer L Co. locks and bands at 7 Tbüren for the north extension; from Herr Past. Lehmann's parishioners gratuitousl<sup>y</sup> L work done for 191 days; and 78 hauls; deSgl. of St. Louiser parishioners masonry and other work for 80 days.

To food 2c. was given:

From N. N. 2 sacks of green beans and 1 barrel of flour; from Mr. Ulbricht for 85 Brod; from Weinhold L son 1 Brl. Flour; from Estel, Weinhold L Co. 1 Brl. dto; from Mrs. Popendorf 2 Bsb. potatoes, eiwas beans & 1 Ps. Butter; from M. Bares 15 Pounds of Ham, 3l Pounds of Bacon & 8 Cans of Jelly; from Strinmeyer, Niese L Co. 14 Pounds of Peas, 18 Pounds of Coffee. 22 Pounds Sugar and 1 Box of Maccaroni; from Baker Koch for 50 CtS. White bread; from Joh. Jeckel 3z Bs. Peaches and 25 cabbages; from Mrs. Bates 1 shirt, 1P. Socks, 1 vest, 1 p. Trousers; from Mrs. Reichenbach 1 Pr. socks, 2 jackets; from Mr. H. Raucher 1 parthie cabbage heads, cucumbers and beans; from Mr. C. Raucher 2z Bs. green beans; from Mrs. Köhler 2 sheets; from J. Loch- Haas 3 peck green beans; from J. Hoffman\* 7 cabbage heads; from W. Oppermann 15 ditto and 1 bush. Potatoes; full Haas L thigh 1 bor soap; by Mr. Past. Bünng 5 shawls and 7 caps; by Mrs. Hoch 3 bush. Turnips, 2 Bush. Potatoes and 11 cabbage heads from Provisv 6Pfd. wool & 4 Jard towels; by Pet. Popp 1 bush. Turnips; from Martin Bates 1 Pr. socks, 1 cap, 4 Bush. Apple slices; from the sewing club in Past. Büngers Gemeind 6 sheets, 3 Pr. stockings, 2 Pr. shoes; from Mich. March 1 bush of turnips, 1 bush. Potatoes, iz Pf. Butt; from Gottfried März 2 Bush. Turnips & 13 cabbage heads; from Christine Backemeier 2 Bush. Potatoes, 2 Bush. Rügen, 1 Pfd. butter; from Christ. Brner 6 bush. dried pfü- siche; from Mich. Ruck 1 bush. Reuben, 1 ps. Butter; from Wilh. Oppermann 14 Pounds of Beef; from Heinr. Hech 22 Pounds of Wool; from H. Papendorf 11 Pounds of Beef, z Peck of White Beans, iz Bush. Potatoes, 1 Bsh. Korn u, 12 Krautkdpfe; from Hrn. Past. W'nterö parish 7 Cvm- fortS, 1 woolen blanket, 1 straw sack, 4 sheets, 6 towels, 2 pillows; from Heinicke L Estel porcelain dishes r".

St. Louis, December 8, 1868.

I. M. Estel, Kassirer.

of the agent of the Lutheran Central Bible Society in St. Louis on the distribution of Bibles  
and New Testaments from Michaelmas 1867 to Michaelmas 1868.

Income and expenditure.		Full			
	permanen	Ordinary New	Altenburger		Sum of the
t	Bibles	Testaments	Testament z'ment	vol. I. H.	copies
Stock from the previous year at Michaelmas 1867 ...	789	878	17	13	1697
Revenue. New shipments .....	1297	92	199	926	2514
Total revenue and inventory .....	2086	970	216	939	4211
Issue.					
Of these were spread until Michaelmas 1868, resp.					
sold by agent .....	813	448	165	622	
Given away by the company .....	8	16		--	-
By branch clubs: in St. Charles, Mo., Collinville, Ill, Chicago, Ill, Perry County, Mo., Staunton, Ill, Neugehlen- beck, Ill, .....	276.				
		99	-42		.
Summa of the issue 1097		563	165	664	2489
Remains stock at Michaelmas 1868 .....	989	407	51	275	1722
St. Louis, October 4, 1868.		M. C. B	arthel, agent.		

of the German Lutheran Central-T in St. Louis

Revenue. Contributions from members in St. Louis	8258.10
„ of branch companies, namely, in CollinSVille, Ill.	819.50
at Columbia, Ill.	89.30r.
at New Gehlenbckck, Ill.,--	818.40
at Altenburg, Mo.,	817.20s
	864."
Church Collecteu in St. Louis	826.A
For Bibles Sold & Ordinary Wills--	81650.A
New Testaments.....	81140.7S
" Old "	8103.N
Revenue in the	year83243
Balance at last	annual
	accounting8107S.W
	Sum84322H
Issue.	
For purchase of Bibles & gew. test.	81435.35
" from Altenb. Alten Test.	8422.50
To issue the Altrnb. New T.	81313.36
Advances repaid	830.00
Operating costs.....	8230.82
Sum of the output	83432
Current stock	8M.L
St. Louis, October 4, 1868.	
3. T. Schuricht, Treasurer.	

## Two enclosures



- Volume 25

St. Louis, Mo., March 1, 1869

No. 13

### The final battle.

Rev. 20:7-9.

Fresh up! We're going to the final battle. The guns are already thundering.

Already the gun smoke rises, Already bright flashes shine.

Satan is loS again After his thousand years; His wrath is all terrifying great And fierce his charges.

The Gog and Magog draw near, The pope with all the scoffers, And all who worship and serve false gods.

All hell has broken loose;  
Many thousand legions Satan leads to the great battle,  
And none will he spare.

O see the beloved city Surrounded on all sides!  
O see how she must endure, To fight and quarrel!

Wake up, wake up, O Christianity! Now is not the time to sleep.  
Awake and prepare for 'strife, Seize the truth's weapons!

With God's word in Christ's power, you can beat the enemy.  
Therefore practice good chivalry, to carry off the victory.

Your Savior has long since won The Victory for you;  
As Son of God and Son of Man He has vanquished the enemy.

In faith his victory is thy victory, Therefore praise his name  
And be faithful in the holy war, So victorious thou forever. Amen.

### The usury question. Minutes of the negotiations

of the German

Lutheran congregation of U. A. C. at St. Louis, Mo. on this question together with

some excerpts from the writings of theologians before and after the Reformation and other documents concerning the same

On multilateral request of the public handed over by said municipality.

Motto: "Usury and avarice have been torn down like a flood of sin and become vain law. II8">" "e "vniili" ttuutur." (Schmalkal'dilche Article. Preface.) St. Louis, Mo. 1869.

(Available from M. C. Barthel, agent of the Missouri Synod 2c. 631 South l'ourtll 8tr., 8t. Louis, Llo.) Price the copy brochirt 30 Cts, poft postage 4 Cts.

Same bound 40 Cts, postage 8 Cts.

In the German Lutheran congregation of the unchanged Augsburg Confession here, it is the custom, as often as there is an important

If a question arises concerning Christian doctrine or Christian life or ecclesiastical practice, in regard to which there is still a difference of conviction or yet an ambiguity among many, meetings of the members of the same are called and the question is discussed together on the basis of the Word of God, each one being free to ask questions, to raise objections, and to contribute to the solution of the question.

Among the questions that are publicly and collectively discussed in this way from time to time is the question of usury. This has been discussed repeatedly in the congregation, especially for the sake of the ever new members who are usually still in the dark about this question. The last time this question was discussed was in January and February 1864, in seven congregational meetings following one another, and a rather detailed protocol was written down by the secretary chosen for this purpose, Pastor Böse, here, and read to the congregation at the end of each meeting, and accepted by the congregation after any corrections that seemed necessary. The fact that such minutes existed became known here and there, which is why there were requests from several sides that they be published in print. After the question of usury had recently been brought to the attention of the municipalities from another side, without the local municipality's consent.

of our Synodal Union, urging a decision, the localWe do not fear this from righteous Lutheran Christians, And however God's word may decide, I agree with it, congregation has finally found itself moved to submit theeven if they have hitherto held quite different convictions even if it seems that heaven and earth are falling over it. minutes referred to above to the public. Since, however, and Luther's teaching on usury is a new and unexpected Such Christians will be glad to use our scripture as an in the course of the negotiations, some assertions wereone. We do not fear this from righteous Lutheran opportunity to compare the matter on all sides with God's made without supporting documents, the relevantChristians, even if they have hitherto had a quite different word.

documents have, with the consent of the community,conviction and Luther's doctrine of usury is a new and Here, of course, we must draw the attention of our been added to the printed minutes as an appendix. Thisunexpected one to them. Such righteous Christians have readers to the fact that a record of negotiations on a appendix contains testimonies against usury: 1. from very little respect for longstanding custom and usage; they subject of teaching cannot, of course, contain a pagans, Jews, and Turks, 2. from Christian concilia or know quite well that what all the world, what the multitude, systematic account of it. As the counter-speeches and church assemblies of antiquity, 3. from Latin and Greekwhat the great majority hold to be true and right, is not questions fall, so they must be taken into account in the church fathers, 4. from scholastics, that is, from oldalways true and right. What they think is right, they defend conversation. There is not always a remark in the place Roman papal school theologians, 5. from Roman canonwith all earnestness, so long as they cannot see the where it belongs. Often a reason is put forward which, law, 6. from old civil laws, and 6. from old church laws of contrary; but as soon as they are overcome by God's considered alone, still admits of objections and only the Roman Empire. From old civil laws, 7. From Lutheran word, they fall in with the revealed truth, and that with joy. acquires its conclusiveness in connection with other teachers in and after the time of Luther, namely, from Righteous Christians know no greater pleasure than when reasons, or with which, if it could not be held, the whole Melanchthon, Urbanus Rhegius, Valentin Trotzendorf, a truth is revealed to them from God's Word. However would by no means fall. In addition to this, even the best Johannes Brenz, Hieronymus Weiler, Martin Chemnitz, unpleasant the truth may be to their flesh, and however minute-taker sometimes loses the corresponding Felix Bidembach, Johann Winckelmaun, Johann hard it may be to their old Adam, the truth is not repugnant expression used by the speaker, or even entire Gerhard, also from the jurists Lazarus Spengler and to them; they regard it no less as a precious find, as a sentences, and thus sometimes combines or opposes Calvin, and finally 8. From Lutheran *church orders*. treasure worth more than all the gold and silver of the something whose combination or opposition was not the Since the negotiations were based on Luther's twoearth. For righteous Christians are crucified to the world, intention of the speaker. An honest, unbiased, truth-writings: 1. "Vermahnung an die Pfarrherrn, wider den and the world is crucified to them; they can say with Paul, seeking reader must not, therefore, become attached to Wucher zu predigen," from 1540, and 2. "Bedenken von"None of us lives to himself, and none dies to himself. If individual expressions that are not entirely happy, and if Kaufshandlung ("Concerns about the Sale of Goods"), we live, we live unto the Lord; if we die, we die unto the he can reject one or the other as wrong, he must not think from 1524, have been taken as a basis, so the Lord. Therefore, whether we live or die, we are the Lord's." that he has thereby suspiciously invented and refuted the discussions of Luther's assertions reported here are Rom. 14:7, 8. "Therefore died he for all, that they which whole. He must judge the individual in the light of the always first cited according to the relevant paragraph in live should not live unto themselves henceforth: but unto whole, and even if here and there he believes that he has Walch's edition of Luther's works and the relevant page him which died for them, and rose again." 2 Cor. 5:15. rightly rejected a reason given, he need not conclude in "Luthers Volksbibliothek" ("Luther's People's Library") Righteous Christians are rid of basing their assurance from this that the groundlessness of the whole has (in which those writings, namely in Volumes 13 and 14, before God on man - authority. God's word alone is a lamp become apparent to him. The finding of divine truth does can also be found). In order for the reader to be able to unto their feet and a light unto their path. We do not fear, not want a prejudiced but a prejudice-free and eager judge the pronunciations correctly, it will therefore be therefore, that these Christians, even if they have hitherto seeker. If in any writing it is necessary, in order not to necessary for him, when reading our writing, to consult known nothing of Luther's doctrine concerning usury, or judge biasedly of its contents, to see the whole of it in all either Walch's volume X. Volume of Walch or that 13th have thought it false, will unwillingly throw away such a individual passages and always to keep it in view, and volume of the "Volksbibliothek" at hand and be able to writing as the one indicated, and will not appreciate a always to keep in mind the intention, the purpose in which compare. \*) serious examination according to God's Word. We do not something is spoken, it is especially necessary in a

May the Scriptures find many attentive readers who, like fear that they will think that in the present case they can writing which contains a record of negotiations which a the Bereans, not only "search the Scriptures daily to see help themselves and cover themselves with great names large, numerous, living, free congregation has held. if it is so," as Luther says, but who also "willingly receive and authorities, with great divine scholars, and will Above all, we repeat, it is necessary that the reader the Word of God. (Acts 17:11.) The world, of course, and therefore say: Thus holdeth he and the great and pious should not neglect the trouble of always reading first the words of Luther which prompted the pronouncements. false Christians will not take the trouble at all to examine man; who then will attack me, if I hold likewise? Is not the The appendix should be of special interest to many readers, since it not only contains many passages from writings that are inaccessible to most, but also proves that from the apostles on up to Martin Chemnitz, the Christian church has always taught about usury in the same way as the great reformer Luther taught with such great perfectly innocent, perfectly lawful 'thing,' and that even thinks to be the most correct? No, righteous Christians, seriousness. - respectable and pious theologians do not reject it. They who in all things make God's word their guide, in order to Now then, dear reader, do not be angry that you are to be will without further ado reject the old doctrine of usury, have God's pleasure in all their doings, will rather think: drawn into a new battle for a truth by the Scripture that is displayed, but rejoice in it, for the truth alone makes free. which in our little Scripture Here it is not necessary to jest; I must become clear from God's word. Joh. 8, 32.

\*) Like all volumes of "Luther's People's Library", the volume containing Parts 13 and 14 can be purchased individually and obtained through our agent, Mr. M. C. Barthel.



But do not remain indifferent to this, but remember that for a Christian there is no more useful use of noble time than to search in God's Word for truth. Now you may think what you will of the usury question, but you must understand that you can only gain by reading the Scriptures carefully, comparing them with God's Word, examining them, and finally coming to a decision according to them. May God, who desires that all men come to the knowledge of the truth, 1 Tim. 2:4, command the Scripture that is offered herewith to the Christians; may He place His blessing on it, so that the truth may also be recognized, accepted, held fast and confessed by many in a practical point that is so important for America, for God's glory and for the temporal welfare and eternal salvation of many people. Yes, let Him do this for the sake of Jesus Christ. Amen.

(Submitted.)

In the synodal report, which the president of the Iowa Synod presented at the meeting of the Iowa Synod last year, we also read, among other things: "that the Missouri Synod welcomes with open arms those who have fled (from Iowa) ostensibly for the sake of false doctrine, but in reality for the dirtiest motives. Since with these words all those who transferred from the Iowa to the Missouri Synod are presented as hypocrites and branded as filthy subjects; the undersigned also transferred from the Iowa Synod to the honorable Missouri Synod: so this accusation of the President also affects him, since it is expressed quite generally and without restriction. Since by such an accusation the President of the Iowa Synod seeks to rob me of my honest name, every man will think it in order for me to defend myself against such robbery.

Well now, Mr. President of the Iowa Synod! Since, according to your report, I am also accused of having resigned from your Synod "ostensibly for the sake of false doctrine, but in reality for the filthiest motives," and since you have publicly expressed this accusation and circulated it in writing, I hereby also publicly call upon you to prove or publicly retract your accusation, insofar as it concerns me, for as long as you do not do so, I am compelled to declare it to be an **infamous** slander. If you knew that my resignation was motivated by the filthiest motives, how could you give me an **honorable** certificate of dismissal? Do you not thereby give your synod a very ambiguous testimony? For any child can see that a synod which gives an honorable discharge to one of its members who leaves it for the dirtiest of motives,

must indeed be a filthy society. You accuse the honorables it not clearly and unequivocally taught in the Word of Synod of Missouri of receiving with open arms those who God that the Lord's Word is to be found in the symbolic separate from Iowa for the filthiest motives. Perhaps you books? Yes, even the Iowans admitted this at the will also be so kind, Mr. President, as to prove this Colloquium, but why do they consider this doctrine to be reproach you have made to a great ecclesiastical body. an open question? It is because Gerhard has erred on Where has the venerable Synod of Missouri received at this point that no consensus has yet been formed in the pastor, to whom dirty motives for leaving would not have church on it. Therefore it is an open question. - With the been proved, but only charged, by the Iowa Synod? How same right, however, I can say: St. Augustine. Church then can the honorable Synod of Missouri know that the Father Augustine erred in the doctrine of pastors who come out of the Iowa Synod are filthy *praedestinatione*, consequently its doctrine is an open subjects, when they bring from the same an honorable question. With this open-question theory, however, the certificate of dismissal? I would think, since a synodical church is no closer to its perfection; on the contrary, it report is a public document, that the author of it would first have to shake off anew the evil that wants to cling to it consider what he said and wrote, but it almost seems that through and in the open questions. An equally in Iowa this is not necessary; there one has the privilege ambiguous treasure is chiliasm. If one takes all that the of taking away the good name of disagreeable persons Iowa Synod has written and published on chiliasm, it and of thinking himself relieved of the responsibility of makes its appearance, like the moon, with a different such accusations in his presidency. face each time.

Indeed, one does not need to leave the Iowa Synod But in this day and age, when almost every for the sake of dirty motives; there are reasons enough theologian claims to be a little pope and to make that force one to take such a step. For once, I do not doctrines of Scripture into doctrines of faith or open belong to the guild of scholars who consider it their task questions according to his wisdom, everyone makes his to lead the Lutheran Church towards greater perfection; own termini technici in order to increase confusion in the rather, I consider it my task to accept the life bread of Church and so that he may not be understood. But in this divine truth from the hands of our noble, highly pardoned day, when almost every theologian claims to be a little and highly enlightened fathers as food for my faith and pope, and to make doctrines of Scripture into doctrines mine, to sit at the feet of the fathers of our Church, and to of faith or into open questions according to his wisdom, remain a theological proletarian. There alone I find and each one makes his own *termini technici, in order* to wholesome food, strong food, and that alone gives increase the confusion in the church, and so that he may freshness and health. - For a decade now the Iowa not be understood, to remain in a synod in which homage Progressive Theologians have been digging in the shafts is paid to these principles was impossible to me in my of their opinions and views and directions; what treasures weakness. Doctrines, such as those of Sunday, of the have they brought to light to lead the Lutheran Church church, of the ministry, of the last things, 2c., are really toward greater perfection? First, the binding and non-no problems on which only theologians have to exercise binding doctrines of the symbolical books. But this their acumen and rhetorical dexterity, but they are pieces treasure, which attached a stain to the symbolical books of the true faith, without the right and true knowledge of of the Lutheran Church, was not to be shown publicly, which there is no sound faith; therefore they belong to before the whole Church, or it would have been revealed the pulpit of the church of Christ. But how can the at once as a sacrilege; therefore the Iowa General congregations be firmly established in these doctrines, if Pastoral Conference, assembled at Dubuque A. D. 1862, in a synod different opinions are justified in these still kept it to itself. Then came the Fundamental and the matters? One preaches chiliasm, his successor is an Non-Fundamental Articles, with which, however, the antichiliasm, and preaches in his own way, and must leading towards a greater consummation did not want to thereby also agree with his predecessor. One preaches go, and finally the open questions. What then do the from the office papistically, the other again differently. Iowans consider to be open questions? "Such doctrines Yet the sermon I preached at my ordination in Iowa was as either have not been decided at all, or have not been so papist that any Roman bishop would have anointed decided in a clear and unmistakable manner in the Word and smeared me upon it, and not a word of better of God, and on which therefore no consensus has been instruction or reproof did I hear. What use is the formed in the church." (Milw. Coll.) Quite beautiful and association of a synod to me, if I am not promoted in true. Is the doctrine of Sunday, as it is found in un knowledge, more firmly founded in doctrine, if my erroneous opinions are left to me as justified? But I am not such a self-grown saint that I could not go astray in doctrine and life through the wiles of the devil and my own corrupt flesh and blood, and because I am not such a saint, I join a synod that gives me a clean bill of health on every point and does not tolerate any erroneous opinion as justified. The open-question theory is a spawn of the spirit of unionism and indifferentism.

and these reasons I also gave in my resignation, so ask the Mr. President of the Iowa Synod now to prove the sordid motives.

John C. Himmler.

The victory of the Gospel over paganism among the Pomeranians.

(Continued.)

VI.

Fear not, but speak not, neither hold thy peace: for I am with thee, and no man shall think to hurt thee: for I have a great people in this city. Apostelgesch. 18, S. 10.

Let us then accompany Otto on his missionary journey, which he, encouraged by such a blessed beginning in Pyritz, undertook full of hope, and on which he often had to sow with tears, but afterwards was always allowed to reap again with joy.

After a short mission in Stargard, not far from Pyritz, Otto turned to the royal seat of Cammin in the north. There, not only the rumor of the deeds of God in Pyritz had preceded him, but also, as a result of it, the favorite wife of the duke with her faithful. Heila, the name of this princess, was a native of Saxony and had been baptized there as a child, but had concealed her Christianity among the pagan Pomeranians, just as the duke, who had also been baptized abroad once, had done, for fear of man. She therefore received Otto on his arrival at Cammin as a servant of God with great joy, and during his seven-week stay sought to be helpful to him in his missionary work in every way. Satisfied with the foundation laid by Heila's efforts, he and his assistants continued to build restlessly by teaching day and night, baptizing their many from the city and surrounding area. During this stay the duke also came home from his journey and Otto had the joy that both princely husbands now publicly and penitently confessed before their people that they had long since been baptized, but had kept their Christianity secret out of fear of man and had gone along with godless paganism, which God would now forgive them for by grace. Thereupon they were readmitted by Otto to the fellowship of the church through absolution; as a sign of the sincerity of his repentance, however, the duke renounced his other wives. Soon the most noble servants followed the example of their duke in abandoning polygamy and accepting Christianity. Here also the first Christian church was built - the venerable cathedral of Cammin, now 700 years old.

Near Cammin lies to the west the island of Wollin. Otto now crossed it on a raft. The reader probably still remembers how the monk Bern-

hard with his sermon. Ah, this wicked, treacherous heart of the people of Stettin. In the meantime, however, people did not do much better with Otto. And yet he had he was primarily concerned with the public proclamation of come to them in no small outward splendor. They could the Gospel, for which he gladly used the two weekly not accuse him of poverty, and they could not mock him market days, on which many people came to the city, to for his poor appearance, as they did Bernhard. But even whom he then preached during solemn services in three if ducal protection accompanied him - the people of or four places. But the desired fruit still seemed to be Wollin did not even listen to Otto, but chased him and his lacking. Even if some of the common people were willing companions out of their city without further ado; indeed, to accept the Gospel, they could not dare to make a public a rude fellow beat Otto to the ground outside the city with confession because of the nobles; for they secretly worked a piece of wood and would even have slain him if his against Otto in all kinds of ways and especially postponed companions had not snatched him from the murderous the decision until the return of the envoys, hoping that they hands of this man. Even the threats of the duke, who in would bring such a decision from the Duke of Poland, on the meantime had heard of the Wolliners' defiant and the basis of which Otto could be rejected once and for all. hostile conduct, were of no avail. "If the people of Stettin So they took counsel among themselves; but the Lord in would become Christians, then perhaps they would also heaven said, "Take counsel, and it shall not come to pass; embrace Christianity"-this message was all that Otto take counsel, and it shall not come to pass; for here is could obtain for now. Immanuel. (Isa. 8:10.)

But this did not make him despondent. Seeing in this In Stettin there lived at that time a distinguished, decision of human hostility against the Gospel rather a influential man, whose advice was also gladly used by divine pointer, Otto drove through the lagoon to Stettin, Duke Wartislav. Domizlaff, as he was called, had once situated at the mouth of the Oder, which at that time was been baptized among the Saxons, but had turned to the head of the Pomeranian cities, a real city mother, paganism again after his return home. He had a wife, who set the tone for Wollin and all her daughters. How however, who had been born, baptized, and educated in a fear and hope may have fought with each other in Otto's Christian country, had been taken prisoner of war in her heart when he entered this city! But hope kept the victory youth, and had been bought and married by Domizlaff, to and through him won the victory. whom she then bore two sons. At the time of Otto's arrival.

The citizens of Stettin, however, behaved more At the time of Otto's arrival, he was absent from Stettin; but demurely than the coarse islanders of Wollin. They let as a result of the missionary's sermons, the desire arose Otto have his way with his preaching. But when he had in his wife both to be in communion with the church again continued with it day after day for two months, not a and to be able to incorporate her two sons into it through single soul was found who wanted to accept it. On the baptism. Because she was not yet allowed to make this contrary, they began to argue with him. They said: "We known, she urged her sons to visit Otto often, and he, do not see any necessity to leave our old faith and to noticing the mother's intention, enticed them to him with accept a new faith, especially the Christian faith. Among fruit and other trifles, then told them about Jesus and Christians there are thieves and highwaymen; Christians taught them the Ten Commandments, the faith, and the mutilate people's feet and gouge out their eyes; Lord's Prayer. As a result, the boys came again and again, Christians hate Christians, and all kinds of crimes are bringing more and more other children with them, and committed among them-no, let such a religion remain far because Otto also gave them gifts and spoke to them in from us! the most loving way, their pagan parents also gained a

Otto's convincing counter-introductions seemed to findcertain personal affection for the stranger. And behold, the only deaf ears, so that his patience almost broke. At lasthearts of the two sons of Domizlaff were at last opened. the people of Stettin declared themselves more inclinedThey were baptized and stayed eight days in the bishop's to his intentions, if he obtained favorable peacehouse for further instruction. It is true that this baptism took conditions for them from the Polish duke. While Otto sentplace secretly, even though it was in accordance with the deputies to Poland, he made all possible attempts to winmother's wish, which was made known indirectly. But the hearts of the people of Stettin. He sought to refute thewhen the mother hurried to the bishop's house and saw objections raised against Christianity by his entireher two sons dressed in the white robes of the newly conduct in general, and by scattering benevolencebaptized, she sank to her knees in tears and exclaimed: "I against the poor in particular. No less did he have hispraise you, O Lord Jesus Christ, source of all hope and sights set on the dear youth, on whom the consolation, that I have been able to baptize my sons through you.

see the Sacrament consecrated to thee, and  
enlightened by faith in Divine Truth!" Then she  
embraced and kissed her sons, and continued: "For  
thou knowest, my Lord Jesus Christ, that I have not  
ceased for many years to commend these beloved ones  
to thy mercy in the secret of my heart, asking that it  
might be done to them which thou hast now done." And  
to the bishop and his associates she said: "Blessed be  
your arrival in the city, for if you only persevere, you will  
gain a great congregation here for the Lord. Behold, I  
myself, who stand here before you, by the assistance of  
Almighty God, encouraged by your presence, venerable  
father, and strengthened by the conversion of these my  
children, confess that I am a Christian, which I have not  
yet dared to say."

This mother and her two sons henceforth became  
blessed instruments through which many inhabitants of  
Szczecin became more receptive to the acceptance of  
the gospel. Soon after, Domizlaff also came home. At  
first he was very angry when he heard of the step taken  
by his wife and sons, because he feared the enmity of  
his contemporaries, who were still repugnant to  
Christianity; but when in the meantime the emissaries  
returned with a pleasing promise from the Duke of  
Poland, and as a result the whole city showed itself more  
inclined to the Gospel, he too renounced paganism and  
reconciled himself with the Church.

Highly pleased with this success of the message and  
the turn of events in Stettin, Otto addressed the citizens  
in a speech full of spirit, allurements and appeal, in which  
he asked them to no longer delay, but to allow  
themselves to be saved from the authority of darkness  
and to enter the kingdom of Jesus Christ. And when they  
still showed fear of the vengeance of their gods, Otto  
and his companions laid hands on them themselves, so  
that they lay broken on the ground. Now when the  
citizens saw so palpably the impotence of their gods,  
they cried to them, "Well, our gods cannot help  
themselves, how should they help us?" And now they  
themselves took hold and assisted in the work of  
destruction, as if it should be said:

The false idols make a mockery: The LORD is God! The  
LORD is God! Give glory to our God!

The image of the idol Trieglaff was also made into a  
mockery. But because it was all of gold, they did not  
want to destroy it, but rather to give it to Otto, who, in  
order not to give the appearance of seeking silver and  
gold, accepted only the head of the idol to send it to  
Rome as a trophy of victory. Even if the heathen priests  
gnashed their teeth at this, and made pointed and  
scornful speeches against the gospel and its preachers,  
the victory of the gospel in Stettin was decided. During  
the five months of the

When Otto was in prison, thousands from the city and the  
surrounding area were baptized into the church. Two  
Christian houses of worship were immediately built for  
them, and they were soon joined by a school.

Now the conquest of Wollin was certain, especially  
since the islanders there had been chastised by Wartislaw  
because of their earlier behavior against Otto. Therefore,  
after he had ordered the church in Stettin, he hurried  
down to Wollin again, where he was received with all  
honours and willingness, and word and baptism were  
accepted from him. Among those baptized was the man  
who had almost beaten Otto to death on his first visit.

When he came to the baptism, he spoke to Otto in  
Wendish: "Bog dal ize cien nie zabil", i.e., "God gave that  
I did not slay you". Since "Bogdal" means "God gave", this  
man received the name Bogdal at his baptism. This name  
would later be changed to Bugdan, under which the  
Bogdal family continued to exist in Wollin for centuries.

Also here the golden idol Trieglaff was made a mockery  
of the people of Wollin; the column carved from oak on  
which the idol stood was not destroyed, but was to remain  
on Wollin as an eternal memorial to the paganism  
defeated by Christianity. It also remained standing, as it  
seems, later brought to Stettin, until, according to a  
newspaper article, it was recently brought from Stettin to  
Berlin, presumably to be kept there in a museum as a  
souvenir. So that the newly converted Wolliners would be  
all the more protected from apostasy, Otto founded a  
bishopric in Wollin and consecrated Adalbert, one of his  
co-workers, as sub-bishop of the Pomeranians.

Otto's work had similar successes in Gollnow,  
Belgard, Naugard, Colberg (then called Colobrzeg) and in  
other places, so that the further march of the mission won  
the east of Pomerania just as quickly.

But now Otto had to think again of returning to  
Bamberg, for letters from there imperatively demanded  
his presence. "Since you left us," said one of them, "we  
have endured much hardship here. The Emperor has laid  
man.

But now Otto had to think again of returning to  
Bamberg, for letters from there imperatively demanded  
his presence. "Since you left us," said one of them, "we  
waste the whole region around, plundered the people,  
and taken some of them prisoners. And without this there  
is much misfortune in the whole country with killing and  
burning. Therefore, to put an end to such misfortunes, we  
all cry out: Come, dear Lord, come, make haste and do  
not delay, for we desire you in such affliction and wait for  
you!"

With the promise to come back as soon as possible,  
Otto took leave of the duke and his family at Cammin.

Full of heartfelt thanks to the Lord for the rich  
blessing of his work among the Pomeranians, he went  
home. Following Paul's example, he visited most of the  
churches he had founded on his way home to strengthen  
them in the faith and to consecrate the churches he had  
built in the meantime. He also did not forget to preach  
the gospel to the pagans he met on the way.

It was on 28 March 1125 that he arrived in Bamberg after  
an absence of just one year, to the great joy of his elder  
spiritual children.

(To be continued.)

## To the ecclesiastical chronicle.

**Paine celebration.** A celebration to glorify Paine, the  
notorious drunkard who wrote against Christianity, was  
held by the gymnastic society in Chicago on January 30.  
The celebration, however, went off very miserably. Very  
few had turned out for it. A certain Jüssen gave a speech  
testimony to the poverty of the nineteenth century" it was  
that so few took part in the celebration of the great hero  
of light and freedom. He said that this was because it  
took a lot of "courage to openly profess to be an admirer  
of Thomas Paine". The man was right. For it certainly  
takes great courage to put one's good reputation on the  
line by participating in such a celebration and to be taken  
for a great ass for publicly venerating a Paine as a great  
man.

**The Iowa Church Journal** of Feb. 1. Number 7 in the  
present volume of the "Lutheran" our dear brother M. had  
written: "The conduct of the fathers against the symbols,  
as attributed to them by Prof. S. Fritschel, is to me too  
inexplicable, even criminal and reprehensible, to fall in  
with the theory of the binding nature of the symbols as  
he" (S. Fritschel) "puts it." These words the Iowa church  
paper glosses as follows: "I suppose we must let it  
happen yes, when the 'Lutheran' calls the conduct of the  
Fathers and the Old Lurh. Church an 'inexplicable, even  
criminal and reprehensible'." This gloss, however, does  
honor to the already so often manifested legal talent of  
the Iowa professor, especially when he thinks of his  
readership as a jury that does not know how to  
distinguish between a conditionally and an  
unconditionally pronounced sentence. But, thank God,  
our "Lutheran" does not have such a readership. If,  
therefore, the professor also thinks of our readers, he  
must exert his genius a little more, when he calls such  
essays as M.'s in the "Lutheraner" a "warning against the  
fathers and teachers of the old Lutheran Church with  
regard to the symbolic meaning of the word.

shy books", as he likes to dub the essay.

At the beginning of this year, the "Lutheran Association" in Dresden issued a "Wake-up call and exhortation to the Lutherans of Germany, together with a short report on the effectiveness of the association in the past year. It says: "The more the error takes hold that on the confessional basis of the Lutheran Church, as well as on the Lutheran Conference in Hanover, different tendencies or directions are taking hold. The greater the danger is that, under the best of appearances, a church will come into being which, apart from the name Lutheran, has nothing to do with the church of the Reformation; for as much as experience shows that every deviation from the right doctrine leads to the Union, and in, with, and through the Union to Rome, so certainly does the Pabst Church itself, and everything that tends toward it, lead with the slogan: 'We do not want this one to rule over us,' Luc. 19:14." Hereupon the "Weck- und Mahnruf" shares an essay by Dr. Sihler, which appeared earlier in the "Lutheraner," in which that slogan is presented as the slogan of our time. Finally, the dear, zealous brethren write: "For the sincere Lutherans it is a matter, whether God wills it, of regaining such a cohesion and unity around the precious confession of the Church as it was in our fathers who lived and weaved in it, because it was precisely the voice of the Church, her spiritual mother, and the answer to the voice of the heavenly Bridegroom in His gracious Gospel.

"To this union the Lutheran Association has repeatedly invited preachers and laymen most cordially, and praise God, at least the latter not without success, in that in the dear land of Saxony as well as in other German lands people have been found, even among the studying youth, who in perfect agreement with us are bound in conscience to promote vigorously the cause of the Lutheran Church in Germany.

"The writings which we have sent out up to now, and the list of which is appended at the end, are much in demand and have lately been requested in large numbers also to France and Russia, so that, for example, the writing of Walther: Why do we cling so firmly to the Lutheran Church?" is completely out of print, and with God's help we hope to have a second edition published soon. It has given us special joy, however, that without any request on our part, financial contributions have also been received from here and abroad to cover the printing and other costs that the Lutheran Association has. May the Lord Jesus make the dear givers rich in all knowledge and experience. Phil. 1, 9.

"Should it be asked how we, as non-theologians of the subject, come to stand in the way of the Lutheran Confession in the

serve as an answer for the time being that we would gladly place the leadership of the matter in more capable hands if such were to present themselves; all righteous Lutherans are hereby invited anew, scholars and unscholars alike, to rally with us around the unmodified confession of the Lutheran Church, to fight for it with us, and, God willing, to suffer with us.

"But commanding everything to the Lord of the Church, we conclude with the words of Luther: "'I have had before me more than thirty idolaters, who would have taught me; but I refuted all their things with this saying, This is my dear Son, in whom I am well pleased; hear him. And with this saying have I hitherto preserved myself by the grace of God; otherwise I should have embraced thirty faiths. The heretics seek all sorts of plots, that we may yield to them, relent, and admit; but we will not do it with a very large part of their congregations, as well as Pastor P. Eirich from Ohio, who preached in English. I will gladly suffer all manner of reproach, but will not depart a finger's breadth from the mouth of him that saith, Hear this. I see before my eyes that if God does not give us faithful preachers and ministers, the devil will tear up our church and will not let go until he has finished. That, in short, is what he has in mind. Therefore it is highly necessary to pray with all our hearts that God will give us pure teachers. Now we are safe, and see not how dreadfully the prince of this world, through the pope, the emperor, and our scholars here, pursues us, saying, What harm is there in slackening this? No, not a hair's breadth shall we slacken. If they want to keep up with us, fine: if they don't, let them. I have not received the doctrine from you, but by divine grace from God. I am well pleased. Therefore pray God earnestly that he will let you have the word, for it will be an abomination.'" "Bad and right, keep us, for we wait for Thee! Dresden, January 1869.

Lutheran Association.

E. Gnauck, d. Z. Bors.

"I-8. Briefs to the Lutheran Association are requested at the address Ed. Gnauck, Dresden, Alaunstraße 77.^

The following writings have been published by the Lutheran Association and can be obtained at the enclosed low prices through Juftus Naumann's Buchhandlung in Dresden r

Brunn, Fr., Is the Pope the Antichrist? At

The church is to be presented on the basis of the Word of God and in accordance with the confessional writings of the Lutheran Church. 5 Ngr.

Walther, C. F. W., Daß es gerade dann, wenn wir wahrhaftliches christliches Leben befördern wollen, schlechthwendig sei, mit allem Ernst auf reine Lehre zu halten. Sermon at the opening of a synod. 1 Ngr.

The same, The high task which those have who know and believe that Christ died and rose for them also. Sermon on 2V. Sunday

n. Trin. in the Trinity Church at St. Louis. 1 Ngr. Same, Why do we cling so tightly to the Lutheran church? Ngr.

The doctrine of the Lutheran Church of the justification of men before God by faith alone, in 27 propositions. 1 Ngr. Fick, C. I. H., Chiliasm is false. 8 Ngr. Why no Lutheran should join an Unirte Church for the salvation of his soul. 2 Ngr. ....

Church dedications.

On Sunday Estomihi the new large church of the Holy Cross in Saginaw City, Mich. was dedicated. There were present, besides the pastor of the congregation, the Most Reverend District Pres. Rev. O. Fürbringer, the pastors Sievers, Ahner, Bernthal, Müller, Partenfelder with a very large part of their congregations, as well as Pastor P. Eirich from Ohio, who preached in English. M. Günther.

The German Lutheran Congregation of U. A. C. at Tonawanva, Eric Co. Immanuels-Gemeinde U. A. C. zu Tonawanva, Eric Co., N. Y., had the great joy on the Sunday after Christmas to consecrate their new church to the service of the Lord. At this celebration the undersigned preached the dedicatory prayer, while Rev. C. Gross, of Buffalo, and John Walther, of St. John's, preached, the former in the morning and the latter in the afternoon. In the evening Pastor W. Weinbach from Bergholz held a service in English.

May the Lord grant that this congregation, which was founded a year ago, may "prove faithful in doctrine and confession. C. I. Nenz, Past. Martinsville, Niag. Co., N. Y.

Church News.

On the Sunday of Septuagenes, January 24, 1869, Candidate C. F. Hartmann, a pupil of the Second Seminary at St. Louis, who, after passing his examination, had accepted a regular calling from my former St. Paul's parish at Centre Grove, Clinton Co., Iowa, was ordained by me by order of the Honorable Presidency of the Western District, and inducted into his office.

May the Lord God make him a blessing to many! Claus Seuel. Address: Hsv. 6. II. Hurtmann, Dox 324. Dvcms, lov".

Rev. H. Grupe having received a regular appointment from the congregation at Cham- paign, and having been dismissed in peace from his former congregation at Decatur, Ill, the same was installed in his new office by the undersigned, by order of the Hon. Presid. Westl. District, on Sunday Reminiscre. C. Meyer, Rev.

Address: kev. H. Orupe. Olmmpni^n, Ill.

Conferenz displays.

The Southern Conference of the Eastern Syno- daldistrict assembles, God willing, for its annual sessions in Philadelphia. The sessions commence on the Wednesday after Easter, and last until the Tuesday after Quasimodogeniti (from March 31 to April 6 incl.). Chr. Körner.

The Cleveland Special Conference will meet, GodA lively interest in such a magazine and the good purpose of the same encouraged me to take the matter, even if the prospects for its continuation were still so dim, confidently in God's name in hand. It was, after all, a work pleasing to God to give our people here in this country a publication that set itself the task of ousting the shameful and immoral literature. This work required persevering diligence, effort and sacrifice during the first five years, especially in order to break through. God blessed the work, and the friends of the paper increased year by year. Although the readership is by no means significant, the situation is now such, thank God, that the subscriber's existence, an appropriate remuneration for the editorial staff and the continued existence of the paper are assured. In order to ensure the widest possible distribution of the journal, from now on all net income from new readers will go to the synodal treasury and I will print a larger number of copies with No. 13 (the second half of the current volume); the readers would thus only have to pay 75 Cls. for half the volume. There is no doubt that in a few years the Synod's treasury will be able to gain a significant amount, if the evening school finds the proper distribution. With all fidelity I will continue to devote myself to this profession, so that all who intend to send their dear children can and may the Lord, who has blessed this work ever since, make the necessary arrangements in good time. The continue to accompany it with His blessing.

The Fort Wayne Preaching and Teaching Conference will hold its next meeting in Fort Wayne from March 30 at noon to April 2 at noon, inclusive.

L. Dulitz.

All indications concerning our higher image senses.

Since, after careful consideration on all sides, it has turned out to be unavoidable to have the school year of volume. There is no doubt that in a few years the Synod's the above-mentioned institutions begin at Easter,treasury will be able to gain a significant amount, if the instead of in September as in the past, I hereby bringevening school finds the proper distribution. With all this to public notice on behalf of the School Committee,fidelity I will continue to devote myself to this profession, so that all who intend to send their dear children canand may the Lord, who has blessed this work ever since, make the necessary arrangements in good time. Thecontinue to accompany it with His blessing. L. Lange. that these schools, which are primarily intended for the further education of our confirmed youth, should be directly connected to our elementary schools. It must, foregoing, which is so beneficial to the undersigned. We can do this all the more, since Mr. Lange has also declared himself quite willing to grant the Synod the right to elect a new editor, should our dear college Prof. Baumstark no longer wish to continue the editorial work. C. F. W. Walther, d. Z. President of the Synod of Missouri 2c.

St. Louis the 24th of February, 1869.

On behalf of the School Committee

A. F. Brackmann, Director.  
Hosatti 8tr. 1928.

Display\*

So just appeared and to be had at the undersigned:

Luther's Public Library  
Volume 19. and 20.

Contents: Interpretation of the 14th chapter of the Gospel of St. John.

All previously published volumes are in stock. M. C. Barthe l.

The publication of the night school.

When the undersigned took over the publication of Our former plan in publishing Dr. Luther's Haus- the Evening School eight years ago at the request of Postille in English did not find sufficient support. The several friends, the dust on the paper was such that it friends of the company wish an immediate publication of gave rise to little hope. For six years, with continual the work in book form\* Therefore we have decided to interruptions, the Evening School had struggled for a publish the HausPostille in four smaller volumes, of secure existence without being able to achieve it. about 400 pages each.

Dr, luther's house postilion.

We believe this plan to be preferable, especially if the Lord gives his blessing to the enterprise and we can extend the publication of Dr. Luther's works, in English, to other parts of his writings.

The manuscript for the first volume will be handed over to the printer at once, and the work will be carried on as soon as possible.

The change in the plan of publication would also make a small change in the price necessary, but we cannot determine this until the first volume is nearing completion. Schulze L Gassmann.

(Receipt and thanks.

For Brunn's Proseminar received through Pastor BürNe from Hrn. H. Ebke "12.00 C. F. W. Walther.

For poor students received from the werth women's association at Minden, Washington Co, Ill, by Mrs. school teacher Koch 9 bundles of gau, and "6.00. At the wedding of Rev. G. H. Sauer's m St. Louis collected "7.30. Don the werth proximity association at Carondelet, Mo, "13.50. By Rev. Seuel at VincenneS, Ind, by N. N. "50.IX). By Rev. Hochstetter of the I. Young Men's Association of St. Paul's parish in Indianapolis, "12.50.

Thanks be to God and blessings on the gentle hearts for these abundant gifts just at this time when the prospects for providing for our dear poor students were especially dim. C. F. W. Walther.

For the seminar household: From the CollinSviller Gem.: 8 gal. Fat, 1 pot of Sauerkraut, 15 Sausages, 5 Shoulders, 3 Hams, 3 Sides, 1 Rib, 1 Set of Cornmeal, 3 S. Potatoes, 1 S. White Reuben, 1 S. Flour, and "1 baar; from some women in Lowellr 16 Sausages, 2 Sides of Bacon, and 1 Ham, 2 Gall. Fat, 6 dtzd. Eggs, 14 Kä'Schen, and 50 CtS. baar; from Mrs. Nothurfden, of the comm. of Mr. Past. G. A. Müller: 18 sausages, 6 towels and 3 pairs of stockings; from the parishes of Altenburg u. Frohna: 34 barrels of flour, 2 F. potatoes, 2 boxes of pork and sausage, 1 box of butter, 1 dozen dried apples, 63 kilograms of lard and 65 cents cash; by Mr. Gottlieb März from Mr. Past. Lehmann's parish: from S. Luft 2B. Potatoes, H. Hoffman" 1S. Welschkorn, G. Möller 2 B. Kartoffeln und 1 S. Welschkorn, H. Niebrugge 1 S. Kartoffeln und 1 S. Korn, E. Schäfer 1 B. Potatoes, 4 b. Turnips and 19 heads of cabbage, G. März himself 1 B. Potatoes, 1 b. grain, 20 cabbages & 2 dtzd. Eggs.

For poor students: From the Women's Association of the ZkonS-Distrirt here r 20 shirts, 4 pairs of stockings and 6 handkerchiefs; by Mr. Past. Bünger of F. in B. "1.50; by Mr. Past. Weyel "5 from C. Strube, "1 from himself for Brüggemann; by Mr. Past. Sondhaus by G. Mugel "3, on W. Seipp's baptism of children 65 CtS., on S. Flann's 85 CtS.; by Mrs. Aufderheide of Minerstown "2.50; by Mr. Past. Brackhage from B. Rueter 50 CtS., F. Carl "1, I. Pottebaum "7, H. Schmidt "5, H. Winup "5, E. Aufdenkamp "10, H. Anfdenkamp "1, Marg. Scholle 25 CtS., H. Nienhiiser "10, for starchers.

C.

Professor C. F. W. Walther, who received a bequest of the late Pastor Hamann in the amount of five hundred dollars from the widowed Mrs. Hamann for the purpose of investing this sum safely as a fund and allocating the proceeds annually to the local college maintenance fund, hereby certifies with heartfelt thanks that St. Louis, Mo., Feb. 22, 1869 Adolph Heinicke, d. Z. Trust" of the local Concordia-CollegeS.

Received;um Lollege-Sau at Fort Wayne: (from Oct. 11, 1868 to Feb. 16, 1869).

From the congregations of the following pastors: Dr. W. Sihler "128.50, Stock "55 00, Lehner "8.67, Evers (4te Sendg. "48.00, Saupert "200.00, Jädker "60.00, Trautmann "83.50, Wege "4.00, C. W. Ernst "2.50, H. Horst "5.25, von dessen Filial "5.00, G. Harter "100.00, Fritze l "60.00, Stellhorn "20.00, Lothmann "18.00, F. Nützel

855.50, Fathauer 847.25, Nützel 82.87, Schlimm 813.50, Seue! inBut the most important means of promoting the kingdom of truth and Vincennes 85.00, 3. A. W. Müller 818 00, Krumsieg (Erntef.-Coll.)blessedness is and remains the cultivation of such schools, in which 814.15, to Subscription 827.75, Ueischmann 850.75, Sieger 828.00,heralds of truth are prepared from early youth. O do not let it grieve ltingel 820.50, Lochner in Richmond 818.00, 3rd Rnpprecht 811.55,you, therefore, that you are asked again and again to open your mild G. A. Müller 82.00, C. H. Lücken 83.25, H. Fischer 846.75,hearts and hands for this purpose'. Do what you can to recruit and train Oestermeier 88.00, Hochstetter 861.00, Sallmann 826.00, Michaelwarriors for the most necessary and holy of all wars, and the Lord's 840.50. From the Women's Club in d. Gem. of the Past. Mees 850.00,blessing will rest on your gifts for time and eternity.

from whose Gem. reformation feast - Collecte 830.00. By Past. Zage! C. F. W. Walther, d. Z. Präses. by H. Hormann 84.00, F. Bühler 84.00. By Wittwe Rauch in Logansport 84.00. Don Herr Babo 810.00. By Herr Joachim Birkner The undersigned certifies that he has received nine dollars from the in New York 8368.72. By Herr L. Eißfeldt in Milwaukee 8214.10. venerable Pastoral Conference in Michigan, through the Rev. F. Correction. 3" No. 10 of the "Lutheran" lieS instead of 813.50Sievers, for necessary support, and expresses to the dear brethren the "Collecte in Past. Johns Gemeinde": from Wittwe Rauch 83.00,most cordial thanks for the same. HochzeitS-Collecte bei Herr Hackenbödmner 85.50, from Herr Walz I. Karr er. 85.00; together 813.50.

In order to give the congregations an overview of the current state of the college building, how much has been spent on it so far, and how much is still needed to repay the loans contracted so far, and finally, how much still needs to be raised in order to complete the building, I will provide the following information:

Up to now 818,646.72 have been spent; 84E.OO have been borrowed; the sum necessary to cover what has already been spent and is partly finished, partly still in progress, amounts to 811,823.57, so that, including the borrowed money, 815,823.57 would still have to be raised by the communities. The building is then under roof, closed all around, and the floors laid.

But the interior finishing and the installation of the air heating will still cost 812,000.00, so that when the building is completed, the total cost will amount to 842,470.33. Included in this are 4 large sewers and exhaust ducts, which cost about 81000.00. If the building is to be completed by the beginning of the coming school year, so that it can be used, it will be necessary for the dear congregations to subscribe to new ones, and to do so quite soon; otherwise we cannot and will not build any further. It would certainly not only be highly desirable that the building be completed by the time of the Synodal Assembly, but it is also a matter of great necessity, as has already been demonstrated in detail. May then the dear "Mmeinde", whose property the institution is, consider whether it is not the duty of all of us to not only renovate our institutions, but also to expand them. It is true that times are hard, but with God's help we are well able to complete the beautiful work. Therefore, I repeat my earlier request to send contributions as soon as possible.

Fort Wayne, 3nd, in February, 1869.

Your lowly confrere Christian Piepenbrink,  
Treasurer of the Bau - Committee.  
\* , \*

The undersigned, having been asked by the faithfully concerned treasurer of our building committee to **accompany** Dvrstrehndrs with an epilogue, allows himself only the following brief word. We are now living in the time of such a great, serious and general struggle for and against the pure, beatific truth as has hardly ever taken place as long as the world has stood. But especially on the side of those who fight against the truth there are such great multitudes that one is involuntarily reminded of the prophecy: "And when a thousand years are expired, Satan shall be loosed out of his prison, and shall go forth to deceive the nations in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea" (Rev. 20:7). (Rev. 20:7, 8.) But as great as the number of these warriors is, and as diverse as their weapons are, they spare no sacrifice either to extinguish the light of truth altogether, or yet to dim it, and at last still to help the 3rrthum to complete triumph over it in the world. On which side of the fighters we stand, by God's grace, you know, dear brethren! On the side of the few fighters for the jewel of the old and yet eternally new unadulterated truth. God has therefore placed a great task in our hands. Great sacrifices are therefore necessary on our part, if we not only want to leave the battlefield undefeated, but if the world must also testify that there were witnesses of truth among them, and if we, as faithful servants, want to repay the Lord our pound with rich usury and receive "full" reward. (Luk. 19,12. ff.) The all-

Received in -er Lasse western district:

To the synodical treasury, Bon Past. Meyers congreg. at Leavenworth, Kans. 85th, congreg. at New Wells, Mo. 85th, Past. Köstering's congreg. in Altenburg, Mo., 89.25. Past. Hahn's Gem. in Benton Eo', Mo., 816.25. whose branch Gem. in Richland, Mo, 83 50. A. Lohn in Cleveland 86. Past. Th. Mießler's gem. in Cole Camp, Mo-, 88.60. Past. Sandvoß in Port Hudson, Mo-, 82nd Past. HoppeS Gem. in New Orleans, 840 Past Stieters Gem. in, Aurora, Ill., 810. DessenkGem. in Kendall Co. in, Ill., 84. From TrinityS Distr. in St. Louis, 825 65. Past. Harmenings Gem. in New Bremen, Ill., 820.65. 3mmanuelS-District in St. Louis 812.20. Of ZionS-Distr. there 816. Past. Beyer's Gem. in Chicago 810.50. Past. Holls' Gem. in Eentreviüe. Ill, 810. past. Menwcke's Gem. in Rock Island, Ill., 818.

To the Co l le ge - Un terh al tskasse: Bon Pastor Müllers Gem. in Pittsburg 843.65. Dom DreieinigkeiSDistrict in St. Louis 111. From Immannels-District 811.

ToSynodalmlssionSkasse: Epiphaniass-Eoll. in Past. Baumgart's congreg. in Benedy, Ill, 89.50. congreg. in New Wells, Mo", 86. Apiphan.coll. in Past. Sandvoß's Gem. in Port Hudson, Mo., 87.50. of TrinityS Distr. in St. Louis 88.92. Past. Harmening's Gem. at New Bremen, Ill., 811.21.

For inner mission: by Past. C. Markworth's congregation in Wausau, Wis., 83.50. Past. Hoppe's Gem. in New Orleans, 810; Past. Beyer's congregation in Chicago, 815.

To college building ipFort Wayner Rev. Köstering's Gem. at Altenburg, Mo., 818.75. Bon Rev. Holls' Gem. in Crntreville, Ill., 84.50.

To the Seminary Building inAddisonr Past. HoppeS Gem. in New Orleans 840.

For Past. Brunn's institution: From Past. Küstering's congregation in Frohna, Mo., 84.20. Past. Wolfs Gem. in Saline, Mich., 83.25.

For poor students: Bon Mrs. Becker in St. Louis 81st Kindtauf-Coll at Mr. Wiesemann's by Rev. Frederking in Prairie Town, Ill, 81.25.

For the Hermannsburg Mission, EpiphankaS coll. in Past. Ruhlands Gem. in Pleasant Ridge, Ill, 86.75. E. Roschkc.

Received in -er Lasse nLr-l. Districts:

To co 1 l ege - H auSH a lt in St. LouiS: From Past. Rohrlack's parish in Oshkosh, Wis., 85.50.

For poor seminarians in Addison: half of ChristmasS coll. in Past. List's Gem. in Adell 86.50.

Znr Widows and Orphans Fund: Don Past. A. E. Winter in Logansville 81.

For student Küchele: Eoll. in Past. Bauer's parish at Swans Creek 81.

For poor students in St. LouiS: Pastor Speckhards Gem. in Sebewaing, WeihnacktS-Coll. 83.63 Half of the Christmas - Collecte in Past. List's congregation in Adell 86.50.

For poor Michigan students: half of the weddingS.Loll. at Nägele in Frankenmuth 84.87.

For Mrs. Pastor Röbbelen: The other half of the same Collecte with 84.88.

For Svnodal Debt RepaymentSkasse: From Past. Rohrlacks Gem. in Oshkosh 83.25.

On the Emigrant Mission in New YorkFrom Past. Steeges Filial in Lake Ridge 85.50.

For Franz D am kö h ler by Th. Eißfeldt 83.80, Wetze! 85, N. N. 86.20.

ForFr. Lindemann WeddingS-Coll. at G. Steinbach 88.41.

For G. Ernst HockzeitS-Coll. at W. Fellwock 84.40.

For Daniel Walther Kindtauf - Collecte at F. Brenner 83.30.

For poor sck students in FortWayner ErnrtfestColl. in Past. Speckhards Gemeinde 86.24.

For Mrs. Past. Metz: from Past. List in Adell 85.^ Travel money for poor pastors: Coll. in Plym-! outh 85.17. From Past. Wambsganß' upper Immanuel-- l congregation 86.56. >

For teaching content,: By Past. Lemke Ernte-z fest-Coll. of St. PeterSgemeinde 818.85, of St. Johaa- l niSgemrtndr 819.10. Past. Trautmann's parish, from d. Centkasse 812. of Past. Wambsganß' upper Imma, nuelSgrmeinde 88.25, from lower 89. Past. Hattstädt's comm. in Monroe 811. past. Daibs Gem. in Grand RapidS, RefrvmativnSfrst-Coll. 815.45, Weihnachis-Evll.^ 814.43, Coll. in Grand Haven 84.91, by himself 81.66.

For Gentile Mission: From Past. Bernthal's congregation Epiphany - Coll. 84.10. Past. Rohrlack's congreg. at Oskkosh 84.00. congreg. of Frankenmuth, Epiphany-Coll. 818.26.' DeSgl. in Past. List's gem. in Adell 89.00. Past. Biedermann's Gem. in St. Clair 81.32. Past. Schumann's ' parish in Freistadt 812.52. Past. Ernst's congregation at Whitewater 87.75, at Hanover 82.25.

To the seminary building in Addison: By Past. I. F. Muller of G. Schmidt 50 LtS. By G Pannier in Adell 8 lts. HrnN Niche in Milwaukee 85. past. Daib's Gem. at Grand Haven, Mich. 84.20.

For inner mission: From Past. Trautmann's Wem. from the missionary treasury 812. by Past. Wambsganß' upper Immanuetsgemeinde 89. by Past. I. F. Müller from L. Kirchhoff 81, L. Förster 50 CtS., Fr. Burk 50 Cts, j L. Burk 5 ' EtS. Past. Hügls Gem. 88. Past. SteegeS Gem. in 3da 84. Kindtauf-Coll. at E. D. there 82.26.

For the Progymnasium in Milwaukee: Thank-offering for the happy delivery of God's wife! Laudon 83.75. Wedding coll. at Bro. Bück 811.30. From Past. 3. Müller 82. coll. in his parish in Amelith 82.50. Advent-- coll. in Past. Speckhard's comm. 82.78. Kindtauf coll. at Herm. Freichel in Granville 82.50.

ToSvnodalkassr: Don Past. Lemkrs St. Peter's congreg. 88.83. Trinity congreg. in Milwaukee, ChristmasS coll. 835.78. Past. Schumann's congreg. in Freistadt 811 80, its branch 87.26. Past. Multanowski's comm. in Woodland, Harvest Fest. coll. 822.50, whose comm. in Horicon (lte Sendg.) 815. Past. Ottmann's gem. in Sbcboygann Falls, ChristmasS coll. 84.31, at Plymouth 87.43. Past. Wambsganß' upper ImmanuelSgem. 86.88, its lower Gem. 810.10. Past. Millers Gem. from d. AbrrdmahlSkaffe 82.70. Christmas - Coll. in Past. PrägerGem in Town Milwaukee 83.10. Joh. verzog in Fronkenmuth 82.25. Heinr. Simon 81.50. L. Kaiser daselbst 82. WeihnachtS-Coll. in Past. Partenfelder's parish 81V, in Past. Bernthal's congregation 86.50. Past. Speckhards Gemeinde, Coll. on 20th Sonnt, n. Trin. 82.77, on 23rd S.ß 82.59. on 4th Advent 82.60 WeihnachtS-Coll. in Frauenmuib 838.41. L. Krafft daselbst 85, I. M. Hubingai 85, M. Baierlein 81, Joh. Bierlein 83, Chr. Hörlein82, I. Haas 82.50, L. Reichte 20 Cts. From ekrumm Glieder"? in Past. Lists Gem. in Adell 812.50. PästTSchumarin^ 82. Past. Grossberger's Gem. 81.75, in Auburn 82.25, in KewaSkum 81. Past. Biedermann's Gem. in St. Elast 815.68. out of the Nuremberg MtssionSbush 83. Rev. Böling's Gem. in Waldenburg 832.

For purchase of musik. Instruments in Addison: By Past. Bauer HochzeitS-Coll. at Stadler 83.81. Past. Schumann's Gem. at Freistadt 82, pastor Hattstadt's Gem. at Monroe 813.76. by Past. I. F. Müller Collecte 81.70. A. Scheuerlein 50 CtS.

To the hospital in St. LouiS: Bon Past. Hüalis Gem. 813.25. by Past. Bauer weddingS coll. at Weber 84. past. Aulich's parish at Howards Grove 88.10. Kindtauf - Coll. at I. M. in Lake Ridge 83.2V. By Past. Speckhard Kindtauf-Coll. at I. Deeg 79 CtS. Half of WeddingS-Coll. at I. Neumann 82.85.

To the college building at Fort Wayner Don Past. Schumann's parish in Freistadt, 2nd cons. 8168, 3rd Sendg. 810, Don Past. A. E. Winter at Logansville 82, by Past. I. F. Müller by Bro. Kerkau 83, Bro. Krauß 83, G. Schmidt 82, Rieger 81, H. Langlaß 81. by Past. Präger Christmas - Coll. of the Gem. in Town Granville 813.50. Past. Daib's Gem. in Grand Rapids (4th mission^ 810, branch in Caledonia 85.75, in Town Lowell and Bownc 83.50. By Past. Speckhard of N. N. 85, by two members of Past. List's congreg. in Adell 83.05; from its branch in Cascade 83.30. Past. Daib's congregation^ at Grand Haven 810. -

For Past. Brunn's Institution: By Past. Bauer Wedding - Coll. at Weber 85. by Past. Wambsganß' lower ImmanuelSgem. 815.40. By ' astor Däib in Grand Rapids by N. N. 85. by C. Heinzelmann 82. Mrs. Schoenhut 50 EtS.

To the orphanage at St. -LouiS: WcibuachtsGabe of the school children at Amelith 82.60. Chr. Strasburg at Howards Grove 81. Advent - Coll. at Past. SteegeS Gem. in Jda 85.80. Half of the Wed. coll. at H. Neumann 82.85. Bon the confirmands of Past. Speckhard 35 cts. Of N N. 85. coll. on a family feast at M. Heubisch in Frankenmuth 88. Fr. Bartell in Freistadt 82. C. Eißfeldt, Kassirer. ,

## Changed address r 1

Dev. K. D. kloll, 275 8ev6nt1i  
8t.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 25

St. Louis, Mo. March 15, 1869.

No. 14

(Sent in by Pastor Multanowsky.)

### Church Policy.

When I had read the essay in No. 3, Year 12, of the no doubt, however, that even in Russia, even among the gladly would we in this case bear and tolerate them in "Kirchenblatt", which seems to be a reply to the essay soldiers, there are people whose Adam has so much Christian order! But when we see how slippery they are in the "Lutheraner" No. 7, Year 25: "Prof. S. Fritschel policy and cunning as to help themselves out of in evading the royal power of truth; when we see their and the lowans in the pulpit - and the same in their embarrassment in certain difficult situations (or positions, light-shy, frivolous playing with words about sacred church bulletin and at the Milwaukee Colloquium" - I to speak with the lowans), by cleverly obscuring, hiding, things; when we see their skilful turns and leaps in remembered a droll little story from my old fatherland. shifting the point of view of the matter at issue, and on the sophistry; when we see them throwing up dust before - A Russian infantryman once passes through a Polish other hand, with puffed-up cheeks, bringing up things that the eyes of the good-hearted who put their trust in them; village in which he was quartered. And as his way led do not belong to the actual trade. we should almost be making a mockery of our own him past an open peasant's hut, he caught a sack of I am sincerely sorry for Professors Fritschel, while I refer understanding if we were to place them in the class of peas in it and went away. The owner immediately the above story to them. It is not without reluctance that I men who err through weakness. Nay, if they have skill in notices the robbery, and catching up with the thief, he approach it. After all, they seem like a straw man, whom serving error with so much trouble and expense, why calls out to him, "Soldier, you have stolen my peas!" - the passers-by soon pull out an arm, soon a foot; until in should they lack skill in giving honor to truth, especially "You liar," he reproaches the astonished peasant with the end nothing remains of him but the afterglow! - But since it always requires so little, namely, only an open a calm and serious gesture, "how can you say that how can one advise these things-after the gentlemen in ear and a willing heart to receive it? these are peas, they are oats!" - "No," cries the latter, particular have repeatedly and quite publicly resorted to But to the point. - Scribe of this, in the fear of God, almost losing respect for the Russian emperor's dishonest means that are highly detestable in the church and in a sincere desire to serve our adversaries in the soldier's coat, "they are peas,-peas they are, and never of God-other than to expose them before the church Iowa Synod, permitted himself to exhibit in No. 7 of this turn into oats!" - "Well," replied the smart, thieving without any fuss, so that they may either sincerely repent, year's volume of the "Lutheran" the sentence: That Prof. soldier, complacently, "if it is agreed that the sack is or else come to terms with all the spirits who in the S. Fritschel, so long as he holds his theory (according to which he makes the doctrine of the Sabbath, clearly revealed in the sacred Scriptures, an open question), does not yours, take it and troll yourself." - Whether that warrior kingdom of God involve lies and truth? with the long fingers meant by this manoeuvre of dusting to persuade himself that he was an honest man



with a clear conscience, neither preach nor catechize on the third commandment. Furthermore, that a godly layman, to whom this theory of the professor's is known, may not hear him preach about the third commandment without violating his conscience, as long as he has not renounced it, and so on. In other words, I reproached the professor with the weighty reproach that he was not preaching a sack of peas, but a divine doctrine clearly revealed in the Holy Scriptures. Furthermore, that the person robbed was not a Polish peasant, but the Church of God, the housekeeper of our Lord Jesus Christ. - To these I added about twenty truths, all of which made a tremendous noise in his conscience and made him cry out loud: he should return this precious robbery to the owner as soon as possible and repent of his damned work, for there is no joking about such things. - Finally, I admonished the lowans as a whole with all kindness: they should sweep the leaven of false doctrine out of their church body with all fear of God and at the same time tear themselves free from the snares in which they are caught. Among other things, however, I described the following aspects, the peas. Of course, you have masterfully practiced these became a snare and a source of trouble to them, such: first, a Fritschelian wall, namely, the authority of the Russian's cuteness, so let it be followed, even if just as Israel had once let the Canaanite tribes live in newer so-called believing Lutheran theologians enforced, by his honesty, namely by publicly reproducing the robbery of the church. Oh, that the Lord would give you land. So one day in the summer after Otto's departure, position against the open-question theology of the lowans listening ears to hear, for you are already gasping terribly an "untenable innovation and a doctrinal overstretching. On the other hand, Fritschel's bulwark: one should go to work historically and not demand greater unity in the church than the fathers, who would also have suffered from those who signed the symbols, that they deviated from them in this or that less important point (according to Fritschel's view, the open-question theology would have been introduced into the Lutheran church and sanctioned). \*)

What do the gentlemen of Iowa do in response to this? - Well, in No. 3 of their church bulletin, they act as if they had not read the accusation of the theft of the divine doctrine of the Sabbath in the "Lutheran," as if they were the most innocent people in the world, for they do not respond to it with a syllable. On the other hand, they cry out to me in that Russian manner: "You liar, how dare you doubt the infallibility of Dr. Münkkel, who calls your very Missouriian position an "untenable innovation and doctrinal exaggeration" quite blatantly? Do you not know that he is more than you? - And again: You despiser of the fathers, how may you explain it in a Lutheran journal: that the conduct of the fathers against the symbols, as I, Professor Sigmund Fritschel, attribute it to them, seems to you inexplicable, even punishable and reprehensible, and you would rather stand by this explanation of yours than fall in with my theory of the binding force against the symbols (as I, the same Professor, set it up)? \*)

Yes, my dear Professor, all right! - But where are the peas? - I ask - for in my lowliness I still cannot quite rid myself of my respect for the Emperor's soldier's coat - the still clung tenaciously to all kinds of pagan customs. And these became a snare and a source of trouble to them, such: first, a Fritschelian wall, namely, the authority of the Russian's cuteness, so let it be followed, even if just as Israel had once let the Canaanite tribes live in newer so-called believing Lutheran theologians enforced, by his honesty, namely by publicly reproducing the robbery of the church. Oh, that the Lord would give you land. So one day in the summer after Otto's departure, position against the open-question theology of the lowans listening ears to hear, for you are already gasping terribly under this burden, until at last you are completely crushed by it!

work historically and not demand greater unity in the church than the fathers, who would also have suffered from those who signed the symbols, that they deviated from them in this or that less important point (according to Fritschel's view, the open-question theology would have been introduced into the Lutheran church and sanctioned). \*)

But how heavy and sorrowful is his heart this time! As quickly as Christianity had been accepted in Pomerania during his first missionary journey, so quickly did it decline again after his return home, although the church servants appointed by Otto sought to nurture the young congregations with all fidelity, and the leadership of the entire Pomeranian church by the sub-bishop Adalbert of Wollin, appointed by Otto, lay in hands that were as skilful as they were strong. One Job's mail after another arrived and his heart could have been consumed with lament for his seduced Pomeranian children, especially since he was firmly bound by his episcopal duties against the home church and was once and again refused to set out for the distant country to control the apostasy from the faith that was gaining the upper hand there.

Wollin had made the sad beginning of this apostasy. Although they had become Christians and were under the direct care of Adalbert, the inhabitants still clung tenaciously to all kinds of pagan customs. And these became a snare and a source of trouble to them, such: first, a Fritschelian wall, namely, the authority of the Russian's cuteness, so let it be followed, even if just as Israel had once let the Canaanite tribes live in newer so-called believing Lutheran theologians enforced, by his honesty, namely by publicly reproducing the robbery of the church. Oh, that the Lord would give you land. So one day in the summer after Otto's departure, position against the open-question theology of the lowans listening ears to hear, for you are already gasping terribly under this burden, until at last you are completely crushed by it!

from near and far, and at which, as always at the devil's festivals and celebrations, the flesh was as merry as at the golden calf in the wilderness, of which Paul writes in 1 Cor. 10:7: "The people sat down to eat and drink, and rose up to play." When, therefore, the good people of Wollin were in the train of their carnal revelry, drinking and jumping to their heart's content, making noise and raving, some hypocritical boys, who had only renounced paganism for the sake of appearances, saw the favorable opportunity, fetched their idols, which they had secretly kept, and shouted to the people, who had become mad and full: "Behold our fatherly gods! O how beautiful feasts we once celebrated together in our old faith, what joyful, pleasurable days we passed in the service of these gods! And now these beautiful times are gone, and one thing after another, in which our hearts once rejoiced, is forbidden us. But are we not still our own masters? What prevents us from returning to the faith of our fathers, and renouncing this stern, abentheir Christianity, which may suit the sick, but not us Pomeranians?" As if in the twinkling of an eye this loose speech caught fire.

(Submitted.)

**The victory of the Gospel over paganism among the Pomeranians.**

(Continued.)

**Second part.**

**I.**

My dear children, whom I bear again with fears, until Christ take form in you. I But I wish that I were now with you, and that I could change my voice, because I am false to you.

Gal. 4, 19. 20.

\*Among the less important points the lowans count, besides the doctrine of the Sabbath, also the doctrines of the church, office, key power, future of Christ to the world judgment, antichrist, chiliasm, clearly revealed in God's holy word. In other words, they make oats out of peas, and then boast of the right to steal these oats from the church, as a greatness and broad-mindedness, to the world. On the other hand, they look down upon the Missourians with a certain pity, and at times with indignation, that they are so utterly devoid of openness, liberty, breadth, and liberality, thinking that they must exercise as much conscientiousness and sobriety as that Polish peasant, who did not allow the right of ownership, given him by God, to be abridged by the thieving Russian; although the latter asked him to turn his peas into oats. -No, gentlemen, let it be peas, or let it be oats; - to rob it from the church by new open-question theology, - you have no right to do so for all eternity! What God has clearly revealed in his word, even if it were that Balaam's ass had spoken, you must not abandon to scepticism and the caprice of man; leave it open to men as an open question: to believe it thus or otherwise, to accept or reject it according to the wording. -

Of such theology have the godly fathers of our

More than three years have passed since Otto's return. He could not rest any longer. In 1128 we see him set out on a second missionary journey to Pomerania. Church knew nothing! The lowans, therefore, revile them in their graves by imputing it to them; and this their fixed idea at its truth to prove, they will have to refrain from for ever!

\*At this point in the essay of the "Kirchenblatt," in which my words from the "Lutheran" are quoted, the writer in the Kirchenblatt commits a disdainful dishonesty. Whereas, in the words: "I will therefore (with reference to the foregoing) rather say: the conduct of the fathers against the symbols, as attributed to them by Prof. S. Fritschel, is to me too inexplicable, even punishable and reprehensible, than that I should fall for the theory of the binding force against the symbols, as he sets it up." - he lays the emphasis on the underlined passages; - so in the citation of my words in the "Kirchenblatt" he lays the emphasis on the words: "The conduct of the fathers against the symbols, as attributed to them by Prof. S. Fritschel, is to me too inexplicable, even punishable and reprehensible, than that I should fall for the theory of the binding force against the symbols, as he sets it up."

Fathers against the symbols is too inexplicable, even punishable and reprehensible for me. What he thereby aimed at his readers is obvious. One is tempted, however, by such low tricks to believe that the gentlemen want us to have the readers of their paper only for the best.

Under curses and blasphemies the scmatisirte crowd and robbing and murdering, scorching and burning, so in a hui they turn it round. But who would not be stormed before the bishop's dwelling, chased ibn withinvaded among the Christian Pomeranians," wherebyheartily hurt by such misery? By the grace of God, we have now arranged things here in Wittenberg in the image of Trieglaff under rejoicing. The rejoicing, Let us not wonder at this devastation of the newly plantedmanner and form in which a true Christian congregation however, was soon to vanish from the people of Wollin, Pomeranian Church, dear reader. We have alreadyshould stand and function: for the pure gospel and God's for God revealed his wrath from heaven by a terrible fire, pointed out that the later rapid and mass conversions ofword are preached; the sacraments are used properly, which, with the exception of the two churches, reducedthe Gentiles are not generally so profound as those of theexhortation is given, prayers are offered for all classes, the great city to ashes, so that it only rose again as aapostolic times. And yet even then a Paul had toin sum, praise be to God, everything is fine and well, as small town and could no longer rise to its formerexperience that the churches in Galatia, which he hadit should be: Nor is it certain that an unholy zealot might greatness. Frightened by this, the people of Wollinplanted and which were in such a lively faith, had been so come, and break up at once all this, which is now going repented and thought of calling back the expelledquickly and so badly perverted. Did he not have to write toon in such a fine and happy way, and (to speak thus) turn bishop with his priests, although the intention was notthem: I marvel that ye are so soon turned away from himback in a moment and throw into hasty ha "I, which we carried out at first. that called you into the grace of Christ unto anotherhave hardly been able to accomplish in so many years

And Stettin, the close and decisive city of Wollin, in gospel. ? (Gal. 1:6.) Does he not cry out in deepestwith so much trouble and labor." which God's Word had won such glorious victories and sorrow: "O ye foolish Galatians, who hath bewitched you, Otto's second journey to Pomerania could therefore which had enjoyed the armour of God longer than anythat ye should not obey the truth? to whom Christ Jesusbe considered more a new conversion journey than an other place? Not only did Stettin not stop the apostasywas painted before your eyes, and is now crucified amongepiscopal inspection. But as heavy-hearted as the in Wollin, but it itself did a deep fall. And in this fall ityou."? (Gal. 3:1.) And does he not make this complaintservant of God was on this journey, his faith was still remained in spite of the punishment that struck Wollinagainst them, of whose thorough and sincere conversionfresh and unbroken. Therefore he did not become a and in spite of the repentance that it did, yes, in spite of by him he testifies, "Ye know that in weakness accordingdisgrace, but the Lord let him succeed through pleading the mighty hand of God that lay heavy enough on itto the flesh I preached the gospel unto you the first time;and understanding.

(To be continued.)

already. For Stettin was afflicted by a terrible mortaland my temptations which I suffer according to the flesh distress. And as in Wollin the loose boys used the air toyehave not despised, nor spurned; but as an angel of God seduce the people, so in Stettin the former idol priestsye receive me, even as Christ Jesus? How blessed ye used the suffering. They, who had long since beenwould have been then! I am your witness, that, if it had stirring in secret, because the gospel had taken hold ofbeen possible, ye would have opened your eyes, and their crown and belly, came openly among thegiven me"? (Gal. 4:13-15.) I cannot, therefore, forget what frightened people in this mortal distress and preachedDr. Luther wrote in his splendid interpretation of the to them that the plague was a punishment for leavingEpistle to the Galatians concerning the words of Paul first the old religion and that the abandoned gods in theirquoted, and I will place them here also for your instruction wrath would destroy all. There was therefore only oneand comfort: "You see," he writes, among other things, remedy against this plague; that was a return to the old"that St. Paul complains how it so soon and easily faith. In vain did the servants of Christ exhort andhappens that one stumbles and falls in the faith. Therefore implore the people to humble themselves in truehe also admonishes and warns the Christians elsewhere, repentance under God's mighty hand and to call upon saying in 1 Cor. 10:12, "Let him that standeth see that he the name of JEsu - the servants of the devil were heardfall not." We all experience daily how difficult and difficult more and more loudly: "Away with the new God! Downit is for a man's heart to grasp and keep the faith. How with his churches!" Indeed, the church of St. Adalbert, laborious it is to prepare a ready people for the Lord. It certainly to the honor of this journal as well as of the built by Otto, also sank under the artifices. Only thetakes ten whole years of teaching, admonishing, and Synod of Pennsylvania, as an organ of the "*Lutheran*" choir remained. Then, so the legend goes, the arm ofpunishing to do one's hands full, so that one might can well be regarded, had better not come to light. The the idol priest, who also wanted to pull it down, becameestablish a church or a community in a place where things chiliasm of Dr. Seiß is too monstrous and tasteless for a weak, and on his advice it was left standing and a houseare neat and Christian; and when at last one has hardly Lutheran magazine, even if Dr. Seiß is one of the editors, was built next to it for Trieglaff, in order to honour himdone so with so much effort, then a hopeless fanatic to behave in any other way than rejecting and again and not to enrage him so much through rejection.comes creeping in, who is a big, coarse ass and has no repudiating such an unhealthy, unevangelical intellectual product, if it is not to suffer damage and lose credit with all Lutherans who are only somewhat sober. Just think what things Dr. Seiß dreams up. He teaches that the millennial kingdom will begin with the second visible return of Christ for judgment; that the millennial kingdom and the last judgment are one and the same, for the last day will be a thousand years long; that the judgment on the nations will consist in the destruction of all present systems of government in state and church; that only the Jewish race will be exempt from this general destruction, and that it will convert itself and retake Jerusalem and Palestine. Finally, all the powers of the inheritance would form a great alliance under the last head of the beast, the Antichrist, -

But if the Queen among the towns of Pomerania wasmore of all his arts than that he can only promise and blaspheme the right preachers. so advanced in apostasy, the other towns were only theblaspheme the right preachers. less steadfast.

Almost in all the communities founded by Otto there was disorder and confusion. And in addition, after the death of Emperor Henry V, a second Absalom, under his successor Lothar, the Slavs rose up from all sides and especially the pagan Wends living in the west on the Tollense and Peene rivers took part in this uprising out of enmity against Christianity.

## To the ecclesiastical chronicle.

In the "*Lutheran and Missionary*", No. 383, a defense of the chiliasm of Dr. Seiß has appeared, which certainly to the honor of this journal as well as of the Synod of Pennsylvania, as an organ of the "*Lutheran*" can well be regarded, had better not come to light. The chiliasm of Dr. Seiß is too monstrous and tasteless for a Lutheran magazine, even if Dr. Seiß is one of the editors, to behave in any other way than rejecting and repudiating such an unhealthy, unevangelical intellectual product, if it is not to suffer damage and lose credit with all Lutherans who are only somewhat sober. Just think what things Dr. Seiß dreams up. He teaches that the millennial kingdom will begin with the second visible return of Christ for judgment; that the millennial kingdom and the last judgment are one and the same, for the last day will be a thousand years long; that the judgment on the nations will consist in the destruction of all present systems of government in state and church; that only the Jewish race will be exempt from this general destruction, and that it will convert itself and retake Jerusalem and Palestine. Finally, all the powers of the inheritance would form a great alliance under the last head of the beast, the Antichrist, -

probably the Emperor Napoleon III. of France - and a great Eastern war would arise (think: an Eastern war at the last day!), of which Palestine would be the centre. The Jews, according to Ps. 66, would ride on steeds . . . and in swiftly moving vehicles, which some have taken to be a description of railroads, they would return to their land. According to Ps. 18, a naval power in the far west of Palestine, which could be either the United States, Great Britain, or both, would take an interest in the Jews and help them with ships. Jerusalem would be rebuilt and become the capital of the world; Christ would sit visibly on the throne of his father David. Satan would then be bound and all nations would be converted. After these thousand years the devil would be loosed again 2c. 2c. This millennial kingdom is very near. Various calculations show that the millennial kingdom will probably begin in 1869 or 1870, the year in which the world will be 6000 years old. These are some of the pieces of Seiß's chiliasm, and the "*Lutheran*," the leading paper of the *Church Council*, which has spoken out so decidedly against chiliasm, deigns to defend such things! The worst, the most dangerous thing for the soul in this chiliasm is that through it the nature of the kingdom of grace of Jesus Christ, the blessedness of justified poor sinners, the inherent glory of the kingdom of God, which is "peace and joy in the Holy Spirit," is completely misjudged and covered up. Thus it is said in the book, "*Last Times*," p. 217. "Will it (the millennial glory) not inspire a greater joy and a more satisfying delight than all the gifts of Pentecost?" So here on earth in Seiß's millennial kingdom there shall be once more a "more satisfying delight" than "all the gifts of Pentecost," than peace and joy in the Holy Ghost, than forgiveness of sin, life, and blessedness! What "more satisfying delight" might Dr. Seiß mean? Page 133 it says, "O tell me not that this is the glorious kingdom of Messiah! Tell me not that these are the scenes to which the saints of old looked with so much joy! I will not so dishonor my Savior, or his word, as to admit for a moment that this dispensation is the exalted Messianic kingdom: no, no, no, Christ does not yet reign in that kingdom which he promised, and for which he taught us to ask." From this it is irrefutably evident that Dr. Seiß does not hold the New Testament church, "this dispensation," to be the actual, glorious kingdom of the Messiah; that to him the New Testament church is

not the kingdom for which the saints of the Old Testament hoped, that with the feast of Pentecost the sublime Messianic kingdom has not yet dawned, which the Lord has promised us and for which he has taught us to ask. No, this kingdom of greater joy and more satisfying delight, this actual Christian Church, will only dawn after or with the last day in the millennial kingdom. Christ gave the answer to the disciples of John, who also thought that this dispensation could not be the sublime Messianic kingdom, "The blind see, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he that is not offended in me." And Dr. Seiß now preaches even such vexatious pernicious false doctrine as a Christian Lutheran truth! And the "*Lutheran*" defends the false doctrine, and what is more, as it cannot be otherwise in such a matter, in a very unfortunate way. He says: "It may be that Dr. Seiß, in the warmth of his popular speech, has not always chosen his expressions so happily as is demanded in an exact scientific exposition, or that he has not presented his views in such a way as to exclude the possibility of misrepresentation, especially in those who aim at constructing the very worst sense." But it is not a matter of expressions, of words, but of a false doctrine openly and clearly expressed, namely, that the kingdom of the Messiah promised to the Fathers in the Old Testament has not yet appeared in the Church of the New Testament since the outpouring of the Holy Spirit on the feast of Pentecost. That Dr. Seiß should take back this outrageous false doctrine is what the "Lutheran" should insist upon, for which he should fight without regard to person. Instead, he offers the following lame excuses: Dr. Seiß does not deny that Christ reigns even now in the hearts of the faithful; indeed, he cites the following passage from Dr. Seiß's book as the chief proof of exoneration: "I know and rejoice that he (Christ) is present in a certain sense now, where two or three are gathered in his name; and that wherever even one sinner turns to God, there something *of* his royal prestige and power is felt." But does he not even see that the same false doctrine lies at the bottom of these words, that Dr. Seiß allows the Lord Christ to be present in the present kingdom of grace, in this dispensation, only in a certain sense, with limited royal authority and power, and expects and hopes for the full presence and all the glory of the Messianic kingdom, as promised to the fathers, only in his millennial kingdom? - And because the "*Lutheran*" can now do nothing in the matter itself, he becomes angry and drives the Missourians

that they do not seduce "honestly" against Dr. Seiß; indeed, he exclaims: "if this is the way in which the Missourians interpret scriptural passages, it is not to be wondered at if they find in the symbolic books what we cannot find in them. "The Missourians themselves publicly defend a chiliasm of the most worldly kind, only that they place it in the past, while Dr. Seiß, according to the letter of the Augsburg Confession, rejects every chiliasm which is placed anywhere 'before the resurrection of the dead.'" So, in order to take a little revenge, they also impute a chiliasm to the Missourians, and one of the most worldly kind at that! Where, then, is the same to be found? What we teach on this point is found in Luc. 17, 20. 21. and Rom. 14, 17. -

Does the "*Lutheran*" really think that in this way he can get over the annoyance that in the bosom of the *Church Council there* is this chiliasm of Dr. Seiß, which is just as crazy as it is dangerous to the soul? Is it not indeed a quite nonsensical thought to suppose a millennial kingdom after the resurrection of the dead? For "after the thousand years (that is, a thousand years after the resurrection of the dead!) Satan shall go forth to deceive the heathen, Gog and Magog, to gather them together to battle." (Rev. 20:8). So that would be resurrected Gentiles, a resurrected Gog and Magog, and a quarrel among resurrected ones. And how would one actually have to think of the matter of Napoleon III? Would the current Napoleon or the resurrected Napoleon start the eastern war? And then why would the resurrected Jews first make the journey to Jerusalem by rail? With the resurrected, spiritual bodies, the journey by air would be much quicker and more comfortable. Dr. Seiß will not say that he understands by "the resurrection of the dead" in the 17th article of the Augsburg Confession only the resurrection of the saints? For the article speaks of the general resurrection of the dead; it literally says: Christ will "raise all the dead".

Surely the "*Lutheran*" will not claim, in good Iowa, that because this chiliasm comes from a man like Dr. Seiß, it is therefore an open question? Surely there are enough men in the *Church Council who are* serious and zealous enough to come out firmly against such false doctrine and to press for its elimination.

Iowa Synod. Before proceeding with the exposition of the view of the famous four points on the part of the Iowans, begun in the two former numbers of the "Lutheran," we wish briefly to call attention to a point which would admirably follow the famous four points as a fifth. This would be the question to be put to the *Church Council*: whether the same shall hear confessions, interrogate

The question is whether or not he is really willing to carry out his decisions; whether or not he is serious about moving from resolute theory to resolute practice. The question is necessary and perfectly justified, for what is the use of even the most decided speech without action? But it would not be superfluous to point out right now that a quite clear, round, unambiguous answer to the question must be given. For it is yet another thing to hold disputations at church meetings, and to bring the struggle and decision into the congregations themselves, and to carry it out in them. The devil is very averse to the introduction of confessionals, this so important part of a well-organized Lutheran congregation, therefore it will hardly be possible to bring them into being without deep movement, even separation and division in the congregations". But church policy does not love such deep movements, and the possibility of diminished congregations, and other inconveniences connected with them. But it must be done; confessionals must be introduced in the Lutheran congregations, or, to mention only one thing, all resolutions against communion, even if they were the very most divergent, would be only paper resolutions and therefore of very little value. It is true that the sufferings of the *Church Council* would be made even more difficult by demanding the introduction of confessionals, but at the same time the martyr praise that Prof. Fritschel gives to his bride, who is already starving with self-sacrifice, would be increased. How beautiful, how touching it is when Prof. Fritschel says: "Those brethren with whom we have to deal in the General Church Assembly have in part long stood in the forefront of the struggle for our good confession, and have suffered and worked ten times more for it than their condemned brethren, who meanwhile in synods, where it would have been an art not to be strict and exclusive, ate their bread with pointed fingers." It is truly terrible that the *Church Council*, which has already suffered and starved so much, should now be made to suffer still more! For when he first begins to take communion, pulpit fellowship, freemasonry, and chiliastery from himself with earnestness, - then his misery must become hardly bearable and his hunger quite dreadful, then he will never come into the pleasant situation of being able to eat his bread with pointed fingers for once. The poor *Church Council* - But what does it help, for the sake of suffering and hunger, the confessionals must not be let go. And Iowa, the Iowa that loves progress and development, will also want the *Church Council* to progress from grey theory into green, fresh practice. Well we will see whether, at the next meeting of the *Church Council*, the Iowans will raise the fifth point from the confessionals, or whether, out of pitying love for the beloved, starving object of their affections, they will be altogether silent about it. - Prof. Fritschel now gets around the second point, the pulpit fellowship, which we now want to go into in more detail, in such a way that he again says "yes" and "no" at the same time. The *Church Council* had declared: "We are of the opinion that with the greatest conscientiousness pure doctrine should be guarded in our pulpits, and that no one should be admitted to our pulpits, whether he be a Lutheran or whatsoever, of whom it is to be doubted whether he will preach the truth of the divine word according to the confession of our church. About the ambiguity of this sentence the "Gemeinde-Blatt" of the Wisconsin Synod expresses itself very clearly as follows: "Here the wording sounds again very decided and energetic: No one is to be admitted to our pulpits if he is called a Lutheran or whatever he wants 2c.; so I will first seriously examine a Lutheran before I let him into the pulpit in my Lutheran church, I must first be sure whether he preaches the truth, because the name gives me no certainty at all. - Quite true. But - while the pulpit door seems to be so well guarded that it will not open even at the mere name "Lutheran," I notice at the same time that it is actually closed to no one. . . This paragraph does not put a dam against unionist fraternization, but leaves it up to the individual to decide whether or not the truth of the divine word, as recognized by the Lutheran Church, is of any weight with respect to the doctrines of distinction of other churches. - Why does the paragraph not rather say openly and simply, "No one shall be admitted to our Lutheran pulpits who does not openly and honestly confess the Lutheran doctrine"? - Prof. Fritschel, on the other hand, defends the *Church Council*. He says: "In virtue of this declaration, no one may be admitted to the pulpit within the general Church Council who is in heresy". and further, "we cannot say that this gives us any special concern, that the Church Council has avoided simply and absolutely excluding non-Lutherans from the Lutheran pulpits." So that would be Professor Fritschel's "yes," now comes the "no," for it then goes on to say that he nevertheless could not declare himself satisfied," and he closes his article with the words, "We confess that on this point it has not yet become possible for us to understand our brethren rightly." So Prof. Fritschel's words are both "yes" and "no," sweet and sour. The reason,

why Prof. Fritschel does not yet understand the Brethren, he himself thus states: "We do not know how, after they have once so decidedly confessed the fundamental importance of the doctrines of distinction, and so earnestly rejected every error in the same, they can fall back upon the three principal symbols of the Christian faith, and make them the touchstone for admission to Lutheran pulpits." Thus it is quite evident, the *Church Council* does not wish to deny the pulpit to Methodists, Baptists 2c. but only to all those, they are now called Lutherans or what they will, who do not even believe what is taught in the three principal symbols. Hence the judgment of the "Gemeinde-Blatt" is quite justified, that in spite of the fact that the declaration speaks with pathos of "the greatest conscientiousness," with "the greatest conscientiousness," with "the greatest conscientiousness," with the greatest conscientiousness. Despite the fact that the declaration speaks with pathos of "the greatest conscientiousness" with which the *Church Council* wants to watch over pure doctrine in the pulpits, it has not put a dam against unionist fraternization through this declaration. And so, finally, while it remains true that the *Church Council* at its last meeting did of necessity enter into the discussion of the four points, it remains equally true that it evaded the actual answering of them by ambiguous declaration. Z.

### My dear "Lutheran"!

Now stop bickering and arguing for a while and light your peace pipe, and I will tell you a pleasant story from the realm of peace. - As you must remember, the representatives of the Ohio and Missouri Synods, and then the General Synod of Ohio at its last session, and the Missouri District Synods, adopted nine points, the most distinguished of which is that both Synods recognize each other as orthodox sister Synods and want to walk hand in hand along the roads of harmony. - Now this was not put down on paper in order to write something; but first the heart had spoken and this vine was given expression by writing it down and saying to the church: we two synods want to grow together. That was quite right; but you also know that if one wants to grow in each other, mau must first get to know each other, but how can one get to know each other if mau does not come together? - See! so thought the gentlemen pastors of the Ohio and Missouri Synods in and around Pittsburg, and thought it their duty to set a good example to their congregations, and to get together once in a while and look over their things. - And so on the 17th of February we found ourselves in Pittsburg in Mr. Pastor Müller's hospitable house. Present from the Ohio Brethren were the Revs: Brecht, Herzberger, Hunziker, Lübker, Meiser, Nuoffer, Pohl, Ströhlein, Walz...

and Werder, several of them could not appear due to the undersigned takes the liberty to publish the same also who do not wish to devote themselves to theological or classical illness or official duties; from us there were the pastor through the "Lutheran" and to accompany it with some studies, by means of instruction in the German, English and French von Brandt. Eilgelder, Müller, and I was also present. - explanatory and encouraging remarks. languages, history and geography, arithmetic and mathematics, After we had organized ourselves into the "Concordia- First of all the **program**, which contains a short natural sciences, calligraphy, drawing, etc., to provide them with the Conference of the German Lutheran Synods of Ohio and history and then the details about the establishment of the best possible basis for a general education. Missouri" in order to promote the unity of the spirit in our institution.

**Brief history**

**of the Lutheran University of Milwaukee, Wisc.**

In order to give the growing Lutheran youth the opportunity to be further encouraged in the teachings of the Lutheran Church as well as in the usual school sciences than is possible in the parochial schools of this country, the Lutheran School Association of the Milwaukee Lutheran congregations belonging to the Wisconsin Synod founded a college in Milwaukee, Wis. on May 1, 1868, and entrusted the direction of the same to Dr. xtil. Hermann Dümmling.

Meiser. Finally, we shared honestly in the expenses of At the same time, a similar association had been formed in the Lutheran congregations belonging to the Missouri Synod in Milwaukee for the establishment of a grammar school and a secondary school, and Mr. Aug. Crull was inected director of the institution. The Missouri Synod of the Northern District, which met in Milwaukee in June of the same year, accepted the offer of the last-named association to transfer the project into the hands of the synod and confirmed the election of Mr. A. Crull as director, which had already been accepted by the association.

However, since it was obvious that two institutions in one city striving towards almost the same goal would hinder each other's effectiveness, the desire arose to unite the two institutions. Accordingly, the members of the Board of Supervisors chosen by the Missouri Synod of the Northern District for their institution, who resided in Milwaukee, met with the Board of Directors of the first-named association in Milwaukee for a consultation on this subject, which, since the latter association was willing to provisionally accept the conditions set by the Missouri Synod of the Northern District with regard to the direction and religious instruction, resulted in a complete unification. The latter came into effect on December 1, 1868, on which day the now united institution was solemnly opened in the new school building of the Lutheran Dreieinigkeits congregation. The experiences made in the short time of its existence already justify the hope for a quick prosperity. God grant it!

I. Provision.

The purpose of this institution is:

The school is intended to be a preparatory school for the Gymnasium, in which the pupils who devote themselves to theological and classical studies are to be qualified for entry into the Quarta; but on the other hand, it is to be given to those pupils...

II Curriculum.

- The teaching course of the institution includes:
- I. Religion, 2 hours.
  - 2. Latin language, 4 hours.
  - 3. German language, 3 hours.
  - 4. English language, 4 hours.
  - 5. French language, 2 hours.
  - 6. history (world and church history), 2 hours.
  - 7. geography (political, mathematical, physical), 1 hour.
  - 8. arithmetic, 3 hours. (1 hour of bookkeeping.)
  - 9. mathematics (algebra and geometry), 3 hours.
  - 10. natural sciences (physics and chemistry), 2 hours.
  - II. Drawing, 2 hours.
  - 12. calligraphy, 2 hours.
- The number of lessons per week is 30. Lessons in singing and instrumental music are outside the regular course of instruction.
- The means of instruction is the German language, but for the English language and literature, as well as a part of mathematics and geography, the English language.
- Children of parents of other faiths may be exempted from taking part in religious instruction at their special request.
- At the special request of the parents, pupils may be dispensed from participation in Latin and French instruction, but no special arrangements are made for them.

III. directory of schoolbooks.

- 1. First German Bible.
  - 2. Dietrich, Catechism.
  - 3. Kühner, Elementary Latin Grammar.
  - 4. Oehlschläger, Lebensbilder No. 3.
  - 5. bullions, Practical Lessons in English Grammar.
  - 6. National Fourth Reader.
  - 7. Mitchell, Geography.
  - 8. D "vi68, University Arithmetic.
  - 9. Plötz, Elementary Book of the French Language.
  - 10. 8p6Q66riLN Penmanship.
- Note The cost of the textbooks is about \$9.

IV. Disciplin.

Christian discipline and manners in general form the basis of discipline in this institution.

Means of discipline are: Supervision, instruction, admonition, punishment.

Punishments are: Censure in various degrees; customary minor means of school discipline; deprivation of certain liberties; confinement; official report to parents or their representatives; expulsion from the institution.

Corporal punishment, in the ordinary sense of the word, is entirely excluded from the regular means of punishment; in its place, if it appears unavoidable, is expulsion from the institution.

V. Conditions of admission.

Only those pupils who have reached the age of at least 11 years, are equipped with the necessary elementary knowledge and are willing to submit to all rules and regulations can enter the school.

As for the admission nöthige previous knowledge is berichtet:

) the ability to read German with fluency, to spell the most common words correctly, and to reproduce a simple narrative;

(k) the ability to read English and knowledge of the most common words and their spelling;

o) the knowledge of fractions with unnamed numbers, including the calculation with decimal fractions;

ä) general knowledge of the earth's surface.

Tuition is 6.00 per quarter prenumerando.

(Submitted,)

**Milwaukee Lutheran High School, Wisc.,**

under which name, chosen for brevity, the institution consisting of a Progymnasium and a Realschule is now and until further notice known, has recently given notice of its existence and its present establishment in a printed program. Although the same has already been sent to a part of the pastors of the synod of the northern district for communication to their congregations, and will be sent to the remaining part, as well as to pastors of other districts, it is not yet possible to provide this information.

Housing and food for the children will be provided. Parents who are in embarrassment about the accommodation of their children may contact the pastors of the local congregations belonging to the Wisconsin or Missouri Synods.

Applications for new pupils are to be addressed either to the above-mentioned pastors, or to the teachers of the institution, Dr. H. Dümmling and the director Aug. Crull (address: Milwaukee, Wisc.).

I would now like to make a few explanatory and encouraging remarks about this programme.

The union of the two institutions, which are striving toward one goal and proceeding from one foundation, has so far proved to be very beneficial for both parts. For the members of our Synodal Union, the announcement will certainly be quite gratifying that in the aforementioned Dr. Dümmling from the Wisconsin Synod, the institution of our part has received a teacher who, according to his disposition, is a righteous Lutheran and possesses a thorough knowledge for his office, especially in the realms, combined with an excellent teaching gift, and who works in true brotherly unity with the present director of the institution, Mr. Aug. Crull.

At present the institution has 24 students, among whom there are 12 from our synodal association, who with only a few exceptions, have their home here and of whom 5 want to devote themselves to theological studies, but 2 enjoy instruction in the realms in preparation for the school teachers' seminary in Addison. Since Confirmation takes place in most of the congregations of both Synods around Easter, and a new semester begins for the Institute on April 1, we are looking forward to a considerable increase in numbers by May 1 at the latest. The parents concerned are therefore asked to send us a verbal or written notification as soon as possible, so that the accommodation of the pupils can be arranged in good time and the necessary conditions can be communicated to those concerned.

All the pupils belonging to our synod are under the pastoral care of one of the three local Missourian pastors, in whose parochial district they are quartered and whose Sunday catechism examinibus they also have to attend regularly.

The school fees are now, as everyone can see, extremely low. Such a low rate was not only required by the local circumstances, but was also made necessary by the unification of the two institutions. As a consequence of the latter, in order to raise the teachers' salaries and to cover other common expenses, the tuition fees must also be paid into the common treasury for the pupils of our part who wish to devote themselves to the service of the church. However, in order to be able to grant free instruction to such pupils, the treasurer of our northern district, Mr. Carl Eißfeldt, administers a separate fund, into which only the mild contributions from our part, intended for the institution, are paid.

Synod, and from which, until otherwise ordered by the Synod, the school fees for those Missourian pupils who wish to devote themselves to the service of the church and whose parents find it too difficult to pay them, will be paid. For the other maintenance of the institution, a special school association has been formed from members of the three Missouri and four Wisconsin congregations here, which has undertaken to cover the resulting deficit of the common treasury in equal parts. In addition, the community of the undersigned has given two classrooms in its new, stately school building to the institution for use free of charge.

That here and there in congregations of our northern district the young institution has been remembered with merciful love has been shown by the several receipts published in the "Lutheraner". As a result of these reports, we confidently look forward to a more active participation and concern, especially on the part of the pastors and congregations of the northern district of our synodal association. After all, the institution, as far as it belongs to the Missouri Synod, has become by explicit decision the special foster child of the entire northern district, which now has to take special care of it, without relinquishing the care for the institutions of the general Synod. The undersigned therefore addresses the love of the pastors and congregations of the northern district above all and asks them to consider that the greater the influx of pupils dedicated to the service of the church is likely to be, the more abundant must be the influx of charitable gifts into our separate treasury, as long as the school fees for such pupils are to be paid out of it, in order to provide them with free education in this way, but that also the necessary expenditure of 24 dollars per pupil per year can be easily met, if many help together. Or could not every community from whose midst such a pupil attends our institution, in addition to the other support of the same, quite easily also take over the defrayal of these expenses? It goes without saying that a superfluous contribution from other parts of our synodal association will still come in handy and will therefore be accepted with great thanks.

Hereby then be this institution to all pious hearts for further intercession and assistance. and God's blessing to all who have taken care of them so far and who will take care of them in the future according to the saying: "Your servants would gladly see the Zion built, and would gladly see her stones and lime dressed.

The particular address of Mr. Director Aug. Crull is No. 308, 8br.

F. Lochner, currently president of the institution.

### Church News.

On the 22nd Sunday after Trinity last, Rev. I. Horst, formerly of Waconia, Carver Co., Minn. having received and accepted a regular appointment from the Lutheran Immanuel congregation at Town Hay Creek, Goodhue Co., Minn. was solemnly installed in the midst of his congregation by the undersigned, by order of the Hon. Mr. Vice-President of the Northern District. I. Herzer.

After Pastor Bruno Mießler, with the approval of his previous congregation in Macvn City, Mo., had accepted a call from the Lutheran congregation in Palmyra, Mo., he was solemnly installed there on Reminiscere Sunday, February 21 of this year, by order of the High Presidency of the Western District.

God's gracious blessing be upon this dear brother. Amen.

Address: Hev. Lruno Uieessler, Lox 183. Nrrrion Oo., Uo.

### Conferenz displays.

The Cincinnati Districts Pastoral Conference will meet, God willing, at Aurora, Indiana, at the home of the Rev. Runkel, March 1-5 (incl.).

G. Schumm.

The St. Louis District Conference meets, God willing, at the church of the Rev. Gräbner, at St. Charles, Mo. on the fourth Thursday in April, and lasts from the 22nd to the 27th of the same month. The subject before us for discussion is the paper, "The National Church," 2c., and the doctrine of election by grace according to the Concordia formula. It is therefore remembered that the members of the Conference would like to bring the symbolical books with them. A. H. Burkhardt.

### (Receipt and thanks.

For poor students received through Rev. I. Hoff, mann from Mrs. Christiane Fahsold in Tawas City, Mich., 56.10; from John Bruns in Rev. Doederlein's church in Chicago 55.00.

For Brunn'sche Anstalt by Pastor I. P. Karrer collectirt in the congregation at Napoleon, O., \$5.30 and by that at Hanover, O., 514.10. C- F. W. Walther.

### Received for the orphanage near St. Louis:

From N. N. by Mr. Past. Schaller 51.00. Mr. Geo. Vetter ri.OO. Minna Schroeder at Port Hudson 50 Cts. Mrs. Anna Wolfram by Mr. Past. Bünger Pt.50. Mr. Eduard Bertram by the same r3.00. By Mr. Past. Wehrs' parish 56.45. Mr. A. Knigges at Ruessels Grove, Kindtauf Coll. 52.25. Mr. Rev. Heintz and his parish on Skeels Cross Road 55.00. Mr. I. Werner in Mokena, Ill, 53.50. N. N. in New Orleans 55.00. By Mr. Past. Wüstemann at Kendallville, Ind. 57.50. By Mrs. Emilie Fathauer at Crete, Ill. 53.00.

Correction: In No. 12 of the "Lutheran" read r Barth instead of Barch, A. G. Schmidt instead of Schuricht, Kam- meyer st. Kämmerer, of W. Pfannkuchen 51.00 st. 57.00, F. in V. st. F. u. V., 78 days Führen st. 78 Führen.

Addition to last receipt in No. 12 r From the löbl. sewing, knitting and crocheting school in Mr. Past. Bünger- Gemeinde by Mrs. C. F. Rohlfiny 510.00, desgl. 512.M. Don Mr. Krieg 50 CtS. I. M. Estel, cashier.

To the Seminary Handle in Addison: By Teacher Hoffman" In Rye, 13 Bush. Grain, 2 Bsh. Potatoes, 817.2Sdaar; : from I. G. Merz 1 Chicago 83. Kinvtaus - Collecte by Past. Seuel in Olive, Iowa, 84.55. hog; from P. Parr for Schül! ler Meier 81.00. Wedding-Collecte at C. From Teacher Brase in Bloomington, Ill, 85. By Kassirer Eißfeldt in Frey by Rev. Daib for D. Walter 82.50. Christmas - Coll. of the comm. Milwaukee Z7.O4. By Prof. Selle 81. From Champatgn City, Ill, by F H. at Cumbcrland 88.25. From Zion's parish at Wilshire, O., 5 p. rye, 6 p. Langc 2 pieces of cheese; I. H. Lange 1 ham; F. Schreiber & I. Niklas 1 flour, 2 p. wheat, 2 p. grain, 1 p. potatoes, 1 p. oats, 6 pieces of bacon, rope each of bacon.

From Schaumburg, Ill, by F. Bogts 2 p. oats, 2 p. potatoes, 1 p. reuben, 3 rolls butter, 1 side bacon; F. Pentecost 1 p. cabbage, 2 p. oats, 1 p. turnips, 2 p. potatoes, 1 p. flour; H. Lichthard 2 p. oats, 1 p. wheat, 4 p. corn, 4 p. males 1 p. potatoes, 2 rolls of butter; K. Kastning 2 p. flour, 2 p. potatoes, 47 cabbages, 1 shoulder, 2 rolls of butter, 10 lbs. dried apples and 2 pecks of beans. From Past. Wundere Gem. in Chicago from D. Katz 2 brl. Flour. Bon of the Gem. at Howards Grove, W'S., 8L Bsh. Peas. From Rodenberg, Ill, from Aug. Meier 1 S. flour. 2 S. oats, 2 S. potatoes; from F. Hinze 1 Vrtl. Beef, 1 p. grain, 1 p. oats, 1 p. potatoes, 1 p. cabbage; from Müller Kolberg.

1 p. flour. From the comm. of Ruffels Grove, Ill, 6 p. potatoes, 1 p. turnips, 1 p. flour, 1 s- cabbage, 2 p. grain, 1 se'te bacon, 20 lbs. beef. From the comm. at Elk Grove, Ill, by E. Meier 1 S. flour, 3 S. potatoes, 2 S. grain. 2 S. bacon; Jltcn 2 S. oats, 2 S. potatoes, 2 S- grain, 1 S. wheat, 40 Pounds of beefflich; H. Bremer & Bro. Tbies 1 cartload each of hay. From the commune of Proviso, Ill, from L. Ahreus 3 p. potatoes, 3 p. oats, 2 p. com; F. Degener 1 Brtl. Beef, 1 p. flour, 2 p. oats, 2 p. grain; by H. Degener 1 hog, 2 p. potatoes, 2 p. grain, 3 p. wheat, 2 p. oats. From the comm. at Duntvn, Ill, 2 oats, grain & potatoes. From Past. Traub's comm. at Trete, Ill. by C. Beh rens. O. BehrenS, Chr. Hardekop, W. Arckenber". G. Seggebruch, H. Ulri'g, F. Oblendorf, F. Nacke, I. Harmening, W. Ostermeier, Ph. Engelking, H. Hattcndorf, H Halfeld, F. Grupe, E. Homeier, C. Banser, A Lücke, C. Wattermann 1 S. Wheat each; Chr. Müller I S. Wheat, A Meier, Wm. Schwer, H. Büthe each H s wheat; H Wiebrook iz Bush. Wheat; W Siefker, E Rinne, W Diersen, Ph Wille, I Wilkeninq, C Tatge each 2 s. Wheat; I O Meier 3 s Wheat; H Düblmrier. F Nöllwg, H. Wüstonseld 1 s oats each; Eh Meier sausages n. Butter; H. Wüstenseld 1 s. grain; D. Diersen 7 pfp. Butter, 1 side of bacon; Ph. Wille 41 pb. butter; Meier 11j pb. butter and 1 shoulder; F. Sennboltz 1 side of bacon; Ehr. Niemeier 2 p. bacon & 2 sausages; von Dr. Pcrlewitz 1 p. bacon; I. O. Piepenbrink 35 p. cheese, 1 shoulder piece; Ph. Schräge 50 p. flour, 1 side bacon; W Rinne 81 p. flour, 12 p. beef and 3 rolls butter; C. Salier 5" p. flour; Ph. Willkarm 33 lbs. flour. 4 sausages; L. Harmening 1< 0 p. flour 1 roll buiter, 1 shoulder piece; H. Brandt 50 p. flour' 1 pc. bacon; C. Tatge 1 p. sveck, H. Scheer 1 p. do. and quite a few sausages; from I. Diersen 1 shoulder piece and 7 sausages; H. Schräge 1 ham; Eh Knabe 1 ham; D. Seehausen 8 sausages; Chr. Hasenjäger 1 side of bacon; C. Sterze 2 new vests; G. Brauns K O ppfd. mebl; H. H. Müller 1 bush. Potatoes. From the comm. at Ma rysville, O., 300 lbs. of apple butter. Addison, Ill, Feb. 9, 1869. h. Gehrke.

For poor pupils and for the Collrgehaus- halt in Fort Wayne: From Past. Fleischmann's parish: from H. Griebel half a hog, 1 sack of wheat, 85.00 cash; from Schlandraff 1 p. oats, 1 p. grain, 1 p. potatoes. From Past. Jäbkers Gem.: v. H. Rein- king sen. 2 p. grain, 1 shoulder, 10 cabbages, 1 gall. Schmalz; from Reinking jun. 1 p. wheat, 2 p. grain; from Wittwe K'önemann 1 p. wheat, 4 bush. Turnips, 1 p. potatoes, 1 peck dried apples, 1 p. Beans, 1 roll of butter; of Koldeweh 1 side, 1 gall. Syrup; from Teacher Kirsch's school children 70 lbs. sausage, 1 keg. lard. From Past. Lehner's Gem. of Brude 1 p. wheat, 1 vrtl. ...beef. From Past. Bvdc's comm. of H. Kohlmeier 1 p. wheat, 2 p. grain, 1 p. rye, 1 p. potatoes; from Dollmer 1'S wheat. From Past. Jungk's Gem. of Sametinger 1 barrel of vinegar, j Bush. dried Aepfes. By Past. Penalties Wedding Coll. at Kann sür der Schüler Penalties 84.25. From Mr. Griese in Cleveland 82.(0. From Mr. Katz in Chicago 2 barrels of flour as Christmas present. From the women's club in Past. Dulitz's comm. 6 shirts. From Mrs. Ph. Loos in Belleville 81.00. Collecte of the Gem. of the Past. C. H, Löber 814 25. From Mr. Richter there 83 0 ) for the pupil Weyel. From Past. Stellhorn- Gem. 16 Bush. Wheat, 2 Bush.

Kleemann 1 barrel of flour, From the women's association of the parish of the Past. Stock 838.80 sür arme Schöler, u. zw. für Gohringer 810.00, C. Meier 88.00, H. Fischer 88.00, I. Hatt städt 86.00, I. Hafner 86.80; v. Frau Past. Stock 1 roll of butter. From Past. Reichhardt's parish from Hauptmeier 2 p. wheat, 2 p. grain, 2 pieces of bacon; from Briggemann 1 p. wheat, 1 p. potatoes, 2 p. grain, 3 pieces of bacon. By Past. Stubnatzy collected at Sprandel's wedding 88.45; from some members in dess. Community 82.50 for Karl Franke. From Fran N. N. 81.25. From Mr. Meier's wedding p. 85.00 for poor pupils. From Dr. Sihler's parcel of Chr. Rose 2 p. potatoes, 1 p. grain, 1 p. turnips, 1 pig, 1 bush. Buckwheat flour; from Karl Rose 3 Bush. Oats, 3 Bush. Rye; from Chr. Schaper 1 gall. Apple butter, 1 pot of lard, 2 gallons of syrup. Fort Wayne, Feb. 13, 1869, W" Reinke.

Received:

For poor pupils: Von Lehrer Tröllers Schul lindern 81.60; H. Richter sen. for Tröster 82; by Past. Frederking Kindtauk-Coll. by Mr. Appel 82 60; F. Krage in Addison 85; by Lebrrrr Bunge infant baptism coll. for Ch. Scbkiwe 83 05, for C. Hattcndorf 82 60; by teacher Gruhl 82; wedding coll. for Lebrer Grabl 89; by. Herr Kanne sür Nahrwoldt 815; by Kassirer Bonnet 88l 64; by Herr Rciuke for Olendorf 84; by Gemeinde Rieb kür Mvdenbring 8>6 I 9 813 60 and 88.25; by Lehrer Tröllers school children again 81.60; parish of Valparaiso 85; from Women - Berlin in Rock Island for Henke 810; by Past. Ottmann Hochzeits - Coll. bei Ebr. Künner für Selle 83 65; für Grupe und Wente durch Lehrer Bunge Hochzeits-Coll. bei H. Vollrath 86 blO; von Fr. Stöltling, W Nösting sen. je 81; Chr. Knabe 82, H. Vollrath, H. BrunS, C. H. Wüstenkeldt, H. Müller je 50 Cts.; auS Ernte: from G. Brauns, H. Engelking, O- Domeier, H. Lücke, B. Hcinemann 81 each; W. Hallfoldt 81.05; Chr. Sternbrgg, G. Ruppert 50 cts. each; v. Hcrrn Homeyer 25 cts.; F. Frillmann in Addison 40 cts.; teacher Schünhosf 82; by Past. Große by the school children of his Gem. 85.35; by the Women's - Club in Kendallville for Beyer 85; by the Maidens' Club in Past. Schwan's congregation for Mach 810; from the Virginians' Association in Cincinnati, 12 sheets, 12 pillowcases, 12 towels, 12 handkerchiefs, 6 pr. woolen socks; from the Women's Association in Past. Lochner's congreg. in Milwaukee, 3 sheets, 10 pillowcases, 10 towels, 12 bust shirts, 3 unte shirts, 3 underpants; from Friederikr. Dammeyer in Addison 2 pr. wool socks. To the household: By D. Kruse in Addison 81; by teacher Rolf Kindtauf - Collecte at G. Moder 83.50; deSgl. 30 Gall. Apple butter. On the interior furnishings: Collecte at the dedication of the new seminary wing (already spent here) 861.50; subsequently by N. N. 81. Addison, Feb. 17, 1869. A. Selle.

With heartfelt thanks, I acknowledge receipt of the following gifts for poor students: 1. in money: by Mr. Päst. Jox in LoganSport for Strobel (16th place.) from G. Conrad in Peru 815; from some members in LoganSport 86. N. N. in Horion 85. Mr. Lührs in Addison 810. Lebrer Koch 85. N. N. in Schaumburg Gl; Conrad Hattendorf sen. 85; S. Hattendors 81. By Mr. Garbisch on Hcrrn Bremer's child baptism ges. P4.16. Wittwe PrruSner 85. By Mr. Past. Weinbach wedding coll. at A. Werth 82.15, church - coll. in Ncu-Bcrgholz 82.35. By Mr. Pastor Kilian 830 gold (-839). Teacher Gruhl 86, teacher Wilk 82, home. HilgeSfcld 85th Friedr. Kruse Sr. 82nd F. A. Kl. 85th Through Mr. Rev. König of the Women's Association 810. wedding coll. by Mr. Meier 86. by some seminarians for Strobel's Board 84. teacher Lruthcuser 82. by Mr. Henke in Cleveland 85. by Mr. Past. Franke by Mr. Dücker 82. by Mr. Past. Jungk on L. Ruschs Hoch zeit ges. 85.58. Teacher Kienzle 81. by Mr. Carl Griese 82. by Mr. Past. Jox on Strobel's board 88.50. Gem.

Proviso, Harvest Festival Coll. \$9.50. By Mr. Past. Mtens of G. H. \$1. by Mr. Past. Harmening \$3. henn teacher Bartling \$1.50. by Mr. Past. labln \$28. by Mr. Lehrer Koch on Mr. Ries' infant baptism s. \$4. by Mr. Past. Weyel by W. Umbach \$1, G. Aerger \$1. by Mr. Mohn \$2. by Mr. Pass" Große on E. Schmidts infant baptism grs. \$3 06. congregation to York Center \$26.15. Miss E. Griefe \$3. by Mr. Past. Böling \$13.50, for F. \$10. teacher Brase \$5. by Mr. Past. Her v. his EmanurISgrmeinde \$9.50, by J. Keller in Delhi \$1, by N. N. \$1.50. In Hrn. Pass. Kilians Gem. ges. \$40 Gold (-\$51). 2. clothes: From Mrs. Dietr. Kragel, 4 pairs of woolen socks. From the Women's - Club at Grand Ravidk, Mich. 5 quilts, 9 sheets, 8 pillow cases, 3 pairs of woolen socks. From the sewing club in Cleveland, west side, 11 woolen shirts, 2 bust shirts, 3 pairs of stockings, 3 handkerchiefs, 11 towels, 1 sheet. Wittwe Schroeder in Racine 3 pairs of woolen stockings. From the sewing club m Laporte, Ind, 8 bus n shirts, 3 undershirts, 1 pair of underpants. From the Belleville Woman's Club, Ill, 5 bust shirts, 6 p. woolen stockings. For the household: From the Rodenberg community \$7.25. Mr. Past. H. LöberGem. \$23.50. Mr. Past. Wunderlich- Congregation \$11.15. Addison, 27 Frd. 1869. I. C. W. Lindemann.

Received  
to the building - cash desk of the school teacher - seminary:

From the congregation at Addison: by D. Firne 85, Wilh. Precht 84, Tb- Heidemann 814, W. Buchholz 810, together 833. by Kassirer Noschke at St. Louis 884.60. by Kassirer Bannet at Fort Wayne 8358.89. by Kassirer Eißfeldt at Milwaukee 846.88. by Wm. Meier at Elk Grove, Ill, 810. Thanksgiving - Collecte of the congregation at Ruffels Grove, Ill, 89.24. By Past. Wunder in Chicago by F. W Kirchhofs, L. Würffrl, L. Brauns each 85, F. Knoll 84, K. Mickow 83, A. Ziesing 82, W. Ostermann 81, together 825. by Ernst Meier in Rodenberg, Ill., 86. bon d. congregation at Washington, D. C., 870. by N. N. in Trete, Ill., 83.20. by S. Garbisch of d. congregation at Elk Grove, Ill., 843 18. by Past. Pissel in Rich, Ill. n. zw. by H. S4üükr6-8L^L. Rathie 84, M. Weimann, F. Bode Jr, L- Deneke, F. Marquardt, F. Bartling, H. Kruse, H. Steuber each 82.50, F. Schulze 82, H. Lüssenhop 81.25, F. Wrgmer, H. Oehlrrking, H. Walter, H. Stüve, Ph. Werner, E. Plumhoff, W. Walter each 81.50, F. Bode Sr. W. Stünkel, Ch. Brüggemann, H. Mosel. H. Oberin, G. Plumhoff, K. Seemann, H. Stege, I. Hillbrecht, I. Haletzky, L. Wegener, H. Duensing, F. Rathje 81 each, Marie Stünkel 75 Cts, W. Bartels, H. Heine, H. Müller, H. Kracke 50 Cts each, together 856. total 8745.99. Addison, Ill, March 5, 1869, H. Bartling.

Changed addresses r  
lisv. Heinemunn, Xsvv  
HumpwQ, IVluckiso"  
Oo., III.

Ksv. I'r.  
560 Laos 8l.  
Oinoirmati, 0.  
LI. 0ov2e1ruLnv, teacher, 56V kues 8l.  
Oinoirumti, 0.

13. ootsck, teacher,  
560 Ürrce 8l.  
(lÜieinnaü, 0.

Since many letters were lost due to settlement in the Dost Drairts, the correct addresses are given herewith:

I'errzt Oo., III.  
Rev. 3. Dörmsmi.  
Lremen, Iluncloplli Oo., III.





### The Lutheran Church Friend, weighed and found too light.

"The Lutheran Church Friend" is the name of a new one could think of its downfall or even of its dissolution." so little money! The columns of the Church Friend are weekly published at Richmond, Ind. by a committee. The Kirchenfreund is now the German organ that covers hardly large enough to exchange all the necessary The paper costs \$1.50 a year and is convinced that it is the great body, helps to secure its life, and even wants to compliments and congratulations. A church-loving worth the price. It promises "much reading matter for break a lance for its defective honor. It wants, namely, to reader goes into a proper frenzy and writes to the editors the money," wants to be a "pleasant, rich, interesting, make clear to the German fellow-world and posterity in in the ecstasy of his heart: "I was delighted with No. 2 of varied, instructive, edifying, entertaining, useful, America the actual standpoint of the General Synod, so the 'Kirchenfreund' - it is a splendid number, I did not like popular, in every family welcome, preferable paper," \*) badly misunderstood and so badly condemned up to the first one half as much. Greetings to me, - be welcome wants to make later also "improvements and more now, and to prove to everyone how genuine its to me a thousand times, you dear Lutheran Church splendid facilities" and can therefore welcome its own Lutheranism and how tender its love for the Germans is, Friend,... I want to do much for this dear newspaper." appearance as a "pleasing, important event. One and "woe to him who thinks evil of it. But even with this Who would want to blame the church friend if, after such confesses, the church friend understands the time and double work of love, the church lover is not yet satisfied. initial joy, he undertakes the second hunt with all the its taste. For little money, a lot of stuff! That is pleasant, He wants at last even to act as a salt, yes, where more ardent zeal, if his business spirit has taken on a useful, important, and one must say, most liberal in possible, as a consuming fire among the 24 other new powerful upswing and he offers his "materials" for these hard times. That is the philanthropic side of the Lutheran newspapers of America "sunk in dead sale at all doors with the noble frankness of a Jewish church friend. The great importance of the latter, orthodorism," wants to fill everything with new light and merchant. He writes enthusiastically in No. 3: "You, you however, only comes into full light when one considers life and bring about a golden era. How should the church Evangelical Lutheran congregations in America, own the "church-friendly" task which he has set himself. friend not succeed, how should he not be justified in the this church newspaper; the more you sell it, the richer Then one must again say with him: "his appearance is hope that "his victorious Spaniard will soon wave in you will become." The poor Missourian Lutherans in St. a most important event. Just think, for the time being triumph"? After all, even the spirit of prophecy has Louis are also thought of by the wooing, substance-the church friend appears as a terribly equipped life and assured him that "something great will yet come of him"!!! providing, Jewish love of the church friend. They are Has the first subscriber hunt also turned out so happily! pleasing to his eyes, and he wants to make them rich and happy, too. He has the following thoughts about them: "The Missouri Synod has (in

\*) The words of the friend of the church quoted with speech marks are taken each time from the sheet itself, and are found in it literally as they are quoted. D. R.

St. Louis) their seven or eight churches, quite a few largeWe have been Therese from our youth, and by God'swiser, I want to know whether you, with all honest and costly buildings, costing over \$100,000. Thegrace we will remain Therese all our lives." Lutherans, consider yourself obliged to teach according churches are large, rich, and proud." (Ei, that would beExcellent, then you stand in any case with the Lutheranthe Confessions? something for General Synod!) "They do not associateChurch on the same basis of faith and confession? We do not allow these particular symbols to be with any churches of other denominations, and theirKirchenfr. Bitte, "the standpoint of the General Synod ofimposed on us; why should one commit oneself to that members are forbidden to attend the worship of otherthe Lutheran Church is also the standpoint of thewhich is not at all necessary? - "In any case, the churches." (Indeed, e.g., Matt. 7:15, 16.)... "St. Louis isKirchcnfreund". remaining symbols, which are only an explanation and a full of Germans. Our church friend should have a largeWhat do you say to the 'General Synod! But theirre-statement of the Augsburg Conf. Conf. are too much circulation among them, because he represents the pointstandpoint has long since been revealed as a completelyfor a confession of faith. The symbols together are as of view to which a large part of that population isun-Lutheran one; they have actually renounced thelarge a book as the Scriptures themselves. Now it takes accustomed from youth. Relatively few of those who areconfession of the Lutheran Church and stand togethera man's life to search the Scriptures, and yet then one now in the Missouri congregations have been educatedwith Unrists and other syncretists, only that they are socannot cope with them." - "If our symbolic brethren (?) in the exclusive, rigorous nature of the Missouri Synod,dishonest as to continue to adorn themselves with thepress for 'pure doctrine' on the basis of the symbolic and we not only hope but believe that we will findLutheran name, - and this standpoint would also bebooks, I fear they are a little like our Catholic brethren (!), acceptance among many of the Germans in St. Louis. Weyours? who also pretend infallibility on the basis of the canonical are called un-Lutheran, our sayings are heretical, we areKirchenfr. Well why not, "this viewpoint is the Evangelicalbooks written by their conciliar; for as soon as one builds called pirates who sail under a false flag, and yet for allLutheran viewpoint and has been known as Lutheran forhis foundation on something other than sacred Scripture, that we are German, yet Evangelical-Lutheran; in the300 years." he is in danger of going beyond sacred Scripture and same church, the same office, the same kingdom (?.),Lutheran "church friend", you are babbling. A Lutheran, inexhibiting something as a dogma, which after all cannot educated according to the same instruction with a largecontrast to Papists, Calvinists, Methodists, Unionists,be founded on sacred Scripture." part of this population. The others have had the fieldGeneral Synodallists, etc., is a Christian who professes Your last sentence is indeed correct, but it is alone; they have hereticalized and no one has objected.the symbolic books of the Lutheran Church with heart andcompletely wrong and false when you apply it to honest Only give us the German ear, and our victorious Spaniardmouth and without any reservation. And this was alreadyLutherans, whom you mockingly call your "symbolic will soon wave in triumph." known 300 years ago. Our godly Lutheran forefathers saybrothers. For you know quite well that these of all people Who, after such touching words of offendedof the symbolic books: They are "a unanimous, certain,have from time immemorial turned "first to the prophetic innocence and misjudged greatness, could easily rejectgeneral form of doctrine, to which our Protestant (namely, and apostolic writings of the Old and New Testaments, the church friend? That would be too coarse, too cruelLutheran) churches confess all and in general"; likewise,as, moreover, to the pure and pure fountain of Israel, and rigorous. After all, he trusts us with all good things.they are "the doctrine, faith and confession of all of us, aswhich alone is the one true guide by which all teachers He not only hopes, but even believes in his entrance,we will answer for it at the last day before the righteousand doctrine are to be judged, by which all teachers and victory, and triumph with us, if we will but once lend him,judge, our Lord JESUS CHRIST, and we do not want todoctrines are to be judged and adjudged," and only for the poor, reviled, heretical, and yet so genuine German,speak or write anything against it, either secretly orthis reason also to the symbolical books as to a Lutheran, substance-providing, empire-making, ourpublicly; but we intend to keep to it by the grace of God". "unanimous, certain, and general form of doctrine," German ear and listen to his sweet speech. Most honoredAnd this is what you intend to do as a "Lutheran church"because they are taken from God's word," are therein church friend, I cannot resist; I lend you my German earfriend"? "firm," "clear," and "well founded," and thus agree with today out of courtesy and have no doubt that you willWe never heard of symbolic books in our youth, but we the written word of God in all points. Now tell me plainly, bring me light and make it clear to me what kind of frienddid hear of the Augsburg Confession and Luther'sdo you believe this also? you are! You want to have house-right with usCatechism." Churchfr. No, I don't think so. The teachings of the Missourians. Bravo! But remember, we stiff and rigorousSo, now hopefully in later years you have learnedsymbolic books cannot be proved from the Bible. The people always like to collude with such aspirants first. Sosomething more about the symbols or confessions of thesymbolic books do not give the sense of the Christian take it easy and don't get angry. You know, we live in theLutheran Church; confess, what do you think of them? doctrines with the greatest possible accuracy; they land of the "humbug" and we have to be careful. Besides,We do not want to reject the symbolic books, the valuablecannot be defended against every attack. you also say: "Test everything, etc." and that's how wetheological testimonies of that time, any more than we are Lutheran. These are vile accusations coming from a mean it. So to the point. We want to put your beautiful titleinclined to disdain any good book of ancient times. We"Lutheran church friend." Do you have any evidence for aside for the time being (you probably give it for free) andhighly esteem the Augsburg Confession and the otheryour claim? stick to the "stuff" instead. symbols of the Lutheran Church, and give them the first Churchwarden. They're still to come. (The dear reader will not take it amiss if I engage in aplace of honor among all the writings and documents of Listen, "church friend," I already notice something; little conversation with the church friend, I promise thethe Church, as venerable testimonies of the Reformation." but - patience. You thought earlier of the Augsburg briefest possible). Luth. Your gossip does not make me Confession and Luther's Catechism, what do you say to that? Lutheran. So, "churchy", you really want to be The Augsburg Confession is the confession of the Lutheran Church. Stu "Lutheran"? Church Friend. "True Lutheran is what the Church Lutheran Church. Stu Friend wants to be." - "Lu

we carefully read the Augsburg Confession and our Bible, to arouse disputation annoying to their liking and to give validity to the truth." - "Only he can be free from I should think that would be sufficient for our dogmatic position." introduce and champion unrhymed errors" (Preface to the Concordia Book) and solemnly confesses (there) "not to any dogmatic formula and draws the truth himself from deviate at all from the once ... from the divine truth once Scripture."

That again does not sound bad; so you at least recognized and known" (in Scripture and Symbol) Luth. what do you mean by free scripture research? absolutely profess the same "first unaltered Augsburg Confession, not because it was drawn up by our speaking of doctrine), but rather, by the grace of the Holy Spirit, unanimously in doing so" (Preface to the Concordia Book). Rather, by the grace of the Holy Spirit, to remain the literal word of our Saviour and His apostles." theologians, but because it is taken from God's Word Spirit, unanimously in doing so" (Preface to the Concordia Book). Rather, by the grace of the Holy Spirit, to remain the literal word of our Saviour and His apostles." and is firmly and well founded in it"? Since you, my friend, do not want to be bound to the

Churchwarden, no. "Our preachers undertake only to teach according to it, so far as it agrees with the Scriptures." symbols of the Lutheran Church, nor especially to the

So you don't consider the Augsburg Confession to be "a purely Christian symbolum" either? To my sorrow, I see that you do not want to have Christian faith, nor finally to the letter of the Holy

No, the Augsburg Confession does not contain the pure Word of God, nor does it determine what true Christian doctrine is. anything to do with the "Particular Symbols" (i.e., the Scriptures, I would like to know from what source you specifically Lutheran ones); but it would be pleasant for draw your "genuine Lutheran" truth. Since you do not

Did you perhaps want to prove the alleged errors of the Augsburg Confession? "Ecumenical (i.e., General) Symbols. We Lutherans be eager to know from what source you derive your

Churchwarden. That is to be done later. state of God's Word has been summarized in short views in religious matters." Churchfr. We are content to "bring to light our own

What doctrines of the Augsburg Confession do you accept? articles or main parts against the heretics' falsification What, for example, have you brought to light as a

The main article, justification by faith, and the other ages ago. (Conc. Form. Summ. Begr.) What say you? result of your "free scriptural research" for your own view

articles that are directly related to it and essential to the Christian faith, have been universally accepted by explanation; e.g. the apostolic creed: 'I believe in God the

Lutherans as Scriptural from the beginning. Concerning Father/ Is the word 'Father' taken here for the essence of other things, "Time is the material out of which happiness

other, less important (non-essential) articles, the God, or only for a person of the Godhead? Is the word and blessing can be compounded, even for our days. It

Lutheran Church has allowed the Reformation the 'Father' taken here for the essence of God or only for one provides the means for our better progress. Therefore,

liberty to follow the Holy Scriptures and the Protestant person of the Godhead? His only begotten Son. Is this as sleep less, get up earlier, work more sprightly and with

Principle. Scripture and the Protestant principle. much as native, or more excellent? Is this so much as more intelligence than usual, and make use of the

Therefore, it is not made a condition of communion that general, or orthodox church, having in all things the right fleeting moment; then human life, though a constant

all must necessarily understand every article and word Christian doctrine? Forgiveness of sins/ Does this refer to struggle with obstacles and difficulties of all kinds, is

as the Reformers did, which condition would make a forgiveness of sins with God, or to admission into church nevertheless a rich source of joys, of contentment and

Lutheran church impossible. Not only have different fellowship after previous church repentance? And double happiness, of physical and spiritual well-being."

opinions on unessential articles been and allowed in the especially: "descended into hell" - is this the place of the Luth. I must say, "church friend," you exceed my

Lutheran Church, but it belongs essentially to the true damned, or the grave, or the underworld? Or does this expectations. Now just a few more questions. Do you

liberty of the Lutheran Church that such differences expression (!) only mean great discomfort, suffering and allow other people to benefit from your really great

must be duleled." pain? (Is. 14, 13.) Or the appearance of Christ on earth at liberality?

Luth. It seems to me that your "Protestant Principle" all in contrast to heaven (Ps. 63, 10. Ephes. 4, 9. Rom. 8, We believe in the communion of saints, we are liberal

allows you even once a brave lie. Neither has the 39.)?" against others who also believe in the gospel," with the

Lutheran Church ever been so nefarious as to declare Luth. I see you have no mind for the confession of the exception of "the old Lutherans. We defend, e. g., the

certain articles of the holy Christian faith "unessential or Christian church; as a true free Protestant you do not chiliast Seiß, we caress the Methodist Nast, we

unimportant," nor has it ever been so frivolous as to want to be bound to any particular confession at all; don't recommend a Quaker institute, we admire the

permit different opinions about this and that article of you? speculative Anabaptist and money-maker Henry Ward

our confession. On the contrary, the Lutheran Church Kirchenfr. So it is; "the free Lutherans want no Beecher, we are on the best of terms with officially

composed and adopted the symbolic books (and compulsion, accept the essential content of the symbols, "evangelical" named unirthers, we make capital of

consequently also the Augsburg Confession) for the and seek to follow the spirit of them with free scriptural Brigham Young's "orthodox" pronouncements, and

purpose of "discerning and distinguishing pure doctrine for-. indulge even such golden sayings of the dear brethren

from falsified doctrine, so that restless, quarrelsome people, who do not want to be bound to a certain form

of pure doctrine, are not left free and open to do money, but with money you cannot acquire

everything they like. understanding" their humble place. So we are liberal.

Please, tell us what you think about the honest Lutherans who "take God's Word as the **basis of** eternal truth" and who accept the confessions of the Lutheran Church as "testimony of truth" and as the "unanimous right understanding of pure doctrine".Lutheran Church as "**testimony to the** truth" and as the "unanimous right understanding of the pure doctrine, without any support, who furthermore, in right obedience to God's Word, hate condemn, and flee all and every false doctrine and contrary-to-the-Scriptures religious mongering, but neither judge nor curse the erring person, but gladly serve him with all love and patience, who are thus really what you claim to be, true Lutherans?

I have already spoken about this many times. These are the very people I call "stiff rigorous old Lutherans" "symbolic brothers", followers of "literal theology", a "quarrelsome, exclusive mob, whose ambition was to degrade the Lutheran name to the name of a mere sect" - "who are sunk in dead orthodoxy and place symbols above the holy Scriptures", who ...

Luth. Stop... I've had enough. Just this one thing: Why do you call yourself: "Lutheran church friend" ?

Church nfr I have said before; "my readers are Lutheran"

Luth. Well, I get your point: "With sense, you can acquire- money." I think we're breaking here. ...

Church nfr. But I have more "stuff" e.g. from James Rothschild's Chicago jumping boots, Velocipedes". ...

Luth. Stop it, I've had enough....

Kirchenfr. But my dear still, just hear how "real Lutheran."

"Send down thy friendly light, silent moon! Rest my heart and heal it ere it be broken."

Luth. Now shut up! I don't want to hear anything more

The colloquium is over and I'll give you a certificate and a passport:

Know then, you pseudo, "Lutheran church friend," that must deny you the desired domiciliary right with us and all honest Lutherans. The accusation of being a "pirate" "who sails under a false flag" hits you with full justification. It is true that you are a "German," but at any rate not an honest German. You are the very opposite of what your name indicates; a bitter, envious enemy of the Lutheran Church, whose only good thing, for instance, consists in the fact that, in the borrowed mask, he moves far too foolishly to be dangerous, at least to Lutherans. Your "stuff" has now been weighed, found too light, and, believe it or not, not worth the money. It is hard to see how you can use it to prolong the life of the General Synod, "become a power in the world," and everywhere "your victory Spaniards in the

Triumphs". I fear your high-flying spirit of divination deceives you. Or if you wanted to do "business" with your "reading matter" alone, consider that legions of other impudent snatch-bags place it with its lovers just as well and as cheaply as you do. But you can't count on righteous Lutherans. We Missourians, in St. Louis and elsewhere, cannot use you; we are, thanks to the grace of God, accustomed to better fare and do not intend to spoil our taste for you. If, therefore, thou wilt do business absolutely once, at least cease to make in "religion," and to go Hausiren as a disguised enemy of the church. You will then make a profit, if not quicker, at any rate more honest and sure. Now go and tell your honorable editorial committee: To write a Lutheran church newspaper belongs above all things: Knowledge of the Lutheran catechism and true fear of God, and a fine opportunity to learn both is to be found in the "Missourian" parochial schools in St. Louis. Farewell.

R.

(Submitted.)

Open letter from a father to his married daughter.

My dear daughter!

In my preliminary short answer to your communications that your preacher prays the Lord's Prayer like the Reformed and says: "Christ speaks" etc. when administering Holy Communion, I wrote to you at once: "Your preacher is either Reformed or Untitled. I wrote to you at once: "Your preacher is either reformed or un-reformed. I also remarked at the same time that I would write you more about this at another time. Since I now know from experience that many Lutherans, partly through and partly without their fault, end up in such congregations as the one you seem to have ended up in through your marriage, especially in such places where there is no Lutheran congregation, I feel compelled to send my letter to you on this subject to the "Lutheran," so that it may serve not only you, but at the same time also them and probably others, for instruction. But I note beforehand that I will not treat this subject as theologians are wont to do to one another, but quite as a simple father is wont to speak to his child, and as you are already accustomed to do to your father. So listen now, my dear child, to my fatherly instruction and admonition:

What St. Paul once wrote to Timothy (2 Tim. 3:13.): "And because you have known the Scriptures from childhood, they are able to instruct you in salvation through faith in Christ," I may also write to you. From early childhood, until you left the parental home, you have been taught the Scriptures without

You have been diligently instructed therein by your father and several other ministers of the Lutheran Church, following the instructions of the small Lutheran catechism. According to this rule you have learned the Holy Scriptures. But for what cause and to what end did this happen? Perhaps only because of your Lutheran descent? or so that you could be confirmed Lutheran? or so that you would be Lutheran as long as you were in the parental home? or even as long as you lived in the midst of a Lutheran congregation? - No, my dear child, but your father has instructed you and had you instructed in the Lutheran doctrine because it is the infallible word of God and so that you may believe and live according to this doctrine and thus finally become eternally blessed through it. Isn't it true that you have already recognized this yourself? You are a member of the Lutheran church, and as such you should believe and confess your faith with words and deeds until death. You vowed to do this at your confirmation and you will still want to do it today. If you want to do this, you must also confess your Lutheran faith in every place and may not join any other congregation (nor take Holy Communion there) than a Lutheran congregation, i.e. one that has the Lutheran confession and therefore also a Lutheran preaching ministry. Instead of the instruction I would like to give you on this, I refer you to an excellent treatise which I am sending you and which I earnestly ask and exhort you and your dear husband to read and take to heart. (For other readers of these lines, who might also make use of the tract, I give the title here: "Why no Lutheran, for the blessedness of his soul, may join an 'unirte' or 'evangelical' or even 'united reformed-Lutheran' congregation." St. Louis, Mo., to be had from M. C. Barthel.) Since this little paper generally gives the necessary instruction, I may well conclude here; but I am still urged to add a few things. I understand that the congregation in S. pretends to be Lutheran. But it is only so if its constitution adheres to the confessions of the Lutheran Church, or at least to the Augsburg Confession and the small Lutheran church. Confession and the small Lutheran catechism and does not allow the Reformed, as such, equal rights in the congregation. But if the congregation is Lutheran according to its constitution, why did it not turn to one of the many Lutheran preachers, who do not live very far away, with the request to serve it with advice and action in such an important work, and especially since it was at that time

did not yet have its own preacher? If the congregation is Lutheran, why did it not call its preacher properly, as is the doctrine and practice of the Lutheran church, but only hired him for one year, like a farmer hires a farmhand? If the congregation is Lutheran, why has it not appointed a Lutheran preacher? Perhaps your preacher calls himself Lutheran, and you ask him whether he professes with heart and mouth the confessions of the Lutheran Church, and by which orthodox ecclesiastical authority he has been examined and ordained. - If he answers these questions sufficiently, then ask him further why he uses the reformed and un-reformed ways of speaking. To which he might then reply that there is nothing to do with whether one prays the "Our Father" like the Reformed or like the Lutherans, and whether one says at the administration of Holy Communion: "Christ speaks" or without this introduction: "Receive and eat," and so on. It is true that these words do not in themselves contain a different doctrine. For the same Luther who prays in the Catechism, "Our Father," has Match. 6, 9. Luc. 11, 2. translated, "Our Father." And as to the formula of giving, "Christ saith," etc., it may well be used under the appearance of truth; for who denies that Christ saith, "Receive and eat," etc.? How often does not every preacher in his discourses, and every Christian in his handling of the word of God, say, "Christ speaks," or, "God speaks," in order to remind us that what he wishes to say, or has said, is truly God's word, and it does not occur to any Christian to reprove it. Yes, if the Lutheran Church, which alone teaches rightly of the Holy Supper, were to use the words, "Christ saith, receive and eat," etc., when administering it, it would not be so objectionable. But as a formula of distribution in the mouths of the Reformed and the Unrighteous, these words have quite a different sense from the ordinary. The Reformed, as is well known, teach that Christ's body and blood are not present in Holy Communion; the Uniate, however, leave it undecided whether, according to Lutheran doctrine, Christ's body and blood are present in Holy Communion and are distributed in, with, and among the bread and wine and received by all communicants, or whether, according to Reformed doctrine, Holy Communion is only a memorial meal, and leave it to each communicant to believe this as he wishes. Since, however, "the text is too powerful," namely, the words of institution of our Lord Jesus Christ: "Receive and eat, this is my body," and "drink, all of you, this is my blood," the Reformed do not have the audacity, in accordance with their doctrine, when administering the sacraments, to say, "I am your Lord.

to say, Take and eat, this bread signifies Christ's body; take and drink, this cup signifies Christ's blood; but prefer to say, "Christ saith, Take and eat," and so forth. Although, as already remarked above, such words might be used in the proper sense, if it were not a question of the performance of the sacramental act, yet that is not done here, but as a reformed formula of administration they actually have this sense: to be sure, Christ speaks thus, as the Evangelists Matthew, Marcus, and Lucas, and the Apostle Paul testify; but we take for the little word "is" - "signifies," which seemingly small change, however, gives a different shape to the whole matter. Notice, then, on what grounds and in what sense the Reformed say, "Christ speaks," at the administration of Holy Communion. The Uniate, who pretend to have united the Lutherans and Reformed, but yet in their practice sufficiently testify and experience that this is not the case, and who permit the Lutherans to believe Lutheran, but the Reformed to believe Reformed of the Lord's Supper, use the same formula of administration, but in a different sense, namely, in the sense that Christ thus speaks: "Receive and eat, this is my body, etc., we cannot deny. But, as you know, these words of the Lord are understood differently by the Lutherans and the Reformers; for the Lutherans understand them as they literally read, but the Reformers say that the little word "is" should really mean "signifies," but we do not want to and must not, in order not to disturb the peace, pass any judgment on this, but must leave it to each one to believe as he will about the Lord's Supper; therefore, in the case of all-sanctification of the same, we say: "Christ speaks. Thus the same words have a different meaning in the mouth of the unreligious preacher than in that of the reformed. With both, however, there is mischief behind them, and therefore they are to be rejected. We Lutherans believe, teach, and confess what Christ says about the Holy Supper; but at the altar we do not first say, "Christ speaks," but simply, "Receive and eat," etc. We believe this because Christ thus speaks. This we believe, because Christ thus speaks, and we also demand and expect of all communicants that they also believe and confess such things. You can see from this, my child, that your preacher, who uses such an ambiguous formula for giving, cannot be Lutheran, but Reformed or Uniate, and how you are to behave against such a one is clearly stated in the above-mentioned treatise, as you have also often heard this from your father and hopefully still remember it. Since you are now,

As you can see, you do not belong to the congregation here, which, because it has such a preacher, will hardly be Lutheran, much less to the preacher, nor is there any other orthodox congregation in the place: so I can only advise you and your dear husband to join the nearest Lutheran congregation, which also has a recognized orthodox preacher, to attend the services there as often as possible, and especially to go to the Lord's Table, even if this is connected with trouble and expense. Who knows, if you thus confess your Lutheran faith in your place, whether you will not become a light and salt for others in the hand of the Lord, and perhaps soon a true-believing congregation will arise and flourish, which will have a true-believing preaching ministry. But even if this should not happen, you should still confess the Lord, which is the holy duty of all Christians and on which a great blessing always rests. I hope you will not say, my daughter, that the distance from your residence to the nearest Lutheran congregation is too great. For what is a distance of 20, 30, yea I say of 100 and more miles, when it is necessary to hear God's Word or to receive the Sacrament, and you cannot have these indispensable means of grace nearer? Consider that the temple at Jerusalem was once the only place of sacrifice and public prayer for all Israel; that the child-worshipping women of Israel, after the birth of the first-born, went to church in the temple at Jerusalem, and presented their children to the Lord; that all the men of Israel had to appear before the Lord three times every year at the high feasts in Jerusalem, and had to remain there for a week: had not most of the child-worshipping women and men of Israel a long "church journey" to make? Consider, too, that in those days travel was not so quick and easy as it is now; consider what a long way and under what circumstances the Virgin Mary once went with Joseph from Nazareth to Bethlehem, and later, no doubt more than once, from Nazareth to Jerusalem to worship; consider how the wise men from the far country of the east came to Jerusalem to see the newborn King of the Jews, and how many thousands of hearers from all the Jewish country and the surrounding lands came to hear John the Baptist and Christ the Lord preach. Such examples of Scripture teach us that we too, when necessity requires, should gladly go a long way to hear God's pure Word, to receive His unadulterated Sacrament, and to confess Him publicly with other orthodox Christians. Alas, in our slack times we have become too indifferent, comfortable and frugal in this respect! But consider how long and arduous the journey is, even in our day, here and there, especially in this country, for not a few orthodox and conscientious Christians.

Consider how long and arduous journeys righteous preachers often make to minister to even one soul with the means of grace; consider, finally, how long and arduous and costly journeys righteous preachers often make to minister to even one soul with the means of grace; consider, finally, how long and arduous and costly journeys righteous preachers often make to minister to even one soul with the means of grace; how long and arduous journeys are often made by righteous preachers to minister to even one soul with the means of grace; consider, finally, how long, arduous, and costly journeys among the hungry, but by petitioning the duke he obtained that he should give liberty to the heathen prisoners he had escape the latter without faith in JESUS Christ, they can cost one so much trouble and money in such cases, those who had been refreshed in the flesh, and salvation, accept the holy Christian faith, and thus protect why not in the most important matter of all? It is indeed a proclaimed to those who had been redeemed in the flesh, their souls from damnation and their bodies and goods grave sin not to seek the pure preaching of the divine the true redemption through Christ, these heathen from ruin and destruction. The idolatrous priests who word and the unadulterated sacraments far away for all accepted the spiritual gift from such merciful hands all the were present rose up against this; but as Otto drove them sorts of petty pretexts, and instead to adhere to false more gladly. The inhabitants of Demmin became in with easy effort, they were all the less able to destroy, doctrine and false worship at home; which sin, alas, so Christians, and the foreign prisoners returned home as or even to weaken, the powerful impression which the many are guilty of! O, do you not do so, my dear children, Christians and therefore as missionaries and pioneers. words of the duke and the bishop, combined with the who have both been instructed in the Lutheran doctrine If one goes from Demmin eastward along the Peene venerable appearance of the latter, had made upon them. and have publicly professed it. With the heartfelt wish to where it turns at once, mingling with the waters of the All present declared themselves for Christianity - some and prayer to God, and at the same time also with the small lagoon, and flows northward as one of the mouths out of fear of the duke and out of consideration for good confidence that you will take this letter of mine to of the Oder, then one has before one the island of temporal advantage, but many also out of a desire for heart and heed it, I close with my warmest greetings. Usedom with the city of the same name, behind which, truth. Those who were still pagans desired baptism; those

Your dearly loving father Adolphus.

In Demmin, too, he found everything full of smoke and fire, Otto was completely gone; therefore they had no excuse hunger and misery. At the news of his arrival, Wartislaw and, as the first and foremost of the nation, wanted to set appeared at his welcome in Demmin; but because he a good example for the others. In the first church the work carried with him a considerable number of pagan of God had indeed gone out from the common people, prisoners of war, the lack of food was not a little increased, but they should repay God by a reverse order." After the duke, Otto took the floor. He spoke of the immortality of Then the merciful love of the apostolic man shone into this Let the soul and of its future life to the congregation, and your light shine before men, that they may see your good having given proof of the same from Scripture, reason, works, and glorify your Father which is in heaven." He had and experience, he most movingly exhorted those his chariots brought forward and distributed abundantly assembled that, because there is an eternal life, and in among the hungry, but by petitioning the duke he obtained this a blessedness or damnation, but that no one could that he should give liberty to the heathen prisoners he had escape the latter without faith in JESUS Christ, they brought with him. And when he offered the bread of life to should nevertheless consider their eternal and temporal those who had been refreshed in the flesh, and salvation, accept the holy Christian faith, and thus protect their souls from damnation and their bodies and goods the true redemption through Christ, these heathen from ruin and destruction. The idolatrous priests who accepted the spiritual gift from such merciful hands all the were present rose up against this; but as Otto drove them in with easy effort, they were all the less able to destroy, as or even to weaken, the powerful impression which the Christians and therefore as missionaries and pioneers. words of the duke and the bishop, combined with the If one goes from Demmin eastward along the Peene venerable appearance of the latter, had made upon them. to where it turns at once, mingling with the waters of the All present declared themselves for Christianity - some of the small lagoon, and flows northward as one of the mouths out of fear of the duke and out of consideration for of the Oder, then one has before one the island of temporal advantage, but many also out of a desire for truth. Those who were still pagans desired baptism; those separated only by a very narrow waterway, the Swine, is who were secretly Christians, among them Ratibor, the the island of Wollin, already known to the reader. With duke's brother, who had hitherto remained among the such close proximity, it could not be missing that rapacious, savage Prussians, publicly professed Christ; Christianity had already been brought to Usedom from and the Christians who had become apostates, such as those of Stettin and Wollin, turned back and repented. Pomerania. But now the work of God was not only to be Otto reconciled these to the Church, but he instructed the strengthened in Usedom, but also to be spread from there others and then baptized them. Among the latter were over all of Western Pomerania. To this end, Duke Count Mitzlaff with his sons, the nobles of the Wendish Count Mitzlaff organized a Diet at Usedom at Pentecost, at Lutizians with their children, and the lords of Demmin, which Count Mitzlaff and the other lords of West Wolgast, Großwin, Pasewalk, Treptow, and other Pomerania as well as the deputies of Wollin, Stettin, respected people. At last a resolution was passed by the Demmin, and other cities were present, and to which he Diet, by which Otto was guaranteed the free and brought Otto himself, but to which he had invited the sub-unhindered preaching of the Gospel. This, under God's blessing, was the glorious, surprising fruit of that Diet. Now the doors were opened everywhere to the word of Wollin.

To this numerous and respectable assembly, the duke the cross, and it was said: introduced, in words as simple as they were moving, "how the man who now seeks entrance with them is one of the most distinguished bishops, most beloved by the emperor and the pope; how he desires nothing at all from them, and has come so far for the sole purpose of freeing them from the dominion of the devil and uniting them with Christ, and this not fraudulently and forcibly, but merely for the sake of their salvation and for the glory of God. Their common blasphemy, that the God of the Christians must be inferior to all other gods, because he has only very unskilful, peasant servants, falls short with

Otto was completely gone; therefore they had no excuse and, as the first and foremost of the nation, wanted to set a good example for the others. In the first church the work of God had indeed gone out from the common people, but they should repay God by a reverse order." After the duke, Otto took the floor. He spoke of the immortality of Let the soul and of its future life to the congregation, and having given proof of the same from Scripture, reason, and experience, he most movingly exhorted those assembled that, because there is an eternal life, and in this a blessedness or damnation, but that no one could escape the latter without faith in JESUS Christ, they should nevertheless consider their eternal and temporal salvation, accept the holy Christian faith, and thus protect their souls from damnation and their bodies and goods from ruin and destruction. The idolatrous priests who were present rose up against this; but as Otto drove them in with easy effort, they were all the less able to destroy, the powerful impression which the words of the duke and the bishop, combined with the venerable appearance of the latter, had made upon them. All present declared themselves for Christianity - some out of fear of the duke and out of consideration for temporal advantage, but many also out of a desire for truth. Those who were still pagans desired baptism; those who were secretly Christians, among them Ratibor, the duke's brother, who had hitherto remained among the rapacious, savage Prussians, publicly professed Christ; and the Christians who had become apostates, such as those of Stettin and Wollin, turned back and repented. Otto reconciled these to the Church, but he instructed the others and then baptized them. Among the latter were over all of Western Pomerania. To this end, Duke Count Mitzlaff with his sons, the nobles of the Wendish Count Mitzlaff organized a Diet at Usedom at Pentecost, at Lutizians with their children, and the lords of Demmin, which Count Mitzlaff and the other lords of West Wolgast, Großwin, Pasewalk, Treptow, and other Pomerania as well as the deputies of Wollin, Stettin, respected people. At last a resolution was passed by the Diet, by which Otto was guaranteed the free and unhindered preaching of the Gospel. This, under God's blessing, was the glorious, surprising fruit of that Diet. Now the doors were opened everywhere to the word of the cross, and it was said:

The power of truth breaks forth, And knocks at the door of many hearts, That they may let it in;- The knowledge of the kingdom rises, And leads its swift course Through all the peoples' streets; Yes, the knowledge along with the kingdom Now opens to all at once.

(To be continued.)

(Submitted.)

## The victory of the Gospel over paganism among the Pomeranians.

(Continued.)

### II.

Open wide the gates, and lift up the doors of the world, that the king of glory may come in. Who is this king of glory? It is the LORD of hosts: he is the king of glory. Ps. 24, p. 10.

Since Bishop Otto, on his second journey to Pomerania, not only wanted to rebuild the ruined church, but also to replant it elsewhere, he turned this time to the western part of Pomerania and therefore took his way via Halle, Magdeburg and Havelberg. However, in order to appear neither empty nor contemptible, he had made significant purchases, fifty wagons full, before his departure. This measure came to him immediately splendidly, when he reached the first city of West Pomerania. It was Demmin at the confluence of the Peene and Tollense rivers. There he found great physical misery; for the pagan Wends, who lived along the Peene and Tollense, had invaded the territory of Count Wartislaw under their leader, Count Mitzlaff of Gützkow, out of enmity against Christianity, and at the time of Otto's arrival the latter was passing through West Pomerania, scorching and burning.

## To the ecclesiastical chronicle.

**Baptistry.** In the 10th number of the present volume of the "Lutheran" we showed by means of an example from the "Sendbote" how frivolously the local baptistries are

Whom not to send their daughters to Catholic schools. He In the current year we thus write: "Everywhere we meet in The Iowa pastor Mr. Strobel is accused in number thirteen says: "In two cases which have lately come under my Missouriian writings that, where it is spoken mildly, it is said of the "Lutheran" of having advised the unjust dismissal of observation, the first lesson which these Protestant children that such an erring person should not immediately, not Mr. Vomhof in Davenport. The same has sent in an alleged were taught by their Christian teachers in the Convent, without further ado, not on the spot, immediately be denied "correction" in which it says, among other things: "I gave the was concealment! They were taught to deceive their church fellowship. Also in that (as we have before advice to hold a congregational meeting and decide whether parents, both as to the religious instruction they receive, and communicated, and as the comparison with the testimonies they want to remain Iowa or become Missouriian. In the the religious usages imposed upon them.

**Secret societies.** The Mennonite Messenger of Peace writes: "The 'Religious Telescope' thinks that nothing can come of the union of the United Brethren Church with the Evangelical Fellowship, as long as the latter does not declare itself decidedly against secret societies. This, however, does not seem to us to be so great an obstacle, for a large part of the United Brethren Church is not so particular about the lodges, and cares as little about them as the Evangelical Fellowship."

**The emancipation of women is spreading in all** regions. When recently the Methodist Reverend M. P. Alderman in Hingham, Massachusetts, was unable to preach because of illness, he had his wife climb the pulpit and preach.

**Omaha.** In the number of the "Lutheran" of February 1, it is reported what a newspaper in Germany reported from Omaha. A Mr. A. Schade reported to the editors from there that the report was unfounded.

of our stenographer, Rev. Kern in Milwaukee), the so-called former case, of course, Pastor Vomhof would have to stenographic report of Past. Beyer, the Missouriians always resign, as he claimed the Iowa Synod had false doctrine, say that the ecclesiastical communion should not be and if the congregation wanted to stay with the Iowa Synod, abolished immediately, as, for example, the words 'not he and the congregation would be divorced people.' It is true immediately, 'not as soon as possible' are printed with that Pastor Strobel adds a number of other things, but this blocked type." The Professor here necessitates the following does not concern the accusation that he had advised the conclusion: "The Missouriians everywhere say that the erring dismissal from office; indeed, among other things, he tries shall not be denied ecclesiastical communion immediately, to use this opportunity to say that there were "serious not as soon as possible. In the stenographic report they accusations (against Pastor Vomhof), in which no action speak just so. So the Missouriians' speeches in the could be taken against him, since," as he naively adds stenographic report cannot be falsified." Thanks be to you, himself, "there is no obvious evidence of his guilt," the latter Professor, for this, though belated, yet well-timed of which the writer seems to be almost sorry about. But what acknowledgment of a little effort! Admittedly, you may not yet has been communicated will suffice for the sensible reader speak quite as you wish (of course! - not everyone is made to see that the attempted "correction" is nothing other than to weather the storms. a confirmation of the accusation on the part of the accused

you still need the ungentle words: "changed throughout", himself. Redaction. "falsified" (which is probably the same as lied?); but since you then take them back again clearly enough, we already understand each other and are thus in agreement on this point. When the urge of the circumstances gives way, then you will already be able to make this point without such fog caps. talk. Until then, be without worries. No one quite understands you than who should (or not?).

I. P. Beyer, Pastor.

Church consecrations.

Filling Stone.

Modesty of a pope. In 1334, when the horny Benedict XII was appointed When he was elected pope, he declared to his electors, the cardinals: "*Asinum elegistis*", that is, "You have chosen an ass." Since it is well known that the popes are infallible, every good Catholic must believe this of his Benedict. We Protestants, however, do not believe it; for we know that, ungodly as the popes may have been, they were prudent, even Benedict XII, who evidently made that confession only out of modesty. But modesty, according to the ways of the world, is that precarious virtue, that one thinks highly of himself, but speaks little of himself. W. [Walther]

The Stenographic Colloquium,

which contains the negotiations of the delegates of the Synod of Iowa on the one hand, and those of Missouri 2c. on the other, transcribed on the spot, is coming more and more into honor. Now even one of its former chief opponents, Prof. G. Fritschel, has brought it upon himself to write a brilliant vindication of it. Whether the formerly so biting opponent was prompted to do so by remorse or other motives is not of further consideration here; it is enough that in No. 5 of the "Kirchenblatt" the professor wrote

\*) We also use the opportunity, which this submission gives us, for a word. In the essay cited above, Prof. G. Fritschel seeks to formulate our doctrine of the open questions for his own purposes in his well-known manner. Instead of a wide-ranging answer, which the In view of the fact that Prof. Fritschel's sophistries neither deserve nor require our attention, we only repeat here the following untwistable declaration which we already made in "Lehre und Wehre" (Doctrine and Defence) of 1868; "What we maintain is rather this: even non-fundamental error, if it disputes God's clear word, is not to be treated as heresy, but only to be shown with all patience and doctrine in its groundlessness.clear word, is not, however, to be treated as a heresy, but only to be shown, refuted, combated, and punished in its groundlessness with all patience and doctrine; but when the Church has exhausted all means of bringing one who errs in this respect to the acknowledgment of divine truth, has exhausted all means, the adherence to error obviously does not have its reason in weakness of intellect or in lack of insight, and thus in an error, even non-fundamental, it becomes evident that the erring person consciously, obstinately and stubbornly contradicts the word of God, that he thus with his error has the organic foundation of faith, then also such an erring one, like all those persisting in mortal sins, is not to be borne, but rather to be denied brotherly fellowship." (P. 107.) 8nx>ienti sat I that is, an understanding man has enough of it. W. [Walther]

To all the dear readers of this paper, herewith serve notice that the recently organized Lutheran Immanuel congregation at Clarinda, Page Co., Iowa, had the joy of dedicating their newly built little church to the service of the Triune God on the 4th Sunday of Advent. Before this congregation could be provided with God's Word and Sacrament in their new house of worship, the acts of the church had to be administered in an old log house; it would also have served us for a long time if it had not been at the same time District - School for the English. There arose the need to have a house of one's own, not only for worship, but also for schooling, which unfortunately could not be given until now, because there was no room in any house for it. Towards autumn, however, the Lord gave us courage and joy to begin building our own house and helped us to complete it happily, so that the house could be consecrated to the service of the Triune God on the above-mentioned day. This is the only Lutheran church in the whole county, indeed in the whole southern part of Iowa, and consequently, because all my neighbors are more than 100 miles away, I had no choice but to preside over this festivity alone and to preach both sermons and confession myself. May God now give grace that also here His holy Word and His reverend Sacraments may be administered purely and unadulterated; may He also give light, wisdom and strength to this congregation, so that they may also use this treasure.



and hold it fast, that it may shine as a light in this dark part of Iowa, and as the salt of the earth season the dull ground. May God in his mercy help us to do this! Amen.

L. Hannawald, Pastor.

On Sunday, Quinquagesimä, the part of the Lutheran Zion congregation in the city of Chippewa Falls was able to dedicate its newly built church to the service of the Triune God with a joyful heart. With their presence, and especially with their sermons, we were delighted by the pastors: Julius Friedrich and Albert Siegler. The former preached on the Feast Gospel and the latter on the first petition of the Holy Lord's Prayer.

C. F. Ebert, Lutheran Pastor.

Church News.

On Sunday Quinquagesimä, Pastor H. G. Sauer was introduced by me into his new office at the first German Lutheran congregation in Mobile, Alabama.

M. Tirmenstein.

Address: Lev. II. 6. Lauer,  
Lox 121.

^lolaile,

The Lutheran congregation in and near Bremen, having become vacant through the blessed passing away of their faithful pastor, formerly Herm Pastor Schuster, the Lord has again supplied a preacher and pastor in the person of Herm Pastor H. Steger, of Adams Co, Ind, by proper appointment. Rev. Steger was installed in his new office by the undersigned, by order of the honorable Presidency of the Middle District, February 18.

The Lord crowns the work of the called one also in his present field of work with rich blessings.

W. S. Stubnatzy.

Address: Nev. H. LteZor,  
Lroiuen, Marsttall Oo., luä.

On the second Sunday of Advent, Rev. F. Wesemann, according to usual directions and order, was introduced by the undersigned to his new field of labor at Town Lowell. Lebanon, February 8, 1870.

Geo. Link.

Address: Leesville, Dockte Oo., ^Vis.

Rev. G. H. Hörnicke, formerly of Osseo, Hennepin Co, Wis, was installed in his office by me on Sunday Estomihi, Feb. 27, at the former branch of the Untezeichneten in Town Wilson, by order of the Vice-President of the Northern District, F. Lochner. May the Lord increase and richly bless the dear congregation under the care of its own pastor.

A. D. Stecher.

Address: Lev. O. H. Hooi-riiolco,  
^Vilsou, oare ol Rov. D. Ltceller, 8llel)ovAan, ^Vis.

Mr. E. Riedel, since pastor of the Lutheran congregation at Dubuque, Iowa, having accepted a regular appointment from the congregation at Thornton Station, Cook Co, Ill, was installed in his office by the undersigned on the 17th of Feb. of this year, by order of the venerable President Western District of our Synod.

May the faithful God bless the effectiveness of His servant also in this field of work.

I. P. Beyer, Past.

Address: Uov. L. Lieäel,  
Horns ^Vooä, Oooü Oo., III.

The Candidate of the Sacred Preaching Office, Mr. H. Bremer, was ordained and installed in his office on the first Sunday in D. Lent, March 6, 1870, as pastor of the Evangelical Lutheran congregation at Farrowtown, North Calhoun Co, Ills, by order of the venerable Herm President J. F. Bünger, by the undersigned, according to the precepts of our Agende.

May the Lord of the Church, our highly praised Lord Christ, give this servant of his mouth and wisdom to carry out his ministry honestly for the salvation and blessing of the congregation commanded to him.

C. Cousin.

Address: Hov. H. Lroruor, ^arrcnvtcnvu, Veääer I\*. O., Oaltioun Oo., IIIs.

After the blessed death of our dear teacher Hild, Pastor C. A. Frank of Freedom, Beaver Co., Pa., after the small group of faithful Lutherans had to give up the entire church property as a result of an unfortunate split, was unanimously elected and appointed as the second preacher and teacher for the sub-class of our school; however, in such a way that he retains the congregation in Freedom and a small branch congregation in the country as his parish. On the fifth Sunday after Epiphany, February 6, 1870, Rev. Frank was solemnly installed here. God bless him!

Pittsburgh, Pa. the 21st of March, 1870.

I. A. F. W. Müller, Pastor.

Conferenz - Ads.

The Fort Wayne Preachers' and Teachers' Conference will hold its next meeting in Fort Wayne from the afternoon of April 19 to the morning of April 22, inclusive. Matters to be discussed: the doctrine of original sin according to the Concordia formula, the question concerning sureties, and marriage with unbelievers or false believers.

L. Dulitz.

The Cincinnati Districts Pastoral and Teachers' Conference will meet, God willing, at Columbus, Ind. from April 21-25, at the home of Rev. J. G. Nützet.

G. M. Schumm, Secretary.

Indication.

Because of the urgent need of our congregations in Milwaukee, and with the permission of the Reverend Sirs, the General Presbyter, and the Presbyter of the Western District, an invitation is extended to all the Reverend Pastors of the

Northern District of our Synodal Union,

**Wednesday before Tom. Jubilate, the 4th of May of this year, to assemble** for the annual meetings in Milwaukee,

Wisconsin, and to cause their congregations to send their deputies to the same. The subjects of the proceedings will be the doctrine of Bemf to the sacred office of preaching, also the continuation of the theses presented by Herm Pastor

Hügli in 1868, or those presented by Herr Pastor Brohm at the general synod in 1869. God grant much grace!

Frankenmuth, in the month of March, 1870.

Ottomar Fürbringer, formerly President of the Northern District of the Missouri Synod, etc.

Request:

Wilhelm Lehr from Hanau left for America at the beginning of the thirties and has not been heard from since that time; should anyone know anything more detailed about his life or death, the undersigned would be very grateful for information about this.

Wilhelm Boch, onre oi> Lev. O. Hanser, 70,  
^Vvenue, Loston, Ugss.

Gifts received for Concordia College in Fort Wayne, Ind.

1. funds for the replacement of fire losses of needy pupils:  
By Past. H. Wunder, Chicago, Ill.: by clay H. Bartlina for A. Leseberg P2.45, for G. Rosenwinkel 5.85; by Past. Fourth's congregation, York Centre, Du Page Lo>, Ill., 3.65; by aMember in Past. Wunders Gem. 2W; subsequently from Teacher Kleinsteuber's school children 0.50; (from J. D. Meyer, Crete, Ill., for his. son 10.06) zust 24.55. By Teacher Winterstein, Saginaw City, Moo. for F. Häuser of the Hermannsau Women's Association 10.03, from Mrs. Marg. Ries 0.30, Conr. Seidel 0.50, Hel. Schien. 1.75, Kun. Mittelberger 0.50, a total of 13.08 (of the 12.25 given for F. Hanser in the previous advertisement, only 2.25 is intended for Brandvrlust according to a later order by Mr. Past. Günther). From Past. H. A. Allwardt, Germanin, Wis. for K. Groß, G. Johannes, S. Ernst and other pupils 5.00 each, total 20.00. By Dr. Sihler from Mrs. Chr. Rose 2.30. By Past. Jak. Seidel, Quincy, Ill, by Bro. Haas 3.00 for G. Seemeyer, Collecte of the Sinz- verein at an infant baptism at L. Vollbracht and a special contribution by Mrs. Vollbracht 3.35, zus. 6.35. By Past. J. Bergen, Jacksonville, Ill, 17.50. By Kassirer E. Roschke 169.76. By Kassirer D. Troste 97.37. By F. W. Reinke of Past. Sallmanns Gem., New- burgh, O., for L. Hölter 75.00, including 18.00 from the communion S^Kasse, only part for fire loss; by Past. Sallmann 5.00 for C. Schliepsiek, together 80.00. From Past. G. Reisingers Gcm. of Pekin, Ill, by Dr. Sibler 20.00. by Past. F. W. Pennekamp, Darmstadt, Sl. Clair Co, Ill, by members of his congregation 23.10. By Past. H. Grätzel, Baltimore, Md. women's - Collecte 7.00, house - Coll. 3.00, by K. Krach 0.25, L. Besold 0.50, C. Milchling 0.50, J. Klingler 0.25, J. Bartenfelder 0.25, T. Dietzs 1.00, H. Lange and family 10.00, Ch. Dünner 0.50, Winterstein 0.30, Tb. König 0.25, L. Seitzs 0.25, L. Lassahn 0.50, H. Grätzel 1.45, together 26.00. By Kassirer J.Birkner M.55. By Kassirer E. Roschke 91.05. By Past. V. Both of s.Gem., Waconia, Minn, 6.30. By Rev. Heid, Peoria, Ill, v. s. Gem. 10.65, Bro. Peters 2.00, comp.'12.65. By Past. C. A. Graves, West Meriden, Conn. by N. N. 5.illO. By Past. C. Thurow of his. Immanuel's - Gem. on Honey Creek 18.00. By Dr. Sihler from Mr. G. H. 5.00.

2. for buildings:

By Kassirer E. Roschke to restore the Colleae 449.90. By Past. F. Sievers, Frankenlust, Mich. for necessary buildings at Fort Wayne by Joh. Neumever 2.00, G. A. Bauer & Seb. Bauer 0.50 each, J. C. Apvolt, M. Beißer 1.00 each, Tob. Engerer 0.50, J. I. Eschenbacher. Mich. Förster, L. Hachtel 1.00 each, J. G. Helmrich 2.50, I. G. Jtner Sr. 1.00, Ph. Jung 1.00, P. Knörr 0.50, A. Kuch 1.00, C. Mackensen 0.50, P. Maurer 0.25, J. T. Schmidt 1.00, J. G. Schwad 0.25, J. G. StrobelO.50, Ch. Voß 0.25, L. Wegener 0.50, W. Wegener 0.25,1st <I. White 1.50, J.G. Zeilinger 1.00/ Kimball 0.50, B. Koch 5.06, total 26.00. By Past. F. W. Pennekamp vonGliedern s. Gem. 23.10. By Past. J. Kilian, Serbin, Ter. m disposal for college 72.90. By Kassirer J. Birk- ner for disposal 349.61, for new building 61.00. By Past. Huegli, Detroit, Mich. for reconstruction, by Fraul. Hückstädt 3.00, Mr. Titze 1.00, together 4.00. By Kassirer E. Roschke for restoration of college 361.42. By Past. G.Streckfuß, Okaw P.O., Washington Co, Ill, str household - inventory (To F. W. Reinke) 27.25. By Past. C. A. Graves, for Reconstruction, by Sunday School children 4.00. By F. W. Reinke from Niethammer M Reconstruction 2.00. By Past. C. Thurow, Jefferson Ci.y, Mo. for building of college at Fort Wayne by Zion congregation at Jefferson Crty 13.00, by St. John's congreg . at Strinatown 6.30, zus. 19.30. By Past. P, Seuel, Albany, N. Zj. for the old drifted building Coll. on 6th Sonnt, n. Epiph. 17.30, subsequent 3.70, zus. 21.00. By Prof. Lange of Past. Th. Gruber's Gem. of Hampton, Ill, from the Gem. of Hampton 33.25, from the Fi- lial Port Byron 2.50, add. 35.75 for the College.

3. other monetary consignments:

By Mrs. Kath. Meyer for J. Hörr 2.00 by Fm Pastor Gottlieb. By Kassirer C. Roschke for E. Pedn- sen from Past. Kattheins Gem., Hoyleton, Ill, 3.10. By Kassirer D.Droste for E. Schulze 10.00 by Past. Tramm.

By Kassirer J. Birkner for maintenance of poor pupils of easternFleßner 1.00, F. Beck 2.00, H. Dkerkina 10.00, Frerichs 0.25, J. Adam For poor students at St. LouiS: KkndtaufColl. at Chr. Flügel \$1.05, TMrict 7.18, for budget 4.23, for A. Pechtrlb 10.60, for J. Hd'rr 10.00,0.25, J. Meier 0.25, H. Sieving 1.00, combined 23.20 for construction at Kohl 81 Cts. Collecte at a private communion in Sebewaing HI.OO. for H. Lä'wen 5.00. By Kahm E. Roschke for F. Damköhler 10.00, forat Fort Wayne. By Past. I. M. Hahn, Lake Creek, Benton Co. mo. coll. .HvchzeitS-Coll. at Joh. Ricker in Amelith \$5.00. From Rev. Speckhard C. Schliepfiek3.00. By Past. Partenfelber, BayCity, Mich. for HochM-of his comm. for construction at Fort Wayne 22.00. By Past. Th.\$2.00 for Friedr. Schneider. Coll. at Geo. Steknbauer 6.50 for A. Deschlcin. By Past. Heid, Peoria, Micßler, Cole Camp, Benton Co., Mo. from s. Gem. for building in Fort For Mrs. Past. Röbbelen: From J. M. Arnold Sr. in Frankcnlust III, for G. Heid from the congreg. 10.50, from some members 15.50,Wayne 25.00. By Kassirer E. Roschke for restoration of collegeK5.00.

total 26.00. By Rev. Claus, St. Louis, Mo. for G. Heid 10.00. By Rev. 181.10, from Zion District in St. Louis for building in Fort Wayne 76.80. For Past. King's Gem. in Cincinnati: Coll. on 1st Advent at P. Seuel, Albany, N. York, for L. Schulze 5.00. By Past. J. F. Nuoffer, Crete, Will Co, Ill, of s. St. JoHanncs-Gem. firstFrankenlust \$10.82.

4. gifts of clothing, linen, books re.: By Mrs. Kath. Meyer, Portconsignment 72.35 for restoration of burned college. By F. W. Reinke For Past. "Stechers Gemeinde inSheboyganr By Martin Gremel in Richmond, Staten Island, N. H., From the Women's Club of St. John's of I. Schaible, Ann Arbor, Mich. for rebuilding the burned house 5.00. Sebewaing HI.OO.

Gomcinde fir Jak. Scholz 3 shirts, 2pr. underpants, 3 handkerchiefs, By Geheimcrath F. Klefeker of Berlin 11.90 for rebuilding the burned For the Emigrant Mission in New Aor:k From Rev. Speckhard 2 pr. stockings; for A. Pechtold 3 shirts, 2 pr. underpants, 3schoolhouseS. By Past. Steittbach, De Kalb Co., Ind. from itsHI.OO, from his congregation in Sebewaing \$4.00. From Theodor handkerchiefs, 3 handkerchiefs, 2pr. Stockings; for poor scholars 6congregation for rebuilding 16.20. By Rev. M. L. Wyneken, Little Rock, Eißfeldt in Grafton HI.OO.

shirts, 6 Pr. underpants, 6 handkerchiefs, 6 towels, 5 Pr. cottonArk. for rebuilding from its school children 8.00, from Woman's Club For fire loss of poor students in Fort Wayne: From Past. Ottmann's stockings, 2 Pr. woollen stockings; for J. Hvrr 1 pair of shoes. By15.00, Kindtauf-Coll. at J. Illig 3.50, from some members of theparish at Sheboygan Falls \$8.00, at Plymouth \$9.00. from L. Past. C. Gross, Buffalo, N. A., 1 quitt, 1 sheet, 4 Pr. stockings, 2congregation 45.50, total 72.00. By F. J. Oetjen, Millersburg, Iowa, forWeihbrecht at Milwaukee \$5.00. weddingS-Coll. at J. C. Rieker's at handkerchiefs, 2 underpants, 8 bows, including 1 paquet containingrebuilding 7.00. By Rev. A. W. Frese, Bismark, Nebr. for new buildingAmelith \$5.00. from Past. Präger's St. Peter's parish H4.25. From Rev.

& rebuilding, by members s. Cong. in Cumming Co, Nebr.: F. D.Jos. Schmidt's St. Peter's congregation at Dallas \$11.75. Of Zion's Erie Co, N. York. From Mrs. Loren; Sammetinger, Wapakoneta, O., Hasenkamp 2.00, A. Schlüter 0.50, A. Lambrecht 4.00, C. Schlütercongregation at St. Johns H4.25. Coll. at Immanuels congregation at a large paquet of clothing for the neediest scholars and a lot of dried 1.00, Wittwe Stark 0.25, F. Küster 1.00, B. Röhl 0.10, H. BrockmannMilwaukee H36.02. Of St. Peter's congregation at Granvillc \$3.00. Of

apples for the kitchen. From Mrs. Schramm, St. Louis, Mo. through2.00, E. Schlecht 2.00, L. ElSholz 0.50, M. Wegner \$1 gold, togetherSt. John's congregation at Town Milwaukee H2.80. ^Of Past. List's M. C. Barthel, 1 shirt, 1 pair of underpants. By M. C. Barthel, book13.35 and \$1 gold; from the comm. in Poplar Creek, Dodge Co, Nebr., congregation in Town Sherman H7.66, in Cascade \$2.09, in Town agn. 52 Dietrich's catechism, 1 Alkenburg Bible, 1 gr. gcw.by I. Schmanke 0.50, L. Engclbrecht 0.50, F. M. Wegner 0.50, C.Scott \$2.00, from Rev. List HI.OO. Of W. Hartwig \$1.50, of Rev. A

Gesangbuch, 55 kl. gew. Gesangbücher, 1 scrivers Seelenschatz,Wegner 0.40, G. Wegner 1.00, W. Wegner 0.50, F. Kienbaum 0.25, F.Stamm's church at Kirchhayn \$6.30, at Cedar Creek H2.70. By Past. 30 kt. gew. Bibles. By Past. C. Thurow, Jefferson City, Mo. fromSteinhLefl 0.25, F. Becker 0.10, W. Metschke 0.20, A. Schultz 0.20, F.Winter from H. Hillberg \$2.00, W. Gade \$2.00, Chr.

Wittwe Barbara Kautsch in Stringtown 1 pr. of woollen stockings, fromDremel 0.25, together. 4.45; byPast.Frese himself 1.00: Summa 19.00Schmidt \$2.00, Joh. Weseloh HI.OO, H. Schroeder HI.OO, Wm. Mrs. Magd. Kautsch 4 pairs of woollen ditto. By Past. H. Wunder, and 1.00 gold. By Past. C. F. W. Huge, Crown Point, Lake Co, Ind, byScheele HI.OO, F.Oat HI.OO, H.Gcfft Sr. \$1.50, H. Luhrsens, K.

Chicago, Ill, 2 pr. boots, 2 pr. stockings, 1 vest, 1 shirt. By Past. Tb. S. Gem. for reconstruction 10.00, By Past. Hcin at Wiesbaden for Thieß, P. Bergman, W. Meyer each 50 Cts, H. Klipp 75 Cts., Joh. Mießlrx, Cole Camp, Benton Co, Mo, from his comm. 6 towels, 2 Pr. reconstruction 33 dollars. Gold d. i. \$38.25. by Past. J. Jak. Hoffman,"Wilhelms 35 Cts., Mrs. Gade 31 Cts., her son 7 Cts., Past. Winter 67

stockings, 2Pr. shoes; for W. Uffenböck 1 Pr. stockings, 1 towel. ByPortage City, Wis., from whose parish: collected by Vorsteher Gonken Cts. From St. Stephen's parish in Milwaukee \$20.00, from: Woman's Prof. Engel, of the St. Salvator Women's Club, and some others, atfrom Frau Koch and Auguste Knoop 0.10 each, Wittwe Hermann, Club in same \$5.00, From Past. George Links Parish \$15.00. by Rev.

Venedy, Washington Co, Ill, 20 bust shirts, 46 linen towels, 13 pairsLehrer Kutz, Wittwe Kraft, Fenzke, E. Bök, Affeldt, Milke, Malke,Chr. Fr. Keller Epiphany Coll. in Ahnepee \$2.72, in Kewaunee 70 Cts., Rusch, Gotner, W. Röker, Strenzel, Göde, Zimmermann, F. Manthey,by himself \$1.10. By Past. J. L. Hahn, Hillsdale, Mich. hl.OO, Mrs.

3 blue, 2 pillow cases. W. Bulgrien, L. Manthey, Zeske, W. Lenz, F. Vösc, Kutzke, Fenner, Emmert hl.OO, Caroline Emmert 50 Cts. From the women's club of Aug. Bulgrien, Markworth, Fcrd. Röker, Pollow, Hadler each 0.25,the parish of the Rev. G. Bernthal \$7.00, from Rev. E. Aulich's parish

Auguste Leclairc, Mrs. Schumann, Neu, Groth, E. Krause, Gust. H5.25. Kindtauf - Collecte there HI.OO. By Rev. Ahner from A. Greuel, Röker, A. Jörns each 0.50, Gonten, A. Vörkmann each 1.00, Past.H. Heinlein, J. Küffuer, G. Abraham, N. N. 50 Cts. each, G. Hetzner Hoymann from s. Kasse f. poor students 5.00, Coll. in the LewiskownHI.OO, Wittwe Wiedemann HI.OO. From members of Past. Daib's

branch 2.45, total 19.85 for building in Fort Wayne. By Kassirer E.congregation at GrandRapids, Mich. \$16.00, atGrandHaven \$12.85. From N. N. of Past. Stamm's congregation at Cedar Creek H3.50. Of

Roschke for Restoration Of the college 43.50. By Past. G. Endrcs, Jackson, Mo. from s.members from Past. Prager's congregation 75 cts. From members of Immanuels-Gem. at Weisswasser by Bro. Nothdurft 5.00, A. MeyerGem. at CedarburgH \$2.40.

1.00, H.Aufdenberg 0.50, W. Nagel 1.00, Ch. Blos 0.50, W. Rose For Franz Damköhler: From Heinr. King in Freistadt HI.OO. Fr. 4.00, Wittwe Rose 1.00, H. Ahrcns 1.00, Ch. Wettengel 0.50, A.Schässon 50 Cts.

Overbeck 0.50, W. Bruns 1.00, F. Emmermann 0.50, Wcdekind 2.00, For Past. Schröder's congregation in Phiadelphia: By Past. J. F. Wille 0.50, A. Meyer 1.00, together 20.00; from Zions congreg. in Müller Kindtauf Coll. at L. Kloha \$1.50. Coll. on the 3rd Sunday after

Hobbic Township by Chr. Brakebusch 1.00, W.Häger 3.00, Cl. Epiphany \$2.00. By M. Reinhard 14 CkS. From N. N. 25 Cts. From Kcrstner 1.00, Joh.Kerstner 1.00, Heinr. Kcrstner 1.00, Henry A. Koch 25 Cts.

Krcstner 2.00, F. Gehrike 1.00, Geo. Siemers 3.00, Konr. Siemers To the College - Household in Fort Wayne: Birthday - Collecte in the family of the Rev. Sievers \$2.00.

3.00, H. Sebastian 1.00, H. Großheidcr 2.00, W. Macke 1.00, L. Müller 1.00, H. Wessel 1.00, W. Luske 1.00, A. Müller 0.50, Teacher H. Ritzebrock 1.00, W. Niemann 1.00, J. Rose 1.00, total 26.50, plus For the Lutheran Hospital in St. LouiS: From Past. Sirvers \$2.00.

1.50: Total 48.00, of which for construction in Fort Wayne 43.00. By From Joh. M. Forester in Frankenlust HI.OO. From Past. Multanowski's parish in Waterfvrd H1.10.

Past. E. F. Frese, Logan, Dodgec Co. nebr. of sr. For Past. Brunn's institution: from Past. Bauer's branch to Swan Creek 89 Cts. Reformation Feast - Collecte in Frankenlust \$10.70.

By Township to Brown Creek for construction m Fort Wayne 8.00. By Past. C. Frank, Pittsburgh, Pa. from Trinity Parish at St. Llair 6.70,From Past. Speckhard at Sebewaing St.OO. Coll. at a private

from d. St. Petrigemcinde jn Scwickly, Pa. 8.30, together 15.00. communion there 75 Cts. Kindtauf - Coll. at Andreas Beck's there \$3.00. From Past. H. Fischer's parish \$5.75.

5. gifts to clothes washes and the like: For the Hciden Mission: Epiphany Collecte in Frankenlust By Past. Steinbach, DeKalb Co, Ind, from s. Gem. 1 pr. stockings, \$11.88. From Past. Huthümmer's congregation at Lisbon \$4.00. Past.

1 bag of aepsol laces. By Past. A. Henkel, Burr Oak, St. Joe Co, Mich. 2 towels, from Mrs. Nokhdurft 2 sheets, 6 towels, 2 packs stockings, in Frankenlust ChristmasS-Coll. H17.20. From T. G. Arnold 50 Cts.

O., subsequently from s. Gem. 2 pr. stockings, 12 towels. By Dr. Sihler\$2.75. Of Past. Daib's pupils at New Haven, Mich. \$2.17 for East from Past. Wüstemann's Gcm, Kendallville, Ind, subsequently 2Pr. India.

stockings, a number of towels. From a widow of Past. Lehner's gcm., To the synodical treasury: from Past. Hörnicks St. John's New Haven, Ind, 2pr. stockings. By Past. G. Endres, Jackson, Mo.congregation \$3.07. Past. Müller's congregation in Amelith Coll. on

from s. Immanuels Gem. at Holy Water from Mrs. Herzinger 1 blankct, the 1st of Advent and Christmas \$8.42. From Past. Sievers' congreg. 10.00. By Past. K. Klinskick, Coll. on the double wedding yon M. Rapp2 towels, from Mrs. Nokhdurft 2 sheets, 6 towels, 2 packs stockings, in Frankenlust ChristmasS-Coll. H17.20. From T. G. Arnold 50 Cts.

and F. Johannes, Prairie City, Bates Co. on Mo. 25.00 for G-1 handkerchief; from Ch. Fridchhoff cloth to 1 pr. pants for Joh.Fr. Zill \$3.92. Past. Huthammer's Gem. in Lisbon \$16.00. Harvest Johannes. By Cassirer E. Roschke, through Past. Niemann, Little

Rock, Ark, for A. Brauer 10.00, H. Wesels h 10.00. By Past. G. Endres,Streckfußl. By Past. G. Schumm, Lancaster, O>, from s. Gem. FestivalColl. in Town Wolf River \$3.60, in Caledonia & Winchester

subsequently 1 Pr. stockings, 2 sheets; from an unnamed person\$5.28, at Schroeder's Corner \$3.62, in New London H4.65. Coll. in there cloth for trousers and waistcoat together with futtter (for Th. Hillsdale, Mich. \$2.55. From Past. Renniecke's St. Petrrs comm. in

Town Granville \$1.67. by Past. Multanowski collected at the wedding of Mr. L. Welcher in Woodland K6.00. By Past. Werfelmann's Gem. in Grafton \$5.08.

Correction. In the earlier advertisement of the gift from the of Zanesville, O>, church, read: 19 shirts, not 10. G. Alex. Saxer.

For poor students in Addison: from the laudable women's club in Grand Rapids, Mich. \$8.00.

For teacher salaries: FromPast. Bauer's congregation at Tandy Creek Christmas Coll. \$6.73. From its branch at Blue Bush \$1.20. Christmas - Coll. at Sebewaing, Mich. \$3.77. Proceeds from two collects at Past. Geo. Left parish \$28.60.

Contributions to the widow's fund : By Dir. Crull ! HL.OO. Past. Hudtloff \$2.00. Past. J. L. Hahn \$2.00.

#### Gifts received for "Concordia" Collegium in Fort Wayne, Ind:

(since February 22, 1870)

1. for fire losses of sophomores, gifts of money:

By Past. J. M. Hahn, Lake Creek, Benton Co, Mo, Collecte of his congregation \$11.00. By Rev. V. Koren, Decorah, Iowa, by some Norwegians \$17.78. By Cassirer E. Rvschke \$68.90. By' Past. F. W. John, Commerce, Scott Lo>, Mo. by F. W. Reinke, by Mrs. Riibel 1.00, Bohnhardt 0.50, Mrs. Bohnhardt 0.25, Musbach 0.25, together 2.00. By Past. F. M. Große, Macon City, Mo. by s. Gem. 7.00. by Past.G.Bruegmann, Gasconade County, Mo., from the Zion congregation there 5.45, from the branch in Osage County 5.25, together 10.70. By Dr. Sihler instead of 2pairs of woollen stockings 1.00. By Past. H. Koch, Humberstone, Ontario, Canada, from some members of the congregation at Humberstone 4.50, S. Koch 1.50, H. Koch 4.00, together 10.00. By Kassirer E. Roschke 60.60. By Past. J. F. Niethammer, Lisbon, Mich. by H. Sehler 5.00. By Past. E. F. Frese, Loaan, Nebr. of s. Gem. on Brown Creek 4.56. By Past. H. Wunder, by Past. H. Schmidt, Schaumburg, Ill, collected by Vorsteher Kastning 3.25, by Vorsteher Becker 4.00, by Vorsteher Thies 7.00, by Vorsteher Wilkening 1.00, by Sporlceder 1.00, Battermann 2.00, Grrtmann, Lichthardt, Grewe each 1.00, Mrs. Mielke 1.50, total 22.75.

2. other gifts of money for scholars: by F. W. Lothmann, secretary of the Concordia Jünglmgsvcreins at Cleveland, O., to P- M., E. Schwan, H. Haake, F. Welcher 10.00 each, to H. Wischmeyer 20.00, together 70.00. From M. L. W., Fort Smith, Ark. to F. Wyneken 10.00. By Past. K. Klinskick, Coll. on the double wedding yon M. Rapp2 towels, from Mrs. Nokhdurft 2 sheets, 6 towels, 2 packs stockings, in Frankenlust ChristmasS-Coll. H17.20. From T. G. Arnold 50 Cts. and F. Johannes, Prairie City, Bates Co. on Mo. 25.00 for G-1 Johannes. By Cassirer E. Roschke, through Past. Niemann, Little Rock, Ark, for A. Brauer 10.00, H. Wesels h 10.00. By Past. G. Endres, Jackson, Mo. to be part of a Collecte. Congregation for I. StrcckfuH 5.00. By Past. H. Wunder by Past. H. Schmidt, Schaumburg, Ill, "for H. Schmidt: WeddingColl. at H. Lenschow 10.50, from individual members of the congregation by Thies 7.00, from Mrs. Friedrich 0.50. Bicsterfeld 1.00, Müller 1.00, Kreft 0.50, together 20.50.

3. for a new school bell:

By Past. C. H. G. Schliepsiek, Dwight, Ill, Wedding - Coll. at L. Krug 3.0ä, at H. Dirks 4.23, Müller Siegert 3.00, together 10.26.

4. for construction and inventory:

By Past. H. Sieving, Secor, Ill, by Heye Johnson 5.00, S. Woltzen 1.00, Andressen 0.50, F. Koch 2.00, H.

#### Received in the treasury of the Northern District:

For the seminary - household in Addison: From Past. Speckhard HI.OO, Collecte on 22nd Sunday after Trin. in Sebewaing P3.61, Kindtauf-Coll. at Andreas Grcmel \$1.59.

ForBuilding fund, resp, for fire damage to college at Fort Wayne:In Collinsville, Ill, A32.10. Past. Schmidt's congregation at  
By Past. Hörnicke A5.00. By Past. J. Herzer of Freseman A5.00, W.Schaumburg, Ill, A30.00. From members in Rev. Wunders  
Pott- schmidt A1.00, F. Pottschmidt A1.00, Mascmann A1.00, Zagercongregation, Chicago, Ill, A14.00. From F. ClaSinann by Rev.  
A1.00, Mrs. Valentine Al.00, N. N. A3.00, Miss Held Al.00, from Rev.Loeber, Niles, Ill., Al.00. Subsequently from Trinity District, St. Louis,  
Ottmann's parish in Sheboygan Falls A16.00, in Plymouth A17.00.A38.00. From Rev. Heinemann's congregation, New Gehlenbeck, Ill.,  
Karl Kurzer in Sebewaing 50 Cts. Karl Gobel Sr. A1.00. Mrs. M. AuchA22.25. From Jacob BLumner by Rev. Sondhaus, KimmSwick, Ms.,  
in Unionville A5.00. Past. Präger's St. Peter's parish inGranvilleL5.00. by Dr. Sihler from Mr. H. F. Burk- hardt, Boston, Mass. a500.00.  
A7.00. Past. Jos. Schmidt's Zion congregation at St. Johns A4.25. by For the Emigrant Mission in New York: From Past. Bergt's  
N. N. in Dallas A5.00. Theod. Eissfeldt at Grafton Al.00. St. Peter'scongregation in Paitzdorf, Perry Co., Mo., A10.00. From its branch  
parish at Granville A7.00. Past. Lifts parish in Town "herman A7.66, congregation Al.65.  
in Cascade A2.09, in Town Scott A2.00, van Past. List A1.00. Past.' For Past. Brunn's institution: FromPast. Stephans Gemeinde in  
A. Stamm's congregation at Kirchhayn A13.00, at Cedar CreekEhester, Ill., K6.00.  
A4.00. of Rev. I. N. Beyer A3.00, of his congregation at Caledonia For the Hermannsburg Mission: From Mr. Meier, Drake, Mo.,  
and Winchester A5.63, at London A4.15. of St. Stephen'sAl.15.  
congregation at Milwaukee A68.00. of the congregation at For college building in Fort Wayne: Subsequent from Past.  
Frankenmuth A112.00. Past. Geo. Links Gem. A110.40. Past. Ch. F.Tirmenstein's parish at New Orleans, La. 50 Cts. From Past. Eirich's  
Keller's comm. in Ahnepee, Reformation feast coll. Al.68, New Year'sparish at Minden, Ill, A25.00. by Past. John, Commerce, Scott Co, Mo,  
Coll. 80 Cts. Past. Hudtloff's congregation inTown Berlin A4.00, byA5.50. by Zion's district in St. Louis \$12.25. by Past. John's church in  
himself A3.00. By Past. J.L. Hahn of L.Erb 50 Cts., C. Mannerow 50Lacon, Ill, A10.50. by Rev. Lehmann in St. Louis County, Mo. by  
Cts., C. Hollmorgen A1.00, Klingelschmidt 50 Cts., W. SchusterMartin Bates A10.00, Gottl. Lindemann Al.00, by Rev. Bart- ling's  
A1.00, L. Schmidt Al.00, Mrs. Joung Al.00, Miss Wiest 50 Cts., N. N.congregation in Springfield, Ill, A14.90. By Past. Senne in Alma, Kans.  
60 Cts., C. Schmidt 50 Cts., F. Schmidtpeter50Cts., WinkA2.00,al6.50. by Past. Holiday's congregation, Aurora, Ill, A20.00.  
Past.J.L.Hahn A2.00. By Past. G. Bernthal in Richville A5.00, Past.Subsequently by Past. Besels parish inPerryville, Mo., A2.00. Collecte  
Multa- nowski's congregation in Waterford A10.96, by himself A5.00,of parish in Dundee, Ill., A18.50. By Past. Bad's congregation in  
Coll. of Trinity congregation in Milwaukee A60.00. By Past. F. A.Shelby County, Ill, A15.70. Past. Thurner's comm. in Guttenberg,  
Ahner by A. Greuel 50 Cts., W. Wiedemann Al.00, G. Hetzner A1.00,Iowa, A8.00. Past. Burk- hardt's congregation in Troy, Ill, A6.80.  
G. Abraham 50 Cts, J. Hartmann 50 Cts, N. N. 50 Cts. From Past. E.(formerly acknowledged to be by Rev. Ruhland's congregation).  
Aulich's congregation A11.00. By Past. A. Henkel by C. Froh, H. For fire losses of sophomores at Fort Wayne: from Rev. Bergt's  
Siedlinger, H. Baumeister, C. Kuhagen each A1.00, H. Frost, H.congregation at Paitzdorf, Perry Co, Mo, A6.75. Thank offering from  
Eberhard, C. Ahlgrimma each A1.00, Chr. Froh 50 Cts, Bro. KüsterMrs. N. N. in Rev. Heinemann's congregation, New Gehlenbeck, Ill,  
50 Cts, Bro. Gapold, C. Schröder, H.Niecker, D. Luders, F.K10.00. Collecte, sent at Altag's wedding in Shelby County, Ill, A4.21.  
Stutzmann, Bro. Repke, G. Dühner, M. Baumeister each 25 Cts. Past.From Past. Thurner, Guttenberg, Iowa, A3.00.  
A15.05. Bon L. Fischer in Town Lvwel A5.00. By C. Wieland in TownPaitzdorf, Perry Co, Mo, Coll, sent at Benj. Fihler's wedding A5.85.  
Bowne K2.00. By several members in Past. Bölings Gemeinde A22.50.Childhood Collections A10.00. By Wilh. Hemmann A3.00.  
By Past. J. F. Mueller of Mrs. Mueller 50 cts, L. Forst 50 cts, Geo. E. Roschke, Kassirer.  
Eichinger 50 cts, J. Huiter 50 cts. Past. Werfelman's parish at  
Saukville A11.19. By some members of the parishes at Cedarburgh  
and Grafton A6.33.  
For the orphanage near St. Louis: Wedding Collecte at Carl Selle  
in Frankenlust A8.50. From the piggy bank of Past. A. E. Winter's  
children 50 Cts. From Past. Steege thank-offering for happy delivery  
of his wife A5.00. Communion - Collecte in his branch A2.65.  
Contributions to the synodical treasury: From the pastors:  
Speckhardt Al.00, J. N. Beyer A2.00, J. L. Hahn Al.00, Nenn icke  
Al.00.  
For inner mission: From the Immanuel congregation in Milwaukee  
A6.00. From the pupils of Teacher Selle in Grand Rapids A2.50,  
teacher Denninger there A5.87.  
For the Widow's Fund: New Year's Coll. at Frankenlust A11.55.  
Coll. on Sunday Sexagesimä at Amelith A1.75. Thank-offering for  
happy delivery of Mrs. C. Laubenstein A2.0 0. C. Eißfeldt,  
Kassirer.

Received in the Western District treasury:

For the synodal treasury: From Past. Eirich's congregation in  
Minden, Ill, A13.00. past. Bcrgts congregation at Paitzdorf, Perry Co,  
Mo, A15.00. from Past. Bergt A2.00. from Immanucls - District in St.  
Louis, Mo., A26.90. from Past. Fick's parish at Collinsville, Ill, A49.70.  
From Mr. Decklast at Hermann, Wis. 50 cts. From Mr. Maragrander,  
Rochester, N. York, A7.00. From Past. Kleppisch's Immanuel's parish  
at Waterloo, Ill, 60 Cts. From Past. Besel, Perryville, Mo. of, A1.00.  
From Rev. Stephen's congregation at Ehester, Ill, A15.70. From  
Trinity District at St. Louis K14.95. From Rev. Thurner's congregation  
at Guttenberg, Iowa, A4.00. From Rev. Thurner A4.00.  
To the College Maintenance Fund: From the Trinity District in St.  
Louis A11.00. From the Immanucls District A11.00.  
To the synodical missionary treasury: from a member in Past.  
Wiegel's congregation, New London, Oneida Co, N. N-, A25.00.  
For inner mission: From Past. Eirich's congregation in Minden, Ill,  
A12.00. By 'Past. Matteson, Ill., A5.W. By the Trinity District  
in St. Louis A1.05. By Past. Thurner's congregation, Guttenberg,  
Iowa, A3.00.  
To the Synodal Building Fund: from Past. Zschoche's 6)emparish,  
Paola, Kans. a14.00. past. Bergt's congregation at Paitzdorf, Perry  
Co, Mo, A50.00. Past. Holls' Cross congregation, St. Clair Co, Ill,  
A15.00. Whose congregation in Columbia, Ill, A15.00. Past. Eirich's  
congregation at Minden, Ill. a50.00. Subsequently, by Past. Ficks  
Gem.

For the orphanage

of property:  
From Mr. B.F.Hänichen L Son in St.Louis 1 doz. chairs to the value of  
A9.00, 1 large washstand A7.00, 1 tong table A7.00, 1 walnut table  
with lock A4.50, bedsteads, firnissed and fitted with castors, A3.00, 1  
large sheet metal cupboard (half) A4.50, 1 frame to the

Drying the laundry A2.50. From Mr. Fattmann in St. Louis 1 large tin  
cupboard (half) A4.50. From Jak. Äonig L Co. that. 4 large  
Be.ttstellm?A28.00. From Rvhl- fing L Wehking in St. Louis 1 skylight  
A2.50. Vm Heinicke L Estel daselbst porcelain dishes :e. A25.85.  
From Johann Grimme 1 plough A14.00.  
Rev. A. Lehmann, Inspector.  
For the seminary household: Through Pastor Erdmann of Red  
Bud from his congregation 1 box of sausages. From Mr. Gärtner  
Kuhlmann in Miners-town 2 barrels of kitchen vegetables. From Mr.  
Pastor Claus' branch parish in Lvwel 5 gall. fat, 2 hams and 4 dozen  
eggs. eggs. From Mr. Past. Pennekamp A3.00. By the Rev. Mr. Dahl  
of Norway A8.00 from his parish at Blue Earth, Minn. and A2.00 from  
himself. By the Wiebracht brothers 13 gall. Apple Butter. From the  
congregation of the Rev. Heinemann 5350 lbs. of wheat flour and 125  
Bush. Bran. From J. Dittmers out of Mr. Past. R. Ricdel's parish 1  
bushel dried apples, 1 Bush. Beans and A2.00. From Mr. Past.  
Köstering- Gemeinde zu Frohna 4 sacks of flour, 1 barrel of dried fruit,  
1 box of meat :c. From Mr. Penningroth of Hcm Pastor Schwensen's  
Filial Parish 5 Gall. Molasses.  
For poor students: Through Mr. Past. Sond- Haus collected at the  
wedding of Fr. Mette O2.00, likewise at the baptism of children at H.  
Jungcrmann A2.25. By Mr. Past. Dvrman of the women's  
association of the St. Pauli parish A16.70, by Mrs. Kraft A5.00. By Mr.  
Past. W. J. Frederick, Eau Clane, Wis. by Mr. Lotz A10.VÜ. By Mr.  
Rev. H. Meyer Collecte of his parish \$12.00 for Krafft. A.  
Craemer.  
As a result of our request, the following gifts have been sent  
to us to date to cover our church debt: Through the pastors: L.  
Lochner A11.35, Chr. Körner A10.M, F.W. Kähler A5.00, E. Bürger  
A15.60, J. H. Werfelmann A5.00, A.Ebcndieck A22.44, O. Schröder  
Al 5.00, Cl. Stinken A40.W, P. Seuel A1W, G. Präger A5.i 0, M.  
Tnmenstrin A73.50, R. Schuster A5.25, J. G. Hahn A2.00, L.Dulitz  
A10.50, J. G. Nützel P5.82. By Past. H. Walker himself A5.00.  
May Jesus Christ, the Archpastor of His Church, richly repay these  
abundant gifts to the mild givers in sorrow and soul, in church, school,  
and home, here in time and there in eternity, and grant to you others,  
to whom we present our need, a sacrificial heart!  
Rockville, Tolland Co, Conn, May 26, 1869.  
In the name and on behalf of the community  
C. A. Graves, Pastor.

A legacy.

On the 4th of January of this year died blessed in the Lord Mr. H.  
Bardonner in Hamilton County, Indiana, already since 1846 until his  
death an avid reader of the "Lutheran". Two weeks before his death,  
he left A500.M to the Synod, which, intended for the Brunn'sche  
Anstalt in Steeden, was promptly paid by the relatives, sent by Pastor  
Schlesselmann to the undersigned, and has already been handed  
over by him to the treasurer of our General Synod.  
C. F. W. Walther.

For poor students received from the Worthy Women's Association  
at Carlinville, Ill, 6 bust shirts unk 2 pairs of undergarments. From Mr.  
J. Findorff in West Bend, Wis., A2.00.  
For Pastor Brunn's Institution at Steeden: By Pastor  
Schlesselmann in Hamilton County, Ind. from Mr. N. Zelt A20.00. By  
the same from an unnamed A5.00. C. F. W. Walther.

The undersigned, with heartfelt thanks to God and kind givers,  
certifies to have received from St. Paul's Parish, Martinsville, as a  
contribution for fire damage sustained, A33.00. G. Krönig.

Changed addresses:		
143.	8trs, Oiueillnati, OIüio.	
Dra^ver 78,	Rev. 3. 4?.	Xurora, IIIs.
LennivAton,	üov. LraelrliaAs, L^vitrerlanä Oo., In6.	
Teacher, eare o4 I4ev. ^4. Kanold, 'VVoleottsvilie, Oo.,,		
-I. Z. Lrust, 221, Heuristics 8tr, Laltimore, N.H.		



Herausgegeben von der Deutschen Evangelisch - Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 26.

St. Louis, Mo. the 15th of April, 1870.

No. 16.

## Christ was given for our sins, and raised for our righteousness.

Rom. 4, 25.

On the basis of this saying, Johann Gerhard, the famous Lutheran theologian who died in 1637, raises the important question:

"In what sense and respect does the apostle ascribe to the resurrection of Christ our justification, which consists in the forgiveness of sins?" It is certain that this is not to be understood in an exclusionary sense, as if Christ's suffering and death were thereby excluded from the obtaining and meriting of justification, when it is said of Christ that he was raised for the sake of our justification. For immediately before it is said, That Christ died for our sins, that is, to make atonement for them, and to purchase their forgiveness; and in other passages justification, which consists in the forgiveness of sins, is ascribed to the shedding of blood, or to the death of Christ. Matth. 26, 28. Rom. 5, 9. and so on. But that saying of the apostle is to be understood, 1. Of revelation, testimony, and confirmation; because the resurrection of Christ is an irrefragable testimony, that our sins have been completely paid for, and that a full remission of sins has been made.

righteousness is brought to light. For this reason Jerome, in his commentary on this passage, says that Christ rose from the dead in order to seal righteousness to the faithful. And understood of the appropriation of justification. Christ, who Chrysostom, in his ninth sermon on the Epistle to the Romans, says: In the resurrection it is shown that Christ died, the right hand of God, in order to offer to the world the not because of his sin, but because of ours. For how could benefits obtained through his suffering and death by means he have risen if he had been a sinner? But if he was not a sinner, he was crucified for the sake of others. - Christ had taken upon Himself the sins of us all, under the burden of which He had laboured unto death, and the devil, death, and hell had exercised against Him all the right which was theirs against the human race for sins, and in the end had brought him to the cross; but because He was delivered from that by the resurrection and life of Christ; and Rom. 8:34, who anguish, and taken from death, it may be plainly seen that He will condemn no one can condemn us, has thought it too little to say, made full and perfect satisfaction for our sins, utterly quenched the wrath of God, and brought about perfect righteousness, that we may stand before God; for the "Christ died," but has added, with a little word which clearly heavenly Father deems the ransom offered to Him right and acceptable, when He brings our Surety with glory out of the "Yea, rather, who also is risen." From these passages we conclude thus: A thing by which we are preserved from the dungeon of death. If Christ had remained in death, the sufficiency of his merit would still have been doubted.

blessedness, and delivered from damnation, belongs absolutely to our

Justification before God. But by the resurrection of Christ we make a start at conversion, but could not lead them out are preserved unto salvation, and delivered from damnation without God's help; or So the resurrection of Christ is part of our justification. --

Finally, the apostolic word mentioned above, "Christ was the grace which precedes begins in the man to be converted, raised for our justification," also applies to the actual his own will may join it. absolution from sin. For the resurrection of Christ is not only a tangible testimony of the full satisfaction and perfect righteousness acquired through the merit of Christ, but it is also, so to speak, the actual absolution of sins for those who believe in Him who died for our sins and was raised for our justification. For as the heavenly Father, when He gave Christ to die for our sins, did in His flesh for the sake of our justification.

Sin condemned sin, Rom. 8, 3.  
(i. e., condemned sin because it sinned against Christ by bringing death to him who was innocent), and how by this very means He took away sin's right over believers, so that sin could no longer condemn them; or how He condemned our sins in Christ, which were laid and imputed to Him as the guarantor, i. e., He condemned our sins in Christ. He also, by raising Christ from the dead, actually absolved Him of our sins, which were imputed to Him, and thereby absolved us in Him at the same time, so that the resurrection of Christ is the cause, pledge, and fulfillment of our justification.

Theses

On the doctrine of good works based on the doctrine of free will, election of grace, and justification. \*)

Thesis I.  
After the Fall, man is so corrupt by nature through sin that he cannot do any truly good work by his own power.

Thesis II.  
According to this, the doctrine that man still has a free will in spiritual matters after the Fall is false, whether this doctrine occurs either

1) in Pelagianism; this is the false opinion that the fall of the first men only harmed themselves, but not also their descendants, and that thereby the human nature has remained uncorrupted; or

2) in semipelagianism; this is the false doctrine that man may well be the

\*For the meetings of our Synod of the Northern District in Milwaukee in May of this year. - For the sake of completeness, the first five theses already discussed are also included here.

3) In synergism; that is, the false opinion that, while God and in conformity to His will is a good work.

Thesis III.  
The so-called good works of the unregenerate can only be called good in the sense that they outwardly agree to some extent with the laws of God: Laws of God agreement (and in this respect God also rewards them out of great kindness with temporal goods). But truly good works they are not; for

- 1) God's word explicitly testifies to this Rom. 14, 23. Matth: 12, 33.;
- 2) the person who does these works has not yet been reconciled to God and is therefore still under God's wrath, Joh. 3, 36.;
- 3) they come from an unclean heart, Tit. 1, 15.;
- 4) the purpose they have is a false one. Thesis IV.

If a person is to be able to do truly good works pleasing to God, he must first and foremost be inspired by the Holy Spirit through the Word of God and the Holy Spirit. He must be born again through the Holy Spirit by means of the Word of God and the Holy Sacraments. He must be reborn through the Holy Spirit by means of the Word of God and the Holy Sacraments.

Thesis V.  
The election of grace relates to this change in such a way that God, by virtue of his eternal election, also works and creates powerfully in time out of pure grace for the sake of Christ, so that his elect - that is, all those whom he has predestined to eternal life - also come to the means of grace and become blessed.

Thesis VI.  
Through the new birth man receives a sum of spiritual powers from God, through which he now also becomes able to begin to do good works.

Thesis VII.  
The Christian receives these powers with faith, which is active precisely through love.

Thesis VIII.  
The practice of good works is not at our discretion, but is earnestly required by God of those who are born again.

Thesis IX.  
The Christian should therefore make every effort to establish his calling and election by good works.

Thesis X.  
The Christian does good works voluntarily and with pleasure according to the inward man; although the old man continually resists.

Thesis XI.  
Only these are good works, commanded of God and done according to the precept of the Word of God.

Thesis XII.  
Everything that the Christian does in filial obedience to God and in conformity to His will is a good work.

Thesis XIII.  
"When we speak of good works, we comprehend both the good heart inwardly and the works outwardly."

Thesis XIV.  
The good works of believers are imperfect in this life.

Thesis XV.  
But because the Christian is no longer under the law, but under grace, God also looks upon his good works according to his grace, and allows them to be accepted in spite of their imperfection. but for Christ's sake be well pleased.

Thesis XVI.  
Good therefore are the good works of the faithful  
1) because they come from a good source, 2) because they happen according to a good standard, 3) because they have a good purpose.

Thesis XVII.  
The good works are neither whole, nor to the part, nor in any way cause the Justification.

Thesis XVIII.  
Inasmuch as only faith justifies that If faith is active through love, good works are indeed present in justification; but faith does not justify by works, but in so far as it takes hold of Christ.

Thesis XIX.  
Strictly speaking, there can be no question of a reward for good works.

Thesis XX.  
When the Scriptures speak of a reward for good works. When Scripture speaks of a reward for good works, it means a reward of grace.

Thesis XXI.  
This reward of grace does not consist in the blessedness already acquired through Christ, but in temporal goods and in so-called incidental heavenly goods.

Thesis XXII.  
Apart from justification, even the least good work of a Christian is of the highest dignity.

Thesis XXIII.  
The end which the Christian is to have in view in his good works is the glory of God and the benefit of his neighbor.

Thesis XXIV.  
The doctrine of good works is as necessary in its place as the doctrine of justification.

"The devil refrains from tempting those whom he rightly believes he possesses forever." (Leo M.)

(Submitted.)

## Our response to the Pope's invitation to all Protestants to attend his Council.

(Late, but still not too late.)

The Pope is very friendly. He invites us to come to Rome, him now both that he worships his progenitor for it and wants Trinity, God the Father, God the Son, and God the Holy and also to return to the Roman Catholic Church as the only to convert all the world to him. The atheists also worship the Spirit, have long since spoken their yea and amen to it in the saving church. - In more recent times, the papacy has been devil, but as nothing; the free men and all who are for free written word of God, and giving thanks to God for his grace, so pious. It is a fact that it now seduces many not only by love, in theory or in practice, worship him as an impudent by which we are not papists, but of those who believe to be the promise of earthly advantages, but also by its piety and goat; the Jews worship the devil as the father of Abraham, saved without works, by faith alone in Christ crucified, false halo. To counter this, and because the pope and so on. The devil is quite willing to put up with all this, if Lutherans, and knowing that no one, as an enemy of Christ, challenges us to do so by his invitation, we consider it our only he is worshipped, if only he attains divine honor. But it will disapprove of this answer of ours, we subscribe duty to give him an answer that is in accordance with the a little inconvenient to the arrogant spirit to be worshipped truth, so that we also make a confession and bear witness merely as an idol, a monkey, or, among the Turks, as a great prophet, or as a goat, etc.; it prefers to be worshipped as the

Our answer, Roman Pontiff, to your invitation, is this: Lift only true God. This could only happen in Christendom, in the thyself up from us, Satan; for it is written: Thou shalt worship People of God. As the devil agreed with Judas, and Judas God thy Lord, and Him only shalt thou serve. And we say with the devil, to betray Christ for thirty pieces of silver, so the this much: whoever does not agree with us in this answer devil agreed with the priest, and the priest with the devil, that and does not confess it with us is an enemy of Jesus Christ, the latter should let the latter go completely into himself, so

Where this answer of ours comes from, every Christian that he might declare himself in the priest to be the head and will probably realize at once, and that it is the only correct lord of the Christian church of the people of God, and be and complete answer to the Pope's invitation, will probably worshipped and adored as the true, right, one, living God. As be understood by every one who has not already drunk more a reward for this, the devil gave the pope what he showed Christ, as far as God allows, the world with its glory, lust, and splendor, especially the indulgences and masses for souls, and so on.

This answer Christ gave to the devil, when he led him up a very high mountain, and showed him all the kingdoms of the world and their glory in a moment, and said to him that no one but the devil in the pope allows himself to be worshipped and is worshipped, is evident from the fact that all these things were given to him, and he would give them to whom he would; but he would give them to him, Jesus, if he would fall down and offer him the devil. papal doctrines are called doctrines of the devils in Scripture, as the prohibition of marriage and eating. This is proof enough. Then St. Paul says that the future of the antichrist, the pope, is through the agency of Satan; the pope curses the gospel, makes new articles of faith, profanes the most holy sacraments, strangles Christ's sheep wherever he can get them, calls himself the true Christian, for he calls himself the Way, the Truth, and the Life, etc. So it is certain that the pope is the incarnate devil, and that the pope's office is the idolatry of the incarnate devil, the worship of him as true God.

From this it is clear what the devil's endeavor is. He wants to be God; men are to fall away from God, and worship and adore him as the right God. And the scripture also calls the devil the god of this world.; Because he has his kingdom, and rule in all those who do not have true, living faith in our Lord Jesus Christ, who do not believe that they are saved by the grace of our Lord Jesus Christ alone, whether they rely on something else entirely, or whether they rely in part on Christ's merit, but not only on Christ's merit, but also on the works and intercessions of others, whether it be the blessed Virgin Mary, John, Paul, Peter, or all the saints. Those who do so are under the curse, and not Christ but Satan has his kingdom in them; all these also worship the devil. - But not all worship the devil in the same way. That the heathen worshipped the devil in their idols goes

from the fact that Paul says they offered their sacrifices to the Most infernal Father of Rome, I apologize that this devil. So they worship him, but only as an idol. Carl Vogt also answer did not come sooner.

worships the devil, but only as an ape, and that is very fitting, In the certain confidence, indeed in the certainty, that not for the devil is God's ape; Carl Vogt also knows well that he only all God's children agree with us in this answer, but also owes his ape's face to the devil through Adam's fall; it pleases that all the holy angels rejoice in it, as also the highly praised

Joh M. Moll, - V. v. N.  
F. Schumann, ) in Wisconsin.

## To the ecclesiastical chronicle.

**Moldehnke's Philosophy.** In Brobst's "Monatshefte," February number, the doctor of philosophy Moldehnke has philosophized "three points against Walther's doctrine of the office of preacher," which show what Moldehnke accomplishes when he moves from the light narrative of all possible travel adventures to the field of theology. And in doing so, he seems to have fallen into the admittedly not insignificant error of having confused theological power with the puffing up of cheeks, for he takes his mouth very full. He states: "The worst thing for us is that doctrines of men are proclaimed as divine truth," "that one goes beyond the symbolic books," "unfortunately, however, the doctrine of estates and profession does not come into its own with Walther," "how strange is this conclusion of Walther's." "how Walther must be caught up in his own theory, that he does not see the contradictions, in which he quite openly brings the first part of his book with the second", "thus Walther contradicts himself", "a main error of Walther's deduction is that from the sentence: To the whole church belong the keys, he immediately concludes: The keys are given to her for administration, and a second main error 2c."

Now what are the "three points against Walther's doctrine of the ministry of preaching"? We will only mention them very briefly; every reader will then already have enough of the theology of this doctor of philosophy:

Point 1: "If it (the office of preaching) is one instituted by God Himself, it does not grow out of the spiritual priesthood, nor does it "take root" in it, but is rooted in God's appointment. If it grows out of the general priesthood under certain circumstances, God does not need to institute it, but only the ordinances of God.

<p>The church must not allow or bring about conditions in which the ministry grows out of the congregation. This is Moldehnke's teaching against Walther's teaching. The Doctor of Philosophy evidently cannot comprehend how something can arise out of another, "grow out of" it, and yet at the same time be "instituted" by God. The office of our president grows, arises out of the citizens, by election and conferral of rights, so, according to Moldehnke's philosophy, the highest authority here is <u>not an</u> "office established" by God himself. The office of president is "rooted" in the people, so it is not "rooted" in the institution of God. The office of a servant and maidservant "roots" in the authority of the master and mistress of the house, so the office of servant and maidservant is not a divine estate. The tree "roots" in the earth, so it does not root in the Almighty Word of God's creation. This is the first proposition of Moldehnke's worldly wisdom. The second in this first point is still more beautiful, for it says: "If it grows out of the general priesthood under certain circumstances, God does not <u>need to</u> institute it, but only to let or bring about the circumstances under which the office grows out of the church." O, great philosopher! So, for example: Marriage grows out of Hans and Grete, "under the certain circumstances," that Hans asks Grete: do you want me? and Grete answers: yes, Hans, I want you! and from this it now follows that then God does not need to institute marriage, but only to let the circumstances occur or bring them about, (here, then, the occasion of Hans asking Grete), under which the marriage grows out. Or: if our president grows out of the citizens of the republic under certain circumstances, namely, that the citizens elect him, then God <u>need not institute</u> this office of authority. Or: because parents "grow" out of children under certain circumstances, namely, when they grow old, marry, and have children of their own, God does not need to establish the office of parent! Deep philosophy! That is enough of Moldehnke's first point against "Walther." Now the second. In this M. operates with the devastating concept of the "simply impossible." One listens: <u>Second point</u>: "The church certainly has a right to the ministry - but not to the administration of it, that is simply impossible." There, - now the Lutheran doctrine of the office of preaching lies prostrate! For who can do anything against the "simply impossible" of Dr. M.! - It is true that a simple man will shake his head and think: "That is strange; it is just as if one wanted to assert that the United States is a republic: The Republic of the United States has, to be sure, the right to the office of President-but not to the administration of the same; that is "simply impossible!" But that is not "simply impossible", it is</p>	<p>but only quite clear, extraordinarily simple nonsense. M. continues: "The community cannot exercise the office that requires a special person. Yes, of course, the whole church cannot, for example, baptize a child; otherwise, as Luther writes, it would drown the child; but for this very reason it has to be administered in its name by those appointed by it. -</p> <p>Third point: "Can these (the priestly rights of all believers) be surrendered by Christians to enrich One? Can these be transferred to the preacher? They cannot. Can these be publicly administered by the preacher on behalf of the congregation? It is not possible." There is something quite powerful about the pronouncements of power of such a Doctor of Philosophy. He says it, so it happens; he says: it is impossible, so it does not happen! A simple man might again ask in amazement: How, that should not be possible? It happens every day in hundreds of circumstances that men transfer their rights to others without losing them themselves. For example, does not the housewife give her rights to the maid, the farmer to his farmhand, the merchant to his clerk, the father to his son, the pastor to his colleague, etc., etc., while they all retain their rights all the same? And now, all of a sudden, according to Moldehnke's philosophy, they are no longer able to do this, while it is indisputable before our eyes that they can nevertheless do it and really do practice it all the time? And thereby the one would be "enriched"? This is a peculiar enrichment; when, for example, parents appoint a schoolteacher and, while he is teaching school, transfer to him their rights of instruction and discipline, they enrich him. This enrichment might also very properly be called a burden. But even if it is a kind of enrichment that they want, it is still impossible to see why M. says that such an enrichment is "not possible. The following omission also shows how M. has no understanding at all of the so-called doctrine of transfer: "We hold that the office of preaching is a gift, not a loss, that its establishment is an enrichment of the church, but not a <u>relinquishment of rights</u> and an <u>impoverishment</u>." If M. had wished to prove that the congregation could not confer its priestly rights on the preacher, and that the preacher could not administer them publicly in behalf of the congregation, he would have had to prove it first of all from Scripture, and show, among other things, that the apostle, e. g. wrote the untruth when he assured the Corinthians: "If I forgive anything to any man, I forgive it for your sakes" (that is, for the sake of the community) "in Christ's stead," 2 Cor. 2:10. cf. verse 4. 5. Instead of this he comes with his lame, miserable philosopher's gaul</p>	<p>ridden: "it's not possible, it's not possible, it's just not possible!"</p> <p>These are the "three points against Walther's doctrine of the ministry of preaching" by E. F. Moldehnke, Doctor of Philosophy. - But how important Mr. Pastor Brobst considered these "three points" is evident from the fact that even before they appeared he indicated their arrival by one of his small but significant editorial remarks, as by a blast of the trumpet. If Mr. Rev. Brobst thinks that the truth is promoted by writing against it, and even as the Herr Doctor does, he is in a serious error. If he wants to publish a paper on Lutheran doctrine, let him expound and defend it in it, not pervert and combat it. Z.</p> <p><u>The fig leaves of the "Lutheran church friend"</u>. God's Word and truth make man either better or worse, depending on whether he receives them with a humble spirit or with a proud Pharisee heart. Hm Severinghaus, the editor of the "<u>Lutheran Church Friend</u>" in Oswego, New York, has become <u>more evil</u> after the reproach of the truth. In number eilf of the "Lutheran" last year the same received a chastisement as well-meant as it was well-deserved. Mr. Severinghaus' conscience will also have testified: "<u>It is the fault of your wickedness that you are so chastised, and of your disobedience that you are so punished</u>" (Jer. 2). Yes, perhaps even a good spirit urged him to humbly accept the lesson and to repent in sackcloth and ashes. But unfortunately he did not let it come to that; rather he was anxious to wash himself white of his sins, no matter what the cost, and to <u>justify himself</u>. This self-cleansing of Mr. Severinghaus, which, in view of its purpose and value, could not inappropriately be called a "church-friendly eye and conscience glue," is found in number nine of his "Kirchenfreund. One can see in this work, more than in others in the "Kirchenfreunde," how heartily sour and difficult it has become for its master. It was, after all, a matter of picking up and holding out fig leaves with one hand and slapping the screaming conscience on the mouth with the other. Perhaps it should not be without some interest to hear <u>how</u> Mr. Severinghaus seeks to clear himself of the well-founded accusations leveled against him in "Lutheraner" number eleven under the title "<u>Florilegium</u>" and so on. First and foremost, Mr. Severinghaus, who understands his audience, mounts the high horse to lead his self-defense from above. He remarks in the entrance, namely, "that he would save himself the trouble of answering such <u>miserable barking of little dogs</u>," if it did not "seem as if it were</p>
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The "Lutheran" is a "matter of a large and widespread newspaper"; and therefore makes it clear from the outset that he is far less concerned about the restlessness of his conscience than about his church-friendly editorial honor. To the frequently raised accusation of the "Lutheran" that Mr. Severinghaus, together with his "church friend," pays homage to the "Union" under the mask of Lutheranism, Mr. Severinghaus then answers that there is a secret in the proper word "united". He then proves that he is "Evangelical Lutheran," and that "he has no more fellowship with the united church of Prussia and with the three united synods of this country than with the Missourians or any other sect". Finally, he also asserts "that this does not make him unchurched", that he stands "in friendly" (understood to mean church-friendly) relations with other religious parties, and thus does just as the unchurched do, even though some of them would be ashamed to confess with Messrs. Handerer and Severinghaus to the shame and scorn of the word of Christ Joh. 8, 31, to confess: "The discipleship of JEsu Christ certainly does not depend on the acceptance of this or that creed, on the union with this or that religious society." ("Kirchenfreund" Volume 1. Number 50). Against the reproach of the "Lutheran" that Mr. Severinghaus is friendly to the men of darkness and is not an enemy of the Freemasons, since, according to his own confession, it is not his "principle" to "wage war with the secret societies," he justifies himself by asking: "Are then the expressions: Secret Societies and Freemasons synonymous? - Next, Mr. Severinghaus does not claim to have written: R. does it like "a false cat," as it is said in the "Lutheran," (so it was said, however, as a result of an unintentional spelling mistake) but only, "he does it like a clever cat!" As for the Quaker article in the "Kirchenfreunde," the editor, who, by the way, counts the professor at a Quaker institute at Spiceland, Indiana, named Clarkson Davis, among his "intimate friends," and has "highly recommended" the said institute, justifies it by saying that he copied it, and that "such pieces are often sent to the printer as filler stones without much care." - Finally, Mr. Severinghaus also embarks on the most difficult part of his white-washing, the cleansing from the brand of a lying slanderer, which was given to him because of his lie with the rebel flag on our Concordia College, with our intention to trample the Constitution of the country underfoot and

The "Lutheran" had to express the idea of wanting to establish our own despotism and so on. Mr. Scveringhaus was called upon either to prove his assertion or to retract it as an infamous lie. How did he now extricate himself from this dilemma, and with what justify himself? - You shall have the floor again, Mr. Sevcringhaus! - He says: "We cannot prove the opposite; we have not seen it, but we can cite the following as justification: "Yes, who would believe that in the middle of the city of Samt Louis, in the spring of 1861, the flag of the slaveholder rebellion flew from the Lutheran College? And yet, to the indelible shame of "German-American Lutheranism," it is a historically established fact." "So it is literally said in the Protestant Zeitblätter, in the issue of September 30, 1869. We made our remark about it on the 10th of December, that is, over two months later, and had a perfect right to believe it to be true, which is reported with so much definiteness (?) and had not been denied until now.... We have shown that we have not "lied about it," not "dreamed it over night," not "made it up out of our fingers," - not "fabricated it," and that thus also this last grim and great accusation falls harmlessly at our feet." - No, Mr. Severinghaus, you shall not escape from our pincers so easily; first you will hear and understand that even these last "Protestant" fig-leaves do not cover your nakedness, that even after this cleansing you have not become any purer, but are to stand in the pillory with the charge of being an insolent and shameless slanderer, and that until you repent. Or should anyone be able to lie, falsify and slander more impudently than this Mr. Severinghaus? He does not write that he has read something so terrible about the Missourians in the Protestant papers of Cincinnati, but he accuses us of the very worst in front of the whole world, but then he himself must admit that he cannot prove it, and now he wants to be justified. Let him hear for his enlightenment and correction a word of Luther, in his explanation of the eighth commandment, from the large catechism, which, of course, Mr. Severinghaus will have long since thrown overboard as superfluous to "literal theology". But there it says: "So now false testimony means everything that cannot be transferred as it should be. Therefore, what is not evident with sufficient proof, no one should make evident, nor say for truth, and summa, what is secret, one should let remain secret, or ever punish secretly, as we shall hear." But does not Mr. Severinghaus base his assertion on

a manifest testimony? Yes, but to what kind of manifest testimony? To the "Protestant journals" of Messrs. Eisenlohr, Kröll, and Compagny in Cincinnati, that society of blasphemers who have publicly renounced the word of truth, who call the doctrine of the fall of man "a myth"; the doctrine of the merit of Christ "a heathen and Jewish delusion"; the doctrine of justification "a gallows ladder," and in general all the fundamental doctrines of Christianity "fables," which outside the Christian Church stand together with Jews, heathens, and Turks, and whose baptism must also therefore be recognized by all believers in Christ as null and void, (Cf. König: "Is the baptism of free Christian Protestant pastors Eisenlohr and Kröll still to be recognized as a Christian one, etc., or not?") - Thus, from the literary spittoon of this illuminator, the "Christian, Protestant-Lutheran, liberal preacher and newspaper editor Severinghaus" fishes out a testimony against his fellow Christians, the Missourians. And how honest is he in this dirty fishing business? He fishes up only half a testimony against Missouri from the "Protestant Zeitblättern" and makes a whole out of it; what those still put down by a (?) as uncertain and doubtful, he puts down in his "Kirchenfreund" as certain and undoubtedly true without any question. And after he has thus drawn the false testimony partly from that spittoon, partly from his own fingers (thus probably consciously): We huddled up a rebel flag, - he builds on this false foundation, the accusation which is itself false; We would have revolted against our authorities, and wanted to establish our despotism, and so on. Dear Mr. Severinghaus, how did you manage to do all this? Surely only by means of your "secret" unrighteous love, which is compatible with all kinds, even with Eisenlohr, Kröll and Compagny, but not with the truth and with the righteous Lutheranism of the Missourians. - These, then, would be the aforementioned fig leaves of the "Lutheran Church Friend." But the whole work of purification must not lack a worthy conclusion. In view of the excess of his lies and slanders, in view of his calling the confessing Lutherans an "exclusive quarrelsome mob," the president of the Missouri Synod: the "great Poncifer Maximus," the preachers of this Synod "poor satellites of Missourian Jesuitism," the work of this Synod "Jesuitical endeavors," R. in the "Lutheran" a "sly cat," "false he Jesuit," "jaded he heresy-hunter, fool, churl, little dog," etc. etc.

In view of all his literary falsehoods even in Compagny with Kröll and Eisenlohr, Mr. Severinghaus consoles himself at the end with Matth. 5, v. 11: "Blessed are ye, when men shall revile and persecute you for my sake, and shall speak all manner of evil against you, when they lie against it!" - Perhaps the gaping wounds of conscience of Hm. Severinghaus might heal more surely under another plaster, such as: "But unto the wicked God saith, Why declareest thou my statutes, and takest my covenant in thy mouth, when thou hatest discipline, and castest my words behind thee" (Psalm 50).

All kinds of philosophers have held an exhibition, a philosophers' congress in Frankfurt. Philosophy wants to become practical, popular, charitable. In attendance were philosophical gentlemen and philosophical ladies, representatives of women's emancipation, Catholics, Protestants, Jews, freethinkers, pietists, etc. of all possible nationalities, constitutions, colors and characteristics. Among other charitable, world-enlightening and world-gratifying work, the revered, highly educated society was also engaged in finding a religious unification formula for this kind of people of the thinker's race. It was a

sour piece of work. The formula was put forward by a Catholic and a Jew and put together by a Protestant; at first it was the confession of the power of a living God and the obligation to imitate the holy image of Christ in life. A Jewish rabbi opposed it, saying that it did not "resemble" the expression "archetype of Christ"; therefore this expression was dropped, and the imitation of the holy archetype was contented with in general. But still no complete agreement was reached. One searched hard, went from the general to the general, but did not succeed in finding the absolute general. Even that proposed by the well-known Gustav Werner as the symbol of the universal religion of all mankind: Love thy neighbor as thyself, still seemed too narrow to those assembled. It is to be wondered at that these noble thinkers, so close to the goal, were nevertheless unable to reach it. Only one step was missing, and they had found the formula of the universal religion of mankind, namely: everyone love himself!

**Samuel Ludwig**, that disgraceful atheist, editor of the once infamous "Fackel", went to his place at Cämminsville, near Cincinnati Ohio, in the greatest poverty. While he was wrestling with death, stripped of everything, the German gymnasts prepared a theatrical performance for his benefit; but they almost starved him to death. - (Ch. W.)

(Submitted by K.)

Luther and women's suffrage.

"The woman, said Dr. M. Luther, has the rule in the house, but the man's right and justice without harm. From the beginning of the world, women's rule has never done any good; as they used to say, "Women's rule seldom has a good end. (Walch XXII, 1770. Table Talks.)

"The wives of the greatest lords, as kings and princes, are not in any government, but only the men. For God saith unto the woman, Thou shalt be subject unto the man, Genesis 3:16: The man hath the rule in the house, except he be a *verbum anomalum*, that is, a fool, or that he be pleasing to the woman for love, and let her rule, as sometimes the lord followeth the counsel of the servant. Otherwise, and without this, the woman shall put on the veil; as a pious woman is obliged to bear her husband's accidents, sickness, and misfortunes, because of the evil flesh. The law deprives women of wisdom and government. This is what St. Paul saw in 1 Cor. 7:10, where he says, "I command, not I, but the Lord," and in 1 Tim. 2:12, "I do not permit a woman to teach, etc." (Walch XXII, 265. Table Talks.)

(5) If you ask for advice by letter, you can at least put the matter broadly, but Mißlich summarize what you are actually seeking advice about in short, clear questions. If, however, you do not care whether you get the right advice, then you can write as if you wanted to give the recipient of the letter a riddle; if he then finds out correctly what it is about, then it is good, if not, then it is also good.

(6) When you report the dispatch of a postal money order in your letter, you must also report to whom it is addressed, and when you report the dispatch of a package by express, you must also state through which company you are sending the package. If, however, it is your wish that the money and packages should be lost or not easily find their address, then you can spare yourself the trouble of observing this rule.

(7) If you have subscribed to a newspaper and no longer desire it, or if you are moving elsewhere, notify the newspaper's forwarding agent in good time, so that your copy will not be sent to you in vain. But if you are not a conscientious Christian, you will leave this matter to the postmaster, and you will not care, even if your negligence causes harm to your neighbor.

No hard feelings, dear letter writer! You are greeted by a friend who desires no thanks for his good advice and therefore does not name himself.

Filling Stones.

"All heretics boast of their small number" (as if therefore they were the "little host") "and in order to be able to seduce, they seek to become the great multitude." (Augustine contra aäversar. IcZis ot ^ro^llct. lib. 2, oax. 41.)

"As by a miracle a great multitude of fishes were resolved by means of a rent net, Luk 5:6, so in the midst of the divisions of heresies the unity of the contending Church is preserved, and men are brought into the harbour of eternal life." sJ. Gerhard's loc. cko ocoles. § 244Z

False Prophet. The notorious mocker of religion, Voltaire, wrote on February 25, 1758, when unbelief was beginning to make great headway: "Twenty years more, and there will not remain a single altar to the God of the Christians."

The six main pieces. The famous Hermann writes: "The sixth number coincides with the working days of the week, that a child has a stint to say every day from this true 'Enchiridion' (little manual)."

Despise no sermon of the pure Word of God! "We have enough to learn all our lives from every sermon, be it as little to look at as it likes." (Luther, XII., 1794.)

Rules for letter writers.

(1) If you intend that the person to whom you send the letter should know what you want him to know, write clearly. But if you only want the recipient of the letter to think you are a scholar, write illegibly.

If it is important to you that the person with whom you correspond knows that you, and not someone else, wrote your letter, then write your own name in such a way that it cannot be confused with any other. If, however, you want your letter to be regarded as an anonymous pasquil, then you must, of course, squiggle your name in such a way that even a detective cannot decipher it.

(3) If it is your wish that your letter be answered, or answered soon, not only observe the first and second rules, but also do not forget to state exactly and clearly which is your post office, together with the county and state of the same. If, however, you do not wish an answer, you may transgress this third rule.

(4) If you wish your letter to be read with pleasure and at once, be as brief as possible, and yet express yourself clearly. But if you do not want to please the recipient of your letter, and you do not care whether your letter is read in full sooner or later, it may be as long as you wish, and yet so unclear that it is difficult to guess your opinion.

Church News.

Rev. F. W. Lange, called of the Evangelical Lutheran congregation at Pleasant Grove, Mo. and dismissed in peace from his former congregation at Hmnbolt, Kansas, was installed in his office on Sunday Judica by the ntersigned, by order of the venerable Mr. Praeses Buenger.

God bless the work of the dear brother, that the church may become a Pleasant Grove, where "firs grow for hedges, and myrtles for toms," Isa. 55:13.

Address: Hev. D. 4V. DanZc,  
Ooocl'r's Willis, Cooper Co, Hlo.

After Pastor Chr. Aug. Weisel had received a regular appointment from the Lutheran congregation of St. Paul's of Liberty, Steuben Co., N.I., and, since the special circumstances made an early filling of the pastorate there urgently necessary, had accepted it with the approval of his former congregation, he was inaugurated into his new office by the undersigned on Sunday Reminiscere in the presence of the honorable Presidium of the Eastern District.

May the Lord make him a blessing there for the souls so often moved! H. Koch.

Address: Clir. AVoIsoI,  
DU-ort/, 8t6ul)6u Co, X. X.

Conferenz - Ads.

The Cleveland Districts Conference will meet, God willing, May 17, 18, and 19, at the home of Mr. President Schwan, in Cleveland (east side). I. Rupprecht, Secretary.

The Canada Spccial-Conference will assemble' God willing' on Tuesday evening, May 3' this year, in Berlin, Waterloo County.

Elmira, March 24, 1870.

**Display.**

Because of the urgent need of our congregations in Milwaukee, and with the permission of the Reverend Sirs, the General Presbyter, and the Presbyter of the Western District, the following invitation is extended to all the Reverend Pastors of the Northern District of our Synodal Union,

**Wednesday before Dom. Jubilate, the 4th of May of this year, to** meet in annual session in Milwaukee, Wisconsin, and to cause their congregations to divert their deputies to the same. The subjects of the proceedings will be the doctrine of the call to the sacred office of preaching, also the continuation of the theses presented by Mr. Pastor Hügli in 1868, or those presented by Mr. Pastor Brohm at the general synod in 1869. God grant much grace!

Frankenmuth, in the month of March, 1870.

Ottomar Fürbringer, formerly President of the Northern District of the Missouri Synod, etc.

School Buildingc at 8th St., between State and Prairie St., from whence they are to be conveyed to their quarters.

In response to inquiries about fare reductions, we can report that from here steps could only be taken for those Synod members who have to use the St. Paul Railway or one of its sections, but that our efforts have been successful through the courtesy of the Superintendent who lives here. The same has already comissioned all local agents of these railways. He has already instructed all local agents of these railways to issue a half-price ticket from May 2 to anyone who attends our synod as a preacher, teacher or deputy, upon presentation of a certificate (probably from the church council). It should be sufficient, for instance, to issue the Certificat in the following manner:-"JVe the ludei'üi^nccl l68titv Irersssv tlInt lilr. X. X. (†a8t0r or Denelrer o DtzleArto) oi' twe .... Gon^reAntioQ nt . . . . nnten68 tlls 80881VN8 o( tllk! Oeriuau Lvrn- I^utlrerarr 8)'no<I vl ^li88vuri, Olriv rnrnä otlrsr 8nto8 nt JliXvaulcee, ^Vi86on8in." Those who have a church seal may enclose it.

F. Lochner.  
315 Eighth St., Milwaukee, Wis.

This year's session zcit of our Synod Western Districts cannot be announced until next number.

To the message!

The construction of the hospital has begun and, by God's grace, has progressed so far that by the time the readers of the "Lutheran" get their hands on this paper, the brick work will be finished. Of course, we felt compelled to limit ourselves only to the most necessary (the building measures 2228 feet), but we now hope that The more confident to see our request favorably answered in No. 8 of this year's "Lutheran".

If sewing societies would like to give us bedding or quilts for the new building, they would greatly encourage us to continue the work of the Lord with renewed zeal.

St. Louis, Mo.

F. W. Schuricht, Kassirer.  
1411 siidl. 7th Street.

Request:

Where is Christian Schütte from Ouentzen near Lade in Wcstphalen? The same went from St. Louis to Cairo, Illinois in 1864.

For information please contact  
Heinrich Au m ann. Collinsville, Maclison Co., III.

Excerpt from the Catechism

From  
Dr. Joh. Conr. Dietrich.

This dear little book, long awaited by many of our pastors and teachers, has just come out of our new synodal printer in excellent condition and is available from our agent, Mr. M.C. Barthel here, bound for 20 Cts. per piece in single sales, but with a corresponding discount for dozens or hundreds. A further recommendation is not necessary with such a carefully made excerpt from the dear Dietrich.

C.

Received in the treasury of the Middle District: (since 22 Jan. 1870)

For the synodical treasury: Wkihnachts - Collecte in Past. P. Nupprecht's congregation in Henry County, O., 84.25, in Williams County 82.80, in Will and Defiance Counties 82.00. By Past. Jor' parish 88.20. By Past. A. Saupert, of the same. Parish 819.35, by Mr. Köster L Co. 85.00, Fr. Both 82.00. By Rev. Tramm Christmas - Coll. of his Vincennes congregation 815.50, by L. Seelmann 50 cts, Mrs. L. Haag 81.00, Mrs. M. Schmidt 25 cts, Miss H. Klusmeier 25 cts. By Past. s tock 85.00, Past. H. O. Schmidt's congregation 83.00. Past. Merz 81.00. Past. Siegers Gem. in Adams County, Jnd, Christmas Coü. 7.30. By Mr. Drunagel of Past. J. Nupprecht's Gem. 828.00. Past. Jor' Gem. 87.50. Past. Brackhage 81.00.

For the rebuilding of the college in Fort Wayne: By Past. Pissels Gem. 823.00. By Rev. Lothmann from Daniel Haag 810.00, E.Beese 81.00, Mrs. Martin 81.00, Margar. Etzel 50 cts, Louis Haserodt 81.00, Past. Demetros Gem. 815.00. Past. L. E. Knief's Gem. 811.00. Past. G. Polack 836.15. by Kassirer Roscbke 8149.85. by Past. Wynekens Gem. 8'1.00. by Director Sarer 82.00. by Past. Sievers' Gem. 8'39.78. From Past. Horst's Gem. half of the entry, 89.95. By Past. J. G. Schäfer and his Gem. 825.00. Past. P. Nupprecht's Gem. in Williams and Fulton County 818.00, from B. Kimpel 810.00, V. Preacher 185.00. Don Past. W. Hattstadt's Gem. 821.30, Pass. Hom's St. John's parish 836.50, whose St. Paul's parish 86.00. Past. Ch. Bauer's Gcm. to Tandy Creek, Itc & 2nd consignment 819.00. By Dir. Sarer by Past.Reinke 820.00. By Past. A. D. Stecher 827.00. By Cassirer Birkner 8577.50. By Past. Weisel sen. 8107.00. By Past. Detzer- from several women of his congregation 823.55. From Past. Dr. Sihler's congregation from J. Knothe 815.00, Fr. Walda 81.00, Gottl. Müller 85.00, W. Bruns 85.00, G.

Thicme 8100.00. From Past. P. Brandt's congregation in Washington, D. C., 8100.00 By Past. G. W. Schumms congregation 815.00 By Director Sarer from Past. Hitler's congregation 8'26.00. By some members from Past. Bauers Parish 824.00. By Past. Schlesselmann by J. Zelt 820.00. By Director Sarer 89.00. By Past. G. W. Schumms Gem. 817.00. wedding collecte by Mr. G. Ochs 86.50. by Past. Fr. Nützels Gem. 84.00. By Past. P. Rupprecht by H. Niemann in Williams County, O., 82.00. By Past. C. G. Schuricht Gem. at Vandalia, Ist. coll. on Feast of the Purification of the Blessed Virgin Mary, 822.22. By Past. A. Saupert from his Gem. 841.20, from the Women's Association 8'22.30. From Past. Fritzes Gem. 828.10. By Rev. Gross' Gem. in Buffalo subsequently 85.50, from the Woman's Club in its Gem. 830.00. From Teacher Bürger.

and the pupils of the upper class at Buffalo 88.50. From Teacher Wischmann and the pupils of the lower class there 83.00. From Rev. Grossberger's St. Andrew's congregation in Buffalo 820.00. Past. M. Michael's St. Peter's and St. Jacob's congregation in Eden 845.00. Whose Martini - congregation 812.00. By Hcrrn Kassirer Roschke 8449.90. By Past. H. O. Schmidt's congregation 88.25. By Rev. Stubnatzy from Sophie Hermann 50 Cts, Elisabeth Müller 50 Cts. By Rev. Runkel, Aurora, Ind. 85.00. by Rev. M. Merz's Gem. 820.00. past. Reisinger's Gem. in Pekin, 840.00. Past. Oestermeyer's St. John's - Gem. 826.00. of the same ChristmasS-Coll. 83.45. Whose St. Johannis-Gem. deSgl. 814.50. Kindtauf--Collecte at Mr. Neidenbach 82.51. Past. E. Rolfs Gem. 827.50. Past. H. Fischer's Gem. 819.85. By Past. Clötters Gem. 810.50, Wedding - Coll. at Mr. J. H. Sahnow 81.00, Kindtauf - Coll. at Mr. F. Zirl 81.00. By Mr. Drunagel of Past. J. Nupprechts Gem. 857.00. by Past.H.Maacks Gem. 825.00. by Dir. Saxer 827.10. By the same 84.00. By Past. König by Mr. Robert 82.00. By Past. Wambsganß, 2te Sendung, of whose obererImmanuel's-Grmeinde 819.80, of whose unterer Jmm. - Gemeinde 823.30, from its St. PetnGem. 819.00, from its Gem. in Woodland 815.50. From the Immanuel's - Gem. in Fort Wayne from H. Vohland, H. Meier, G. Bradmüller, H. Römermann, H. Bonte, W. Ranke, H. Bartels each 85.00, F. Ehlert, J. Büch each 84.00, H. Hobrock, L. Müller, W. Reinrwaldt, C. Brauer, H.Rahe, Ch. Borgmann, W.Fricke each 83.00, Chr. Walda, H. Busche, W. Böse, F. Brandt, F. Paul, F. Scheumann, Ch. Koch, D. Thiele, C. Müller, F. Bester, W. Reuter each 82.00, C. Tielker, F. Tiemann, F. Tcgtmcier, E. Müller, W. Nodemann, Cb. Koch Jr, F. Stahlhut, F. Ranke, P. Bohn each 81-00, W. Rippe, H. Wcndt each 82.00, C. Kräft 83.00, G. Niemann 81.00. Past. C. Braun, Houston, Ter. 85.00 Gold. Past. Zimmermann, Ter. 85.00 gold. By Past. W. Lothmann by E.Schmittgen 82.00, Mina Beese 75 cts, Mina Wittert, L. Schwarz 50 cts each. Past. Bode's Gem. 86.90, Past. Falknstein's Gem. 86.35. Past. Jor' Gem., Logansport, 3rd Send., u. zw. of Ch. Schwier 85.00, W. Meier 82.00, H. Voigts, G. Drömp, Ch. Rol denbeck 81-00 each, J.März 50Cts., Wittwe Vorplat 25Cts.

Der Lutheraner.

From its congregation in Goodland by Heimlich, W. Geier, F. Geier, Fehrls, C. Fir, A. Vetter, F. Matthei, A. Huff each .dl.OO, W. Welke 75 CtS., Paulus, Naatz each 50 CtS., N. Bücher 25 CtS. By Dir. Saxer \$5.00, P2.00, K21.00, rK27.35. By the same from Kassirer Roschke H181.10. By individual members from Past. Brackhage's congregation in Bear Branch \$44.00. From Past. Tr.GotschS Dreieinigkeits-Gemcinde in Memphis, Tennessee, from W. Benjes, W. Werner each O5.00, from the Frauen-Verein O5.00, Past. Gotsch with family O3.00, Anna N., H. Griebel, H. Hampe, A. Kunz, F. V. Lchaper each D2.00, W. Baumann, I. Brust, Marg. Burwinkl, J. Gottschalk, Louise Kellermann, J. Krcnkel, H. Langbein, K. Langbein, R. Langbein, F. Östmann, W. Reinhardt, W. Ringwald, A. Seeling each P1.00, Christine Römling 75 CtS., K. Borner, Rcbecka Bürkle, Dorothea Haak, Fr. Lind, Christian Schm., H. Wolf each 50 CtS. By Mr. Hcrpolsheimer in Laporte tKI.OO. By Director Sarer \$16.00, K72.00, O11.90.

To the general building fund: By Past. H. Horst by J. Hoch, M.Fladt sen., H. Weber, G. Geier, St. Renner, M. Fladt jun., H.H. each K2.00, H. Fritz, G. Hoffman", A. Hoffman, G. Geier jnn., J. Fladt, C. Strunkenburg, I. Geier each P1.00, H. Kühn, Ch. Sammet, A. Tinnappel each 50 Cts. By Past.Markworth: by himself \$2.50, K. Radübel, A. Köhler each \$2.00, A. Strey, K. Schmidt, W. Kobiski, K. Ebert, K. Vollendorf, W. Ziegenhagen, A. Stübs, K. Rusch, F.Wendt, G. Bucht, J.Kä'tzcr, G. Mees, D. Timm, L. Timm each O1.00, G. Timm D5.00, W. Schmidt \$1.50, H. Ebert K6.00, his wife S1.50, Mrs. Matthias, E.Timm, S.Mundingcr, J.Timm, W. Loren;, F. Pagel, F. Stewsand, K. Thews each 50 Cts, K. Timm, G. Wicke, Th. Hoppe, J. Bauers, H. Pagel, F. Jahnke, H. Ebert, G. Wieske, W. Walchow, F. Hohenstein, E. Pietz 25 Cts. each, F. Meier, DanielTimm sen. 20 Cts. each, W. Gollnicke 10 Cts., M. Fenner 5CtS., A. Schnell 3 Cts. Of which K13.33 for pupils. By Director -Laxer from Kassirer Birkner.D 177.50,by Past. Weisel se". \$160.50, from Past. Bühl K10.00, by Past. Früchtnicht P8.00. From Past. Fr. Nützel's congregation \$7.00, by Past. Trautmann's parish .D9.00. past. Ernst's Gcm. \$20.27. Past. Dr. Sihler's Gem. -D-17.10. By Hcrrn H. Olricse .K15.00. By Director Sarer of Past. Frcse S8.85, Past. Horn \$15.00, Past. Tramm's Gem. \$90.00, by Past. Dulitz by Wittwe Hortmann.Z2.00, G. Bernhardt, G. Rüklaui, Ch. Ahlschwede each O1.00, Roller 50 Cts. From Past. Hitler's Gem. P6.00. Past. G. Mohr's parish P12.00. By Director Saxer K61.00. By deuselbm from Kassirer E. Roschke K361.42. By the same K19.30, K35.75. -K23.20, -D22.OO, -D25.00, from Kassirer Roschke -K76.80. By Past. Dctzer from his parish at Florida \$6.50, from Wittwe Hecht and Anna Hcnningen K5.00. By Past. Jungk by M. Bäuml K5.00, Wittwe Eberle O2.00> G. Link, J. Nuskje M.00.

At the disposal for construction - purposes: By Dir. Sarer of Past. H. A. Stub K26.60, by d. Parish in Pittsbnrq O25.00, in Clarinda -D 11.00, in Lyons P32.00, unnamed \$26.00, K422.51. By Past. C. F. EbertS (parish K14.00. By Past. Jox by Ad. Wagner .D5.00, A. Lotl ^4.M, H. Steinmann \$3.00, H. Paul, C. Berg, H. Frese, H. Neune each K2.00, A. Eberlcin O1.50, Schwiring, H. Pauk, H. Potthoff, F. Jerges, W. Pauk, Bro. Schcnmaun, Mrs. GrieSle, C. Magnus, S. Busjan, Wittwe Horst, Bro. Borger \$1.00 each, J. Stock 75 Cts, Ad. Weiß, Rosine Weiß 50 Cts. each, Karoline Schmidt 25 Cts.

For Fort Wayne students damaged by fire: from Rev. Wambsgan!s' upper Immanuel's parish 85.00, from the lower parish 86.33, from its St. Peter's parish nearKewaskum 8'5.21. From Past. W. Lothmann 25 CtS. By Rev. H. Horst by G. Geyer and his children 82.00 each, J. Körner, Mrs. Körner, M. Fladt, Jr., H. H. 81.00 each, M. Daatz 75 Cts, C. Pulsckckr, J. Horch, J. Fladt 50 Cts each, I. Grccnbaum 35 Cts; from its filial parish 89.40; together 819.90; half of which for building. From Rev. Markworth's congregation half of theLendung with 813.33. By Rev. Bauer from the Women's Association of his congregation on Tandy Creek 85.00, from himself 82.00, from his children Ch. and F. 81.00. From Past. 6). W. Schumms congregation 81.00. from the Young Women's Association 86.50. By Rev. Nützel for the Eirich brothers 86.00, for Samuel Ernst 84.00. From Rev. Fritzes congregation 825.00. By Rev. A. Saupert by Bro. Voth 8'2.00. By Rev. Tramm's congregation 820.00; by the same for L. Schulze 810.00. By Rev. F. W. Husmann's congregation 810.50. By Rev. Dulitz by D.Snnocrinann 82.00, D. Scheppert 81.00. By Past. M. Merz's congregation 811.00. by Past. H. O. Lchmidt's congregation 88.00. Past. G. Mohr's congregation 810.00. Past. Siegers Gem. 87.60. Rev. H.Maacks Gemeinde 812.45. Of individual members in Rev. Brackhage's Gem. and by himself 810.50. From the women's club in Past. Hochstetters Gem. for J. Gramm u. F. Buöky 820.00. By Past. Jungk a part of the Hochzciits-Collecte at Mr. Bäuml with 83.00, from Jak. MuSk 82.00, F. Hüdcpohl 75 Cts., Elisabeth Butsch 50 Ctö.

To the Emigrant - Mission: Through Pastor A. Saupert by A. Bayer 85.00. Past. Bodes Gem. 85.00.

For Past. Brunn's Anstalt: From Past. Bode's congregation 812.00. Wedding collecte at H. Fark 83.87.

To the Widows' Fund: By Past.F.W.Husmann H5.00. For church building in Philadelphia: from Past. Dulitz's congregation in Huntington K7.50. For the General Presbyter: From Past. Hitler's congregation in Pomeroy \$2.50. For the Hermannsburg Mission: By Past. Carpenter in Teras by Jacob Theis \$10.00. By Miss Theis K1.00 Silver. For Inner Mission: By Past. Carpenter in Texas by Wittwe Wunderlich \$10.00 Gold. For the heathen mission: by Rev. W. Lothmann collected at Mr. J. Wciduer's wedding \$2.50. Correction. In No. 11 of the "Lutheran" read under "Reconstruction" instead of "By Pastor Detzer": By Mr. C. Bicde 2c. Fort Wayne, March 1, 1870, D. Troste, Cassirer.

For the seminar household the following gifts have been received: From Addison, Ill: From H. Marquardt 2 sacks of flour, 5 p. oats, 2 ounces of hay. C. Schaper 2 p. oats, 1 p. potatoes. Joh. Becker 1 p. of oats. Jürg. Brackmann 1 p. potatoes, 1 p. oats. D. Rosenwinkel 5 p. potatoes, t p. turnips, 1 p. grain, 2 p. oats, 12 lbs. butter. W. Schaper 3 p. oats, 1 p. potatoes. H. Rosenwinkel 2 p. oats, 1 p. reuben, 2 p. grain, 6 lbs. butter. F. Fieue 3 p. wheat, 3 p. oats, 12 lbs. butter. H. Geils 1 'p. Oats. F. Lescberg 3 p. potatoes, 3 p. turnips, 2 l. Wheat, 2 S. Oats. Wilhelm Stünkl 2 l. Potatoes, 1 p. of oats. Heidemann and Stünkel 2 p. flour. H. Stünkel 2 l. Oats, 2 S. Corn, 2 L. Potatoes, 2 p. Reuben. Bro. Stünkel 1 hog (150 lbs.), 3 p. oats, 1 p. wheat, 2 p. potatoes. W. Leseberg 2 p. wheat. H. Rathe 2 p. potatoes. L. Hememann 2'piecesc of meat, 6 lbs. of butter, 2 p. of oats, 1 p. of potatoes," 1 p. of corn, 12 cabbages. Wittve Bergmann 1 p. wheat, 1 p. oats, 1 p. potatoes, 1 p. reuben. L. Blecke 2 p. oats, 1 p. wheat, 1 p. potatoes", H. Weber 2s.potatoes, 2s.oats, 2s'corn. F. Stuwe 1 p. grain. D. Ficne 2 p. wheat, 2 is. Oats, 2 p. potatoes, 1 p. cabbage, 1 piece of meat. H. Picbl 1 p. cabbage, 4 pieces of meat. L. Firne 1 p. wheat, 1 p. oats, 1 p. potatoes, 1 l. Grain, 5 lbs. of butter. D. Plaß 2 p. oats, 1 p. grain. W. Fiene 2 l. Oats, 1 p. grain, 3 p. potatoes, 1 p. wheat, 12 lts. meat, 1 side bacon. Wittwe Notermund 2 p. oats, 1 p. potatoes. H. N. 1 p. oats, 1 p. potatoes. Bro. Kruse, Jr. 2 p. potatoes, 1 p. oats. B. Hcinberg 2 p. oats. H. Fiene 1 p. wheat, 1 p. turnips. F. M. 1 p. wheat, 2 p. oats, 1 p. potatoes. Bro. Bünzow 1 p. oats. H. Marquardt juu. 2 p. oats, 1 p. wheat. H. Hachmcister 1 p. wheat, 2 p. oats, 1 p. potatoes. L. Kehrbach 1 p. oats, 1 p. barley. Bro. Knigge 1 p. oats, 1 p. barley. L. Homeyer 1 p. flour, 1 l. Grain. D. Kruse 6 p. potatoes, 1 p. grain, 1 peck beans, 8 lbs. butter. F. Kruse Sr. 3 p. potatoes, 12 lbs. butter, 1 p. turnips. W. Precht 2 L. Apples, 1 L. Hebel, College Point, L.J., N.A., 85.00. From Messrs. Leonhardt L Potato," 1 cartload of straw. Bro. Krage 3 p. wheat, 2L. Oats, t>L-Schuricht at St. Louis 4 \$acks of flour. By Hcrrn Past. Hügli of G. J. potatoes, 150 lbs. beef. H. Neubaus 5 p. potatoes, 1 L. Flour. F. in Detroit 82.00. By Mrs. Rev. Kanold in Wolcottsville, N. A., 85.00. Balgemann 3 p. flour. H. Ochlerking 3 L>. Wheat, 5 p. Oats, 0 l. By Mrs. Liescmcyer in GaSconade County, Mo., 81.90. By Mrs. A. Potatoes, 2 p. Turnips, 1 leite Spckk. H. Heitmann 1 p. flour, 3 p. Wehrs as a thank offering 82.00. By Mr. G. Ncumüller collectirt in the potato", 2 p. grain, 1 l. Oats, 1 p. Cabbage. Bro. White 2s. Horn, 1 L-church at Altenburg, Mo., 811.00. By Messrs. Kalbfleisch L Lange in Wheat, 1 S. Oats, Z S. Turnips, 4 Bush. Onions. W. Heuer 150 St. Louis 3 sacks of flour. From Mr. Heinz in Lowell, Mo. 5 gallons of Pounds of beef, 1 p. of kobl, 1 p. of turnips, 4 p. of wheat, i l. of wine. F. W. Schuricht, cashier. potatoes," 28 pounds of butter. Wittve Prenßner 3 l. Potatoes, 1 p. Wheat, 2 p. Grain, 2 p. Oats, 1 p. Turnips, 2 l. Rye, 1 piece of bacon, 1 load of straw. Wittwe Weiß \$2.00. F. Mescnbrink O5.00, L. Weiß 2 S. potatoes, 1 L. Wheat, 1 p. rye, 1 p. grain, j p. turnips, 12 lbs. butter. W. Plagge 5 p. bran, 1 p. flour. F. Oehlcrking 2 l>. Potatoes. J. Rinne 1 p. potato". C. Wegener 1 p. wheat.

From Lchaumburg, Ill: From H. Lichthardt 3 S. flour, 2 L. Grain, 1 p. Oats, 2 p. Turnip," 1 l. Potatoes, 1 pc. lpcck, 1 roll of butter. Of Whitsuntide 2 p. wheat, 3 p. potatoes, 2 p. oats, 1 p. cabbage, 1 p. turnip. From Rodenberg, Ill: By L. Büsing 2S. Turnips. H. Pfortmüller 2 p. potatoes. E. Meyer 140 lbs. beef, 2 p. turnips. A. Meyer 2 p. oats, 1 p. flour. H. Geistfeldt 2 p. oats, 1 p. wheat, 1 p. cabbage, i40 lbs. beef, 14 lbs. butter and pickled cucumbers. H. Hinze 3 p. oats, 2 p. potatoes, 1 p. turnips. From Proviso, Ill: Bon Ch. Degener 140 lbs. beef, 2 p. grain, 2 p. oats. L. Lüssenhop 1 p. oats, 1 peck of beans." Wittve Degener 250 lbs. beef, 2 p. grain, 2 p. oats, 2 p. potatoes. From Cork Centre, Ill: By J. Goltcrmann 1 p. potatoes, 2 p. reuben. From Du" ton, Ill: By Kirchhofs L Nirmeyer 2 Fuder food. From Nil es, Ill: 2 ounces of groceries. By Kassirer E. Roschke \$30.00, -H5.00, \$6.00, K4.50. Addison, Ill, March 3, 1870. H. Gehrke e.

Received: for the household and for poor students in Addison: Through Mr. Past. Schmidt for the household 85.00, for poor pupils 85.00, on Lichthardt's wedding ges. 815.00. By Mr. Past. G. Löber's congregation 89.00. By Mr. Rev. C. Frank from Freedom congregation 88.50, from New Sewickly Town congregation 85.00. From Akron, O., congregation for C. Gotsch 851.25. By Mr. Rev. Allwardt for Franke 8'?. By H. Voth of the Young Men's Association in Cleveland for Mack 810.00. By Mr. Andr. Müller from the Singing Society in New York 8'10.75. By H. E. Brüchner 85.00. By the congregation at Akron, O., for Nogler 8'13.60. By Mr. H. Brockmann for the household 87.80. By Mr. Rev. Merz on H. Hackmann's wedding collected 86.00. By Hcrrn E. Roschke 85.20. By Mr. Past. Müller for Knaak 810.00. From Mr. C. u. Fräulein C. Grieser for the household 83.00, for poor pupils 83.00. Collected by Mr. Lauterbach on Thiedes wedding 84.55. By Mr. Past. Jungk for Bonneroot 810.75. From the congregation at Addison 810.00. By Mr. Pastor Francke on Louis' wedding collected 85.70.

From the Women's Club at Laporte: 2 quilts, 8 shirts, 4 pairs of woolen stockings. From Mrs. Kregel at Addison, 6 pr. of woolen stockings. Mrs. Weiss 2 pairs of ditto. Mrs. Pfingsten in Schaumburg 1 quilt. Besides the last mentioned gift of 85.70, not one cent has been received into the treasury for poor pupils since the fire at Fort Wayne; there is, therefore, a not inconsiderable debt.

I would like to ask you to allow me to make the remark that in future I will no longer acknowledge such gifts that are sent to and for individual pupils, in that these can thank their benefactors directly; henceforth I will only acknowledge the receipt of such monies and gifts whose use is left to me and for which I am therefore responsible.

J. C. W. Lindemann.

Received for the Lutheran Hospital in St. Louis: From an unnamed person: at Collinsville, Ill, 82.00. From an unnamed person: at Pleasant Ridge, Ill, 81.00. From Mrs. Sarah Hebel, College Point, L.J., N.A., 85.00. From Messrs. Leonhardt L Schuricht at St. Louis 4 \$acks of flour. By Hcrrn Past. Hügli of G. J. in Detroit 82.00. By Mrs. Rev. Kanold in Wolcottsville, N. A., 85.00. By Mrs. Liescmcyer in GaSconade County, Mo., 81.90. By Mrs. A. Wehrs as a thank offering 82.00. By Mr. G. Ncumüller collectirt in the church at Altenburg, Mo., 811.00. By Messrs. Kalbfleisch L Lange in St. Louis 3 sacks of flour. From Mr. Heinz in Lowell, Mo. 5 gallons of wine. F. W. Schuricht, cashier.

1411 South 7th Ave.

With pleasure and heartfelt thanks, we, the undersigned, acknowledge receipt of the following Gifts of love for the building of our church: From the Lutheran Immanuel congregation in St. Louis, Mo., 854.00. From the Lutheran Zion congregation there, 829.00. From the Lutheran congregation of the Holy Cross there, 818.52. From Hcrrn. Cross there 818.52. From Hcrrn Teacher Bartling at Addison, Ill, 81.00. From N. N. at St. Louis, Mo, 81.00. From W. L. Wells at Philadelphia, Pa, 82.00. Summa 8105.52, God's blessings to the kind givers! Davenport, Iowa, April 6, 1870.

W. Vomhof, pastor. Paul Ttahmcx, secretary. Fr. Meier, Treasurer.

For poor students, Mrs. Pastor Gotsch in Mempis received 17 bosom shirts together with 3 boxes of paper collars, 9 pairs of pillowcases and 8 pairs of cotton socks from the valuable women's association there. From the worthy women's association of the congregation of Past. Wagners in Chicago 818.00. By Past.Krause in Faribault, Minn. two collections of 84.00 and 83.00.

C. F. W. Walther.

For the Seminary - Organ received until March 31, 1870: By Seminarian L. Schmidt Collecte at Teacher Stünkel's wedding in Grand Rapids, Mich., 8'6.00. By Kassirer E. Roschke 811.00. By Mr. Pastor Johannes Große Collecte of the St. Johannis- Gcmcinde in Chicago 815.00. By Mr. Past. Wunder Collecte of the Teachers' Conference in Chicago 816.00. Addison, Du Page Co., Ill. K. Brauer.

Changed address: R.6V. 2Q Allier, UrstWeil .



HERAUSGEGEBEN VON DER DEUTSCHEN EVANGELISCH-LUTHERISCHEN SYNODE VON MISSOURI, OHIO U. A. STAATEN.  
ZEITWEILIG REDIGIRT VON DEM LEHRER-COLLEGIUM DES THEOLOGISCHEN SEMINARS IN ST. LOUIS.

Year 26.

St. Louis, Mo. May 1, 1870.

No. 17.

What even Roman Catholics say of the Jesuit Archbishop of Mainz gives vent to his pressed heart by then the new Marian dogma, and finally and especially papal purposes of the "Conciliar".

scolding. The Louisville "Catholic Messenger of Faith" says: infallibility. For this time, we want to share a few articles of "The Italian Catholic press has been thrown into the greatest the Syllabus that are to be defined, i.e. established, at the

The learned and respected Roman Catholic professor at agitation by the step of Döllinger. They call Döllinger a Council as generally valid doctrines of the Catholic Church. the University of Munich in Bavaria, Collegiate Provost Dr. v. "reckless", "obstinate" person. "For a long time already" - it is.

Döllinger, is, along with other Catholic scholars, the mainsaid in one paper - "we had no more respect for his!" gray 1. the church is a coercive institution and can also punish author of a book that has appeared under the name "Janus". hairs; but now he is quite disgraced." The convert \*) and with beatings, dungeons, gallows and stakes. The This book, written by Catholics, causes the Roman Jesuits Catholic buffoon, M. Oertel, in New York, grimly calls it an inquisition is right. violent headaches, deep heartache, and puts them into the "infamous book." -

most fatal embarrassment. If the book had been written by We want to share some of this book in the "Lutheran". First of all, "Janus" states that the Council was convened in help themselves; they would just cry out boldly and flatly and order to satisfy the favorite wishes of the Jesuit Order and loudly: Protestant lies! But now - since it has been written by that part of the Curia, i.e. the Roman Court, which is guided, Catholic scholars, since it has been written by a Döllinger, a by the Jesuits (and that is above all the old, childish Jesuit man so famous among Catholics, who has had bishops and Puppet, Pope Pius IX himself). These favorite desires are, archbishops among his pupils, and who now also draws his first of all, the so-called Syllabus (i.e., a list of eighty proofs from books and other sources, which must be sentences which the pope has condemned),

acknowledged as indisputably genuine even by the most "Janus" occasionally says about the converts to the Roman merely deprive those found guilty of spiritual goods. The mendacious Jesuits, if they wish to appear otherwise than in Church: "It has often been remarked that it is especially converts with love of the earthly, which violates the order established by their senses. Now they are pure as punched in the mouth! little theological education, but much youthful zeal for the faith, who the church, obviously cannot be effectively suppressed and They cannot refute the book, they do not even try. They now surrender themselves in willing, even joyful, mental bondage to the driven back by merely spiritual punishments, by the help themselves as best they can. The pope has issued a infallible Lord of the soul; glad and happy to have a Lord, a visible, deprivation of spiritual goods. But these do not hurt the latter solemn prohibition that no Catholic should read the book if tangible, easy to question one. very much. Temporal or sensual punishments must also be he loses his soul. The applied."

-- And the "*Civilta Cattolica*", the Jesuit newspaper in Rome, ...the practice of their divine service. which was highly praised by the Pope a few years ago by This, too, the Syllabus teaches, and this, too, the its own breve and was called by him the purest journalistic Conciliar Council is to affirm as an article of faith. For the organ of true church doctrine, says in an article "that it is Syllabus condemns the following sentence: "In our time it is necessary that the church intervene against recalcitrants by no longer expedient to maintain the Catholic religion as the way of temporal punishments, namely with fines, imposition only state religion, with the exclusion of the other cults of of fasting, with imprisonment and beatings; since without whatever nature" (§ 77); it further condemns when someone the external penitentiary the church could not last till the end says: "It is to be praised when in some Catholic states of the world. "He is a rebel against God that denies her this provision has been made by law for immigrants to have the right." - Yes, the pope himself, that gentle lamb, Pius IX- public exercise of their cult of whatever nature" (§ 78). highly praised on all sides for his angelic mildness, According to this, then, as the Catholic "Janus" himself says, affability, kindness, and sweetness-, completely cherishes "coercion and oppression, according to the doctrine of the the- Jesuits and their Patrons, as soon as one has the power to do so or acquires it, sacred duty. Until that time comes, the church, according to Schneemann's advice, will exercise its temporal and corporal punishment with the greatest prudence, depending the same prude-loving, persecution-addicted, Jesuiton the circumstances, and therefore, in the changed times, inquisition spirit flirting with dungeon, sword and stake. Forwill not carry it out in quite the same way as in the Middle already in 1851 he condemned the books of the canonistAges. Thus lies, hypocrisy, and dissimulation are cherished Nuytz in Turin and forbade to read them, because in themand cultivated on a grand scale, and propagated from only a spiritual power of punishment was granted to thegeneration to generation."

church. In 1863, in a Concordate concluded with the South 3. the present liberal state constitutions must be American Free States, he stated in the eighth article that theoverturned.

secular authority must inevitably execute any sentence The Syllabus concludes with the declaration: "Those are imposed by the ecclesiastical courts. - "Thus," says "Janus," in a damnable error who consider the reconciliation of the "those are under a great delusion who believe that in thePope with progress, liberalism and the new civilization Church the biblical spirit has gained the upper hand over thatpossible and desirable" (H 80).

medieval view, according to which it would be a penitentiary Janus" says: "The hierarchical constitution of the and could also impose gaoles, gallows, and stakes. On the Roman Church has developed more and more into the contrary, these doctrines are to receive a new sanction unbridled arbitrary rule of individuals, and every true through the authority of a general council, and that favorite Ultramontane (i.e., the Jesuit-Papist) feels a deep hatred for theory of the popes, that they could force the princes and the liberal institutions of the State, and indeed for the whole authorities to execute their sentences of confiscation, constitutional system. The "*Civilta*" has given expression to imprisonment, and death under penalty of banishment and this hatred in a significant way: "The Christian States" - it and its consequences, is now to become infallible dogma. says - "have ceased, human society has again become Consequently, the old institute of the Inquisition would not pagan, and resembles a body formed by earth, which awaits only be justified, but even recommended as an urgent the divine breath. But with God nothing is impossible; necessity in view of the great unbelief of the time. The according to the prophetic vision of Ezekiel, he revives even "Civile" has long since called the Inquisition "a sublime barren bones. These dry bones are the political authorities, spectacle of social perfection. And that is why the Pope has the parliaments, the ballot boxes, the civil marriages... But recently canonized and beatified two Inquisitors in quick these bones can be called to life again if they listen to God's succession. - So as soon as the Roman priests have word, that is, if they accept the divine law proclaimed to them regained power, they will hang and burn the heretics. And by the infallible and supreme Doctor, the Pope." that is what the Pope and his party want to enforce at the It is well known how the English state constitution, the Council. - so-called *Magna Charta*, the forefather of the European and

2. protestants shall not be admitted to equal politicalAmerican rights with catholics; protestant immigrants shall be allowed free emigration

Constitutions, was already afflicted with the fiercest wrath by Pope Innocent III. Shortly after the completion of the new Belgian constitution in 1832, Gregory XVI issued his Encyclical, now again used and confirmed by Pius IX, in which freedom of conscience was declared to be a mad absurdity, and freedom of the press a pestilential delusion of which one could not have enough abhorrence. - On June 22, 1868, Pius IX called the new Austrian Constitution "an unspeakable abomination," and he declared: "By virtue of our Apostolic Authority, we condemn and condemn the laws cited.... and declare them, together with their consequences, to be absolutely null and void forever. But we exhort and adjure the authors thereof to remember the spiritual punishments which befall those who violate the rights of the Church." According to this, the whole legislative and official body in Oesterreich is under the spell. - "Janus" relates that he was assured by an American bishop that the situation of the Catholics in America, so far as political influence and admission to offices are concerned, is so unfavorable because they are always reproached from the Protestant side that they see their norm in the papal manifestations, and therefore cannot honestly take the common liberties and the obligations based on them, but rather harbor the ulterior motive, if they should once become strong enough to work for the overthrow of the constitution. That this fear of the Protestants in America is correct is now confirmed by "Janus." He says: "If the will of the Jesuits is fulfilled, the bishops will solemnly condemn the constitutions of the countries in which they live and which they have invoked, and will therefore commit themselves to work to the utmost for the abolition of these laws, for the overthrow of the constitutions. This, of course, will not be said so openly; on the contrary, the "*Civilta*" and their comrades in spirit will say what has often been said since 1864: the Church, too, must at times observe a *prudent economy*, must take account of the given conditions and accomplished facts to the extent that, without forgiving the principles, it nevertheless conforms to these conditions and statutes externally, with all its inner

I do not disapprove of them. But this submission, or rather this silence and letting it happen, is provisional, and has only the meaning that it is still to be preferred as the lesser evil for the time being to the greater one of a hopeless fight. As soon as the situation changes

the fight against the laws of liberty promises to be in Württemberg and protected and preserved the work of Such concern was caused by the fact that just at the time of successful, the position and attitude of the bishops and their reformation in the dear Swabian land, begun by him through Eberhard Ludwig's approaching end. Eberhard Ludwig's clergy led by them will also change. Then, as the Curia and Duke Ulrich - a Saul turned into Paul - and brought to end, the satanic rage of the great anti-Christ in Rome had the Jesuits maintain, every oath taken to a constitution at completion by the godly Dukes Christoph and Ludwig, under not only flared up anew against the defenseless, poor large or to certain laws loses its binding power. Then many a visitation of his seriousness, as well as of his Lutherans of Salzburg, but also in the neighboring Apostle's word that God must be obeyed more than men, goodness, quite powerfully, already for two centuries. Under Palatinate, and even in the small Franconian principality of according to Jesuit interpretation, means. The pope, as the reign of Duke Eberhard Ludwig (1677-1733), the church Hohenlohe-Bartenstein bordering on Württemberg, God's representative on earth and infallible interpreter of the was able to build itself quietly and was mostly at peace within Protestantism was to be eradicated by the regents who had divine will, must be obeyed more than any secular authority its borders; this prince, just as he claimed a free course for fallen away from Rome by means of the so-called or state law. For this reason, in his bull "*Zelus domus dei*" of his excesses in life, nevertheless also allowed the church its *Simultaneum*. In a genuinely Jesuit manner, the Roman sect November 20, 1648, in which he declared the Peace of undisturbed development during his more than fifty-year was first introduced as a "tolerated" sect in addition to the Westphalia "null and void, condemned, without any reign. national church in the aforementioned countries, where the influence and success for the past, present, and future," But then - under the successor of the aforementioned Augsburg Confession was to be the only valid one according Pope Innocent X. expressly added that no one, even if he duke, the national community was to face the serious danger to the imperial land laws - this was called the *Simultaneum*; had promised to keep it with an oath, was obliged to observe of being forced under the pope and sold. Years before, the as such, it first built churches and monasteries. When so these peace treaties and statutes. Even as late as the year dear Christians looked forward to the demise of Duke much had been achieved, the Papists demanded equal 1805, Pius VII, in a letter to his nuncio at Vienna, records Eberhard Ludwig with sorrow and an anxious heart. Toward rights and, in consequence, a share in the Protestants' the penalties established by Innocent III for the crime of the end of his most relaxed life, Eberhard Ludwig had a single church property. When the latter refused this, the papists heresy, of the release from all fealty and allegiance to son as his successor; this hereditary prince, Friedrich made themselves the ruling church, and now, against all law heretical princes. And he only regrets "that we have fallen Ludwig, was of such a physical constitution that everyone and justice, violently took away the church property that had into such sad times, and have come to such a degradation saw that nothing but a very early grave was open to him. After been denied them by peaceful means, and at last tried to of the Bride of Christ, that it is neither possible for her to the last one's death, however, the ducal hat had to fall to the force even the non-Roman to accept the "Catholic" festive carry so holy. principles in execution, nor even useful to next relative from a side line, Prince Carl Alexander. But this order, in order thus to lead them by cunning and force "into remember them, that she is rather compelled to arrest the one had already fallen away to the papist sect in 1712 and the mother arms of the only beatifying church. course of just severity against the enemies of the faith." - had taken besides a quite fanatical papist - a born princess Thus the dear Lutherans in Swabia had reason enough

These, then, according to the testimony of Catholic of Thurn and Taris - to marriage. Admittedly, Carl Alexander to worry and to pray that the good Lord in mercy would theologians, are some of the "sacred principles" which are pretended - even in his last will and testament - that he had preserve their most holy faith. And the concern as to how the to be elevated at the present Council to the status of become Roman "out of conviction"; but who, who meant well Lutheran Church would fare under Carl Alexander, if the inviolable church dogmas. -

with the imperial cause of Christ, did not have to fear it? After Hereditary Prince should die, as was to be expected, was all, Carl Alexander had been in papist lands from his youth, expressed everywhere in the most alarming manner, since and had been entirely dependent on the Austrian court, one could well imagine that the Roman propaganda - their which was ruled by Jesuits; after all, he had been own Duchess at its head - would not lack flattery and threats accustomed from his youth to strict military orders and attempts of every kind to make the Duke and his demands of unconditional, blind obedience; after all, one descendant's zealots for the Papal See. Already during the generally shared the conviction that he had sold the paternal, lifetime of Eberhard Ludwig and his hereditary princes, Carl Lutheran faith for a proud, Austrian marshal's baton, and for Alexander (1729) therefore took steps to calm the country by mere money to pay his debts. addressing a written declaration to the Landschaft (Chamber

Who, as a Lutheran, could still have confidence in such a of Estates) to the effect that, if he were to come to power, he prince, even if he had quite amiable, natural dispositions?" would not in the least disturb the Protestant religion of the Who should not have trembled for the continuance of the Augsburg Confession; but would hold sacred all religious dear Church of the Fathers under such rule? After all, one and peace resolutions; would neither make nor permit any could see openly and clearly how much the papists were changes therein; and would implant the same sentiments in interested in making Württemberg princes into Roman his children. When, even before the old duke, the hereditary overlords? \* ) But even more was prince Friedrich Ludwig died in 1732 and Carl Alexander had

\*Carl, Alexander's brother, Friedrich Ludwig, had also been promised, citing the most distinguished state treaties seduced into the Roman Church at the court of King August of Saxony, concerning the confession, as he expressed himself, "with who had become Roman, and even into marrying the King's mistress, good, mature forethought and a voluntary heart": he would the Princess of Teschen. "also make the very slightest change in the confession of the faith".

### As once the Lord Christ protected the dear land of Württemberg in great danger from the papacy mightily protected.

By F. W. Schmitt.

- Fortunately, by God's gracious hand, the Lutheran Church of Württemberg was saved from many hardships and storms: from Austrian tyranny, the Peasants' War, the deforming influences from Switzerland as well as from the Rhineland, the mischievous "Interim," the sweet enticements of the Roman whore, French immorality, the terrible Thirty Years' War, the danger of the Turks, as well as from the violence of the French despot and darkly calculating Roman, Louis XIV, and earlier threatening interventions of the Roman anti-Christ - from all these terrifying, and many other dangers the faithful, merciful God and Saviour had saved His beloved Zion



in the religious state of the country; to fill the chancellery and to renounce the traditional, so-called regional episcopate to awaken. Thus he drew professor Bilfinger, - admittedly a land offices with Lutherans, and as much as possible with rights; surely a creature of the Antichrist could not be the theologian devoted to the Leibnitz-Wolfian philosophy/ but children of the country; to keep the synod and consistory in supreme guardian and overseer of Christ's army, - the goat nevertheless concerned for the preservation of the their constitution; to keep all ecclesiastical institutions, not the gardener! In the place of the duke? only the privy confession -; as well as the pious and intrepid revenues and rights undiminished; also not to introduce the council, to be filled with Lutherans, should exercise the Negierungsath. Moser into his immediate vicinity, and 'Catholic simultaneum' anywhere; and not to allow the highest church regiment of human right in the country; Carl entrusted especially the latter with the handling of slightest act of Roman worship in the country". Furthermore, Alexander, however, should refrain from any participation in ecclesiastical affairs. The Duke seemed to really place he renounced for himself and his heirs and descendants "all it". Finally, this entire treaty, in the form of an insurance act, himself under the salutary influence of these councils and rights, liberties and privileges, as they may be called, which was placed under the guarantee of the "Association of even tolerated their "frank speaking and influence" for the may accrue to him in matters of religion"; no Roman law, Protestant Estates at the Imperial Diet," and the kings of benefit of the Lutheran Church. \*)

principle or edict should be authoritative for him as regent of Prussia, England, and Denmark, as regents of Brandenburg, Even if the duke may have been honestly anxious from the country. Carl Alexander repeated and confirmed this Hanover, and Holstein, assumed in particular the guarantee, the beginning to fulfill his promises - we must assume so, reversal as late as December 1733; and when Eberhard of these treaty provisions. according to love - he should soon learn how difficult it is to

Ludwig died in 1734, he repeated this assurance once What men can devise and do was done to snatch the wriggle out of Rome's snares, once one has allowed oneself again, from Belgrade, through an authorized representative, evangelical Zion in the dear land of Wuerttemberg from there to be entangled in them. On the one hand, the Romans tried to the Privy Council and the Estates of Wuerttemberg, now hungry jaws of Pabstism; and this bold, undaunted zeal of force him to choose between fighting against his own for the fourth time. At the beginning of the government, the Swabians for the preservation of the loud confession Confession comrades or destroying the religious treaty. On before the homage, he confirmed "with princely true words, certainly deserves our hearty applause, but is also a mirror the other hand, the disgraceful clergy used his desire to be loyalty and faith" that "all high and low offices without to us of our own malice and indifference for the preservation of the unrestricted ruler and to break the rights of the estates exception shall be filled only with Lutherans, and the latter of pure doctrine, and preaches to us aloud: "Go and do of the country, which he had invoked - restraining fetters for shall be obligated to subscribe to the Book of Concord; that likewise." - The prayer of the faithful, "Lord, keep us Thy him - in a truly satanic manner, so that they offered to assist in the ecclesiastical confessions and authorities, as in Word, the same is our heart's joy and consolation," seemed him with their power and elevator in the destruction of the schools and seminaries, no change shall occur; also in the to be heard; the Church protected from the deceit and rights of the estates - in order to thereby suppress the country the Lutheran religion shall be taught above all; but violence of the devil; nay, in the new Duke even a defender Protestant faith, and possibly even to exterminate it in the no Roman churches, chapels, altars, pictures and albeit a Roman one, of the Lutheran confession was won country. churchyards may be established; for the practice of his But woe, woe, if only men stretched out their protecting and

private worship, however, the Duke wants to erect his own defending hand over the poor little group of Christians! Men chapel in the castle; the present court chapels, however, are are weak sticks, which, if anyone leans on them, will go into to remain conceded to the Lutheran worship; the grammar his hand and pierce them; all men are liars, but especially school and university are not to undergo any change in the splendor-loving, domineering princes, who once let state of confession; only Lutherans are to be allowed to themselves be caught by the Roman siren song. God alone worship in the Lutheran church. is true, a right firm rod and staff. How could the Christians in

He confirmed the basic law with its content, that "in Wuerttemberg rely on their duke, - a man born of woman, who The expansion of the Roman court service, in violation of perpetuity, under no pretence or pretext, any other than the out of vanity, ambition and for the sake of money had left the the religious treaty, was the first step. Instead of the court Evangelical Lutheran service shall ever be permitted in the evangelical faith and joined the faithless mob of the Papists, the religious treaty, was the first step. Instead of the court country. Finally, he expressly renounced for himself, as well who teach that one need not be faithful and true to "heretics," chapels remaining entirely for the Lutherans, the one in as for his heirs and descendants, as he said: "thoughtfully whom "the most unholy father in nom" can easily absolve Ludwigsburg was completely withdrawn from them, and in and voluntarily", any restriction or retraction of these from the most sacred oaths, and does so gladly, where it is the court chapel in Stuttgart, the Lutheran part of the court promises, under whatever title it might occur; indeed, he for the purpose of "spreading the glory of God," i.e., of could hardly hold its service in addition to the Roman affirmed that he would protect and shield the church himself, the abbot. i. e. of himself, the abbot of Rome. This celebration. - The "Catholic *Simultaneum*" had thus already constitution secured by him against all interference; but that also soon appeared. - been introduced at the Court - O faithless Prince! In addition

he would oppose any disturbance of it with his "princely The first negation time of Carl Alexander, however, to a large number of Roman "world priests (\*\*\*) and choir prestige". Although such binding obligations and firm aroused good hope. Both his indignation about Grävenitz, servants, Franciscan monks soon moved into Stuttgart and assurances to the slit of the pure Word and Sacrament had Ludwigsburg; and already one thought of it, country - and especially the choice of his councilors began now been entered into by the new Duke, the Lutherans in Eberhard Ludwig's pimp, and her party - hated in the whole to grant them a building as a hospice "for monastic living Swabia, faithful to their confession, were still not completely to inspire confidence in him. together", because they should "testify to their spiritual services with all zeal both in Ludwigsburg and Stuttgart, as Saxony who had converted to the papacy, still had to to inspire confidence in him. as well as in the whole country".

But even more rapid progress was made on the road to Rome in the army. Not only were the

\*Once the Duke, who loved splendor, had the idea of forcing all officials to attend one of his masquerade balls with their wives and daughters, under threat of a fine of a quarterly salary. On Moser's declaration that neither he nor any of his family would attend, the Duke said: "If someone else had done it, he would punish him, but of Moser he believed that he was seriously conscience-stricken, and so he should be allowed to pass.

(\*\*) Secular priests, as distinguished from the so-called religious priests belonging to a monastic order.

In addition to filling officers' positions with popes - an army<sup>1</sup>. introduction of the "Catholic *Simultaneum*"; 2. dissolution of the Parthei in all joy and pleasure the carnival. After the end of is one of the main tools of Roman missions - Roman priests of the princely promises concerning the confessional state of Lent, the Duke wants to travel to Danzig via Würzburg. The were also employed as military preachers, so that Mass was the country, by means of cutting the "Gordian knot", as those departure is already set for the thirteenth of March. During soon said publicly for the soldiers in Leonberg, to the beatitudes were called, with the sword of Carl Alexander, by his absence, Rennhingen is to take care of military matters of a drum. Even abroad, here and there, the sacraments Rennhingen with the army attached to him; 3. abolition of all directly, while the Duchess, at the head of an interim were already administered according to Roman usage. political rights; 4. abolition of the highest Lutheran church government, is to take care of all other matters. Now even While the ruthless Wuertemberg General von Rennhingen, authority, the Privy Council, and appointment of twelve staff the blindest can see. The Duke travels away in order not to worked upon by the Bishop of Wuerzburg, gained more and officers as chief bailiffs in its place. 3. abolition of all political have to listen to any performances and to numb his more influence over the Duke with his plans to crush by the rights; 4. abolition of the highest Lutheran church authority, conscience; during his absence, with the help of the native bayonet all the ecclesiastical and political rights of the the Privy Council, and appointment of twelve staff officers as army, blindly devoted to the General and commanded by country; the honest Moser soon fell into disfavor, since after chief bailiffs in its place, i.e. of nothing but Romanists. The papist officers, and of the episcopal auxiliary troops, the poor his office, at the risk of his life, he had the construction of a time when this ungodly prank was to be carried out was country is subjected to the Pope; when the Duke returns, Capuchin monastery and church, which ran counter to all reserved for the bishop, who also wanted to calm the storm everything is done and nothing can be changed.

imperial and state laws, forcibly stopped; the infamous that might arise (by means of an army of 19,000 men of Then the people were terribly dismayed; while some were Count Fugger had already introduced Capuchins into the episcopal auxiliary troops standing on the border). In order to arming themselves with earthly weapons that were of no monastery before the construction was completed. prepare this matter, the bishop knew how to bring one of his avail, the true children of God were putting on spiritual armor

On the other hand, the duke now placed his trust more counsellors, named Raab, into the service of Wuertemberg. and wrestling with the Lord in prayer. On the Sunday of and more in the godless Jew Süß, who always supplied And how could the pope leave himself uninvolved? He sent Judica so many communicants crowded to the altar of the him with money for his splendid expenses; he was, together Father Mecenati to Wuertemberg "for the advancement of Lord that at nightfall the communion in the collegiate church with the bishop of Wuerzburg and the general of the Catholic faith and for the special good of the Duke. was not yet over; how soon will the accursed mass be Rennhingen, the third in league in the plan to destroy the While all this was being prepared, Carl Alexander sat celebrated in this place, and the Lord's supper no longer be Protestant Zion in the land of Wuertemberg. Just as this quietly in his palace at Ludwigsburg, surrounded by singers available in both forms! On the evening of the twelfth of infinitely miserly and unrestrainedly lustful Jew, as Minister and monks, apparently quite inactive, but his plans could not March, the eve of Carl Alexander's intended journey, a of Finance, worked to undermine all moral foundations of be concealed. The time seemed now to have come to carry deputation appears before the Duke, about whose the state and civil life, and was already thereby indirectly at the matter out. It was generally known that not only a coup conversation with the latter an ear witness reports the bitter hostage for the church, so he also destroyed, as much d'état was at the door, but also the introduction of the following:

as was in him, God's sanctuary in a very direct way, when "Catholic *Simultaneum*"; fingers were pointed at the men, Duke: What do you want here again, I have already made he sold the higher and lower ecclesiastical offices to the even theologians of the highest rank, who had already my unalterable will known many times and sufficiently!

highest bidder, and bartered away the church estates offered themselves for apostasy from the truth; it was learned Deputation: The need of the land sends us; we ask most according to his pleasure; just as he did with the civil offices that the collegiate church in Stuttgart and the monasteries humbly for the preservation of our paternal faith; we offer, as and state domains. The Duke kept silent about all this, and were soon to be handed over to the Roman clergy; and that, a faithful people, what we possess of earthly bread, in order even gave him a pledge "that Süß could never be called to in order to meet the needs of the new converts, whole boxes to save our heavenly bread.

account. How did the Duke come to this? He needed money of "rosaries" were on their way from Wuerzburg; that their Duke: I will not take away the faith of your fathers, but I and money again and again for his frightful expenditure, and own military, supported by Wuerzburg auxiliaries, was will give it to you. Your fathers were led astray, and you will the meanest of all haggling Jews was never at a loss for destined to undertake the conversion and to crush any all go astray as long as you do not return to the bosom of the means to procure it. The Duke hated the continued protests resistance with blood. only saving church.

of the estates because of the tearing down of papism in the Then the poor, oppressed maid of God cried out to Deputation: However, we take the liberty to remind Your country; the Jew called it religious hatred and selfishness. heaven in her lamentation for mercy, but God's hour had not Serene Highness of the oath which you swore to your people Oh, how the poor army of Christ languished under the yet come! The cry for mercy to the Duke was also tried. A some years ago; also of Your Serene Highness's word as pressure of such a shamrock. deputation, consisting of the landscape consultant Moser, Prince we most obediently take the liberty to remind; then

On the bishop's advice, Carl Alexander had overturned, the church preacher Faber, and the chancellor Pfaff, who also of the Christian assurance given on December 17, 1733 an earlier will and had a new one drawn up in which the attempted to remind the duke of his promises and to call 2c. Then we recall the renunciation of Your Serene Highness the bishop of Wuerzburg was appointed co-guardian of the upon his mercy, was mercilessly rejected. for yourself and all descendants in the regiment 2c. But of all

ducal children in the event of the duke's death, so that he While the afflicted Church observes a week of penance this we have learned the opposite; therefore we ask most would retain permanent influence over these children and and prayer, and cries out to her God: "O Lord of hosts, out of earnestly for the fulfillment of all that which Your Serene over the fate of Wuertemberg. the depths we cry unto Thee, in our afflictions, let help come Highness has signed, spoken and sworn. We do not

In the beginning of the year 1737 the aforementioned the Duke and the Papist Church complain and complain vainly, but we can prove our concern to us from Thy mountains," the Duke and the Papist Church complain and complain vainly, but we can prove our concern in a youthful manner by means of the secret letters from the cloverleaf used the bitterness of the duke about the celebrate the "Day of the Lord". court chamber, which we have received from Your Highness.

and according to which our faith and our confession shall be put to an end at the beginning of the holy Easter week, next day the Lutheran Duke Carl Rudolph of Württemberg- especially with foreign assistance and foreign force, Neustadt, as administrator, seized the government,\*) and otherwise we would also have to defend ourselves against the dear Christians sang: our oppressors, to the best of our knowledge and in all conscience.

Duke: You speak bold words; notice, hey my princely honor, before three times the moon turns, there is no more Lutheran house of prayer in my lands!

Deputation: Your Serene Highness will be pleased to note that Württemberg is protected from arbitrariness and misalignment by a state treaty.

Duke: For the last time I declare to you that I will insist on my will, and I drown with you and all those who sent you in your blood!

Deputation: We therefore beseech Your Serene Highness, for the sake of Jesus Christ's suffering, to have mercy on the sick, the aged, and the innocent little children, and on the foreign warriors of all who are to fulfill Your High Princely command; only over a thousand and a thousand corpses rests what Your Serene Highness has set before Himself.

Thereupon the deputation was sent away with foot stamping and the shouts: "Murderers, heretics, traitors" 2c.

The devil, together with pope, bishop, duke, and all his accomplices, are triumphant; they have conceived the plan "to disturb the poor. Defiance, who will defend us? they boldly cry . .

God answers; dear reader, marvel and worship God's justice and zeal trembling and in awe: Within half an hour of the deputation's departure, The cry goes through the castle, "The Duke is dead, the blow hath moved him." Carl Alexander had really departed suddenly, but not to Danzig via Würzburg, but via Rome to his place. \*)

\*It is certainly a frightful sign of God's burning fiery zeal for all apostates and tyrants, that they usually come to an end with terror; think of Pharaoh, Saul, Sanherib (Isa. 37:29 ff.), Herod the Great, and Herod Agrippa. Just as Carl Alexander, in the fifty-third year of his life, after a reign of only thirty-four years, was called away so suddenly, without having time to repent, just at the last moment before the execution of his satanic enterprise, so it had happened one and a half hundred years before with the Margrave Jacob of Baden. The latter, longing for the fleshpots of Egypt, had formally converted to the Roman Pabstical Church on July 15, 1590, after he had long since inwardly surrendered to the Jesuits, and had Roman Secte, in the twenty-eighth year of his life on August 7, 1590. prepared everything to exterminate the Protestant Church of his country. The day had already been determined on which the Margrave died. Lutheran preachers were to emigrate; in Rome, the Pope therefore held a thanksgiving feast with such festivities, - but before that day appeared which the Margrave had determined to carry out his devilish stroke, he died quite quickly of dysentery, only three weeks after his also outward conversion to the

The Lutheran Zion in dear Württemberg was saved; the greater and more burdensome than at the other. When one considers that many a day two or three thousand, even five thousand people arrived, one can imagine that there is certainly a lot to advise, to help and to jump for. Of course, I could only serve individual persons and families, and those who were recommended to me from here or from Germany were naturally the closest to me. What was there to run until even six, eight or ten or even more persons or families, who mostly wanted to travel on to the most diverse directions, were provided for! Many a day I was on my feet from half past seven in the morning until eight in the evening, and it was not unusual for me not to be able to eat a bite all day, so that in the evening I came home dead tired and completely worn out. In addition to this, there are atmany other annoyances and annoyances with this work. In the course of my work I have had encounters with railroad agents, landlords, and the like, who regard immigrants as their prey, which have been nothing less than pleasant, and it is only to be wondered at that I have so far come through with my skin intact. Not infrequently I have got into great trouble through the carelessness and negligence of "Commissioners of Emigration" of the State of New York. Foremigrants who did not follow my advice and instructions the exactly, and were therefore deceived or went astray, so year only the total number and under that the number ofthat for this reason they even tried to put me in a false light Germans who immigrated, beginning with the year 1847 forin the public papers. Yes, they have even brought legal action against me, because they would like to have me killed, that is, to cut off my access to *Castle Garden*. *In Castle-Garden the* missionary is regarded by almost all sides as a tolerated evil and treated accordingly.

Praise be to God for ever and ever. Amen.

(Submitted.)

Emigrant Mission.

Deut. 10, 17 - 19.

It is a little over a year since I have been active America's main gateway for emigrants. During this time anthe course of my work I have had encounters with railroad immense crowd of people, coming from all parts of Europe,agents, landlords, and the like, who regard immigrants as has passed before my eyes. The immigration of 1869 wastheir prey, which have been nothing less than pleasant, and the greatest since 1854. It may be of interest if I give anit is only to be wondered at that I have so far come through overview of the immigration that has taken place here forwith my skin intact. Not infrequently I have got into great several years, based on the official reports of thetrouble through the carelessness and negligence of "Commissioners of Emigration" of the State of New York. Foremigrants who did not follow my advice and instructions the sake of brevity, I will list in the following table under theexactly, and were therefore deceived or went astray, so year only the total number and under that the number ofthat for this reason they even tried to put me in a false light Germans who immigrated, beginning with the year 1847 forin the public papers. Yes, they have even brought legal comparison:

	1847	1848	1849	1850
Total number of	129062	189176	220603	212796
Germans	53180	81973	55705	45535
	1851	1852	1853	1854
Total number of	289601	300992	284945	319223
Germans	69919	118611	119644	176986
	1855	1856	1857	1858
Total number of	136233	142342	183773	78589
Germans	52892	56113	80974	31874
	1859	1860	1861	1862
Total number of	79322	105162	65539	76306
Germans	28270	37899	27139	27740
	1863	1861	1865	1866
Total number of	156844	182296	196352	233418
Germans	35002	57446	83451	106716
	1867	1868	1869	Summa
Total number of	242731	213686	257523	4038991
Germans	117591.	101989	101571	1668520

Of the 101,571 Germans who landed here last year, 1011 were from Austria, 7759 from Bavaria, 5005 from Baden, 2632 from Hesse-Darmstadt, 1537 from Churhesse, 4871 from Hanover, 5098 from Mecklenburg, 2396 from Saxony, 6142 from Wurttemberg, 40,784 from Prussia, and so on.

Among these thousands of my compatriots I have now been active. Indeed, a large field of work! There was always enough to do. Of course, my work in one day Today, if you hear His voice, hide your hearts... Do not be deceived; God is not mocked.

\*) The Jew Süß, by the way, was arrested and hanged in an iron coffin, dressed in his gallonniered state skirt, on February 4, 1738. -

greater and more burdensome than at the other. When one considers that many a day two or three thousand, even five thousand people arrived, one can imagine that there is certainly a lot to advise, to help and to jump for. Of course, I could only serve individual persons and families, and those who were recommended to me from here or from Germany were naturally the closest to me. What was there to run until even six, eight or ten or even more persons or families, who mostly wanted to travel on to the most diverse directions, were provided for! Many a day I was on my feet from half past seven in the morning until eight in the evening, and it was not unusual for me not to be able to eat a bite all day, so that in the evening I came home dead tired and completely worn out. In addition to this, there are atmany other annoyances and annoyances with this work. In the course of my work I have had encounters with railroad agents, landlords, and the like, who regard immigrants as their prey, which have been nothing less than pleasant, and it is only to be wondered at that I have so far come through with my skin intact. Not infrequently I have got into great trouble through the carelessness and negligence of "Commissioners of Emigration" of the State of New York. Foremigrants who did not follow my advice and instructions the exactly, and were therefore deceived or went astray, so year only the total number and under that the number ofthat for this reason they even tried to put me in a false light Germans who immigrated, beginning with the year 1847 forin the public papers. Yes, they have even brought legal action against me, because they would like to have me killed, that is, to cut off my access to *Castle Garden*. *In Castle-Garden the* missionary is regarded by almost all sides as a tolerated evil and treated accordingly.

I have mentioned above that emigrants are also recommended to me from Germany. The inducement for this has probably mainly an essay in Dr. Luthhardt's "Evangelisch-Lutherischer Kirchenzeitung", in which the work of the Emigrant Mission, now also undertaken by our Synod, has been brought to the attention of the Lutheran Church in Germany. \*) As a result, I have already received a large number of letters from Germany, mostly from Lutheran pastors, with orders of all kinds and beautiful encouragements. Many pastors also give my name and address to their church children who are emigrating to America, so that they can contact me here. Recently, a Lutheran preacher in Hanover had a leaflet printed at his own expense with the addresses of our pastors in the larger cities of this country.

\*) This essay was not sent to the newspaper from here, but without our request by a correspondent in Germany.

and sent to Lutheran pastors everywhere for free distribution. We have not yet contributed much, if anything, to these important works, and yet, on the occasion of the last Synodal Assembly in Fort Wayne, we made the same a common one. Through this leaflet, individuals as well as entire families and committed ourselves by an express resolution to do something for the immigrants in a bodily and spiritual way. Let us then carry out this resolution! I will gladly spare no trouble, no annoyance, and no inconvenience that my position entails;

For several months now, I have been making use of the but you, too, dear Lutheran Christians, do not shy away from a small sacrifice that is necessary on your part for the maintenance and direction of my profession. To faithfully assist the emigrants in their external affairs is only one, and indeed the less important, task and work of the emigrant; the main thing is, and always remains, to create a benefit for the immigrant in the spiritual sphere; this latter, however, cannot be better achieved on my part in any way than that I always have such writings, such as the aforementioned delicious treatise, on hand for free distribution. As I convince myself anew every time I hand it out, is gladly

accepted by almost everyone without exception, and most of them read it immediately with eagerness, and there is no lack of those who, after reading it, express their sincere joy and approval of its contents and heartfelt thanks for the beautiful gift. Some probably also ask for a large copy to send to their relatives in Germany.

I now distribute this tract to emigrants free of charge. However, should anyone inside or outside our Synod wish to have it - and it is useful and salutary for everyone to read - he may send only 25 cents, and 5 copies will be sent to him postage paid. For less than 25 cents, none will be sent, due to circumstances. The money will be used to print a necessary second edition.

With the help of this tract I am able to work on the masses; That in this way, under God's blessing, something can happen for the advancement of God's kingdom and for the salvation of individual souls is beyond question, and whoever from time to time also gives his mite so that this tract and similar little writings calculated for the immigrants can be printed and given to me in the necessary quantity for free distribution, is without doubt doing a blessed work.

I would like to take this opportunity to sincerely ask all our dear congregations and members of them not to completely forget the fund for our emigrant mission, but to remember it better and more diligently than has been done so far. Many congregations have contributed to this

The author of the article referred to declares the marriage formulas mentioned, and especially the word "obey", to be - "unconstitutional" in all seriousness, and demands the denunciation and punishment of the clergymen who would continue to make use of them. The Constitutionalist lady literally says: "We are of opinion that all these Reverend Gentlemen who insist on these humiliating ceremonies, which make all wives appear in the light of slaves, ought to be impeached in the Supreme Court of the United States for direct and positive violation of the 13th Amendment to the Federal Constitution, which says: "there shall be no slavery or involuntary servitude in the United States." Until we shall have arrived at this point of constitutionality, the "Revolutionary" recommends that all women who possess a degree of true dignity and self-respect should repudiate "obeying" and the scene of "giving away" as "unworthy of the higher civilization of which we now boast."

A change sheet makes the following suggestion: "Perhaps a compromise could be reached with the "revolutionaries" for whom this proposal is too "radical" and who would not like to give the church blessing over their marriage. Perhaps they would be satisfied if the formulas of "giving away" and "obedience" were retained, but in the future the bridegroom were given away to the bride, and the husband commanded to obey the wife. Perhaps this "Amendment" will find favor and could be added at once as a subamendment or Section 2. to the expected 16th Amendment to the Constitution of the United States."

The great women's rights activist Lucy Stone refused to take her husband's name - Blackwell - when she was enshrined, and still goes by Stone. We do not know what she calls her children, whether Stone-Blackwell or Blackwell-Stone, or whether the daughters are called Stone and the boys Blackwell. It seems these ladies want to be married as little as possible.

## To the ecclesiastical chronicle.

**Canadian Interpretation of the Bible.** In the church bulletin of the Lutheran Synod of Canada of April 1, among the almost innumerable whimsical little articles, there is also one in which it is asserted that the number of stars discernible with the telescope so far in the Milky Way alone reaches up to 18 million; and this little article is headed with the words of the Saviour: "In my Father's house are many mansions!" It almost seems as if the editor, because this number is from April 1, wanted to send his readers into April with this little article; for one would hardly think that he seriously believes that the stars are the dwellings of the blessed in their Father's house.

**Do not want to "obey".** Under this heading the "Christian Messenger" of April 13 writes the following: In the "Revolution," a women's rights organ, a scribe is fiercely set loose about the church constitutions which have the word "obey" in their marriage formulas. A free American woman could not submit to such slavery. The Methodist Church is praised for removing the word "obey" from the marriage formula, but the Episcopal Church has not only removed the "obey," but also still the degrading formula by which the bride is all-

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## Solicitation.

Those teachers of our Synod who wish to have their addresses included in our new calendar [for 1871] are hereby requested to send them in as clearly written form as possible to the undersigned by the first of June.

Also I ask those gentlemen pastors whose addresses are transitions in our last calendar, as well as those whose addresses have changed since then; also those,





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St. Louis, Mo., May 15, 1870

No. 18.

(Submitted.)  
**Two excerpts from two sermons of the Bal-  
thasar Schuppiaus. \*)**

For the benefit of preachers and listeners.

"On this day we shall not rest alone. For even oxen and asses can do that. But we are to keep it holy, that is, with holy thoughts, with holy words, with holy works we are to spend week for a day's wages, and worked only in the morning, but not only Sunday morning, but the whole Sunday, and the rest went to the tavern in the afternoon, and was satisfied, would of the body is to be the day of the soul's work. If a you also be satisfied with him? No, but he must work the

"When I look at how Sunday and other holidays are abused and desecrated in so many ways in this place (Hamburg), my hair almost stands on end, and I worry that God will one day mete out a strange punishment, so that our descendants will say: Remember this, Hamburg! I will let you judge for yourselves what the festivals and holidays in Hamburg are. Some will think that they are an occasion and an opportunity to eat and drink, to fornicate and to commit all kinds of mischief. In particular, the common people and craftsmen think that to keep the Sabbath holy means as much as not to work, to put on a new dress, to walk a little, and make merry. O of the wrong opinion! You look into the church a little in the morning, and afterwards to eat, drink, dance, and engage in other mischief in the prescribed jars or taverns among minstrels and brass bands until late at night. For one works oneself tired during the whole week. Therefore one must spend Sunday well, and do oneself some good: one brings nothing from it.

Wherefore mark well this difference between feasting and sanctifying, and say, Remember this."

"When many a man has been in church on Sunday mornings, and has heard the main sermon, or early sermon, he says: I have done God service today: now I will go out and in your children's catechism, which shall be your memorial."

"I have often said: He who understands the catechism rightly, and can make use of it rightly, is a learned theologian. Luther used to take the catechism with him to church, and often said that he never went out of church without noting and learning something from the catechism that he had not thought of before. According to today's course, some bring a lot of subtleties (quibbles) to the pulpit, so that the people

\*) former pastor of St. Jacobi in Hamburg, died the 26th of October 1661.

I should have said: That was a learned sermon. When I look who sees all things, hears all things, and searches the heartsStock Exchange in Amsterdam. Hold it too well that I around in church history, I find that in the first Christian of all men. From this I conclude that they have not yet begunremember it. God's honor requires it, my office and church, preaching was not as common as it is today. But the to grow wise. Trust in God alone, and put no confidence inconscience drive me to it, and it is for your welfare. There practice of the catechism was more diligently practiced than any man or creature, but act as if there were no other man,are many people, not only among the commoners, but also it is today. Since there are many honest people among you, but our Lord God and you alone in the world. among the nobles, who, when they come into the church, even among those dressed in silk and velvet, who would like "When thou hearest the church bell ringing, say, Comedo not think, O Lord of hosts, here I am as your servant to go to the simple fisherman's heaven, where the old now, O holy and most blessed Trinity, come unto me, andand child in your house, having been commanded to hear fisherman Zebedee is sitting with his sons James and John, make thy abode in me. O my dearest JEsulein, make thee ayou. Speak therefore, O Lord, by thy servant, my pastor; I, I would like to be able to explain the Catechism to them. pure and gentle bed, to rest in my heart's shrine, that I maythy servant and thy servant, will hear. But when they come They have enough to learn from it; it can be their library, their never forget thee. When thou comest into the church, prayinto the church, and have hid themselves a little under the spiritual armory."

God that he may open thy heart, as he opened the heart ofhat, and have lisped an Our Father, then one asks another

"When Sunday comes, take the Children's Catechism Lydia the purple woman, Act. 16. that he may make thy heartof the new newspapers, what the Danzig, what the before you and learn to know God according to His nature burn within thee, as he did unto the two disciples that wentAmsterdam letters have brought? The women often ask and will. Learn to know this God rightly, that He is not only a to Emmaus, Luc. 24. When the preacher ascends into thehow things are at home? Will Maid Margaret's wedding be merciful God, that His mercy is indeed for and with those pulpit, sigh, and say, Lord, heavenly Father, hallowed be thysoon? I cannot complain of you that you do not go to who fear Him, as we heard from the hymn of the Virgin Mary name. When the preacher in the pulpit says somethingchurch diligently. The church is often so full that I must last Wednesday, but that He is also a zealous and just God, worthy of thought, sigh and think in thine heart, Lord, let thyforce my way through the people to the pulpit. But pardon who does not leave unrepentant sinners unpunished, and kingdom come, let thy will be done. When the preacherme where I do you wrong. I think that if women were who is so wretched for sin that, for the sake of a single sin, concludes the sermon and says Amen, sigh with the Virginallowed to go to the market like men, many a woman He has cast the angels out of heaven into hell and our first Mary: "Be it done to me as you have said. Amen, that is, letwould not come to church so diligently. For before and parents out of paradise. He who does not know God well will it be true, strengthen our faith forever, that we may not doubtafter the sermon, and even under the sermon, there is as not love Him well, nor will he fear Him well, nor will he trust what we have now heard. Upon thy word, in thy name, wemuch chatter as at the stock exchange in Hamburg or Him well. You fathers and mothers of the household often say the Amen subtly. When the notes are read after theAmsterdam. But what do such men do but bring strange say, "My children have learned the catechism by heart; there sermon, pay close attention to the people who are beingfire into the sanctuary, as Nadab and Abihu, Aaron's sons, is nothing in it that they do not know and understand. If so, prayed for, and when you pray the Lord's Prayer afterward,which were consumed of the Lord for this cause? Lev. 10: they are more learned than I am. I am a doctor, and have and come to the seventh petition, think: Oh, dear God, haveWhen thou comest into the church, hear what God yet to learn the words: I am the LORD thy God, thou shalt mercy on those who are being prayed for now, and deliverspeaketh unto thee, that he may hear thee again when have no other gods beside me. We old men, who have long them from all evil. Do to others as you would have them dothou speakest unto him in thy prayer. When thou also since torn off our children's shoes, would not be so to you. Now you like to have devout Christians pray for yougoest out of the church, and hast heard the sermon, do not fainthearted in crosses and misfortunes, and in happiness when you are in trouble, so you must pray for their needs and do as the old women do, who go before the mirror, and we would not concerns at another time, and cry out to God as well. Andndeed see that they have a snot or dribble in their nose, be so defiant and careless, if we understood aright what issuch a general cry can do much with God. If God will hearbut yet desire not to wipe it, but be not only a hearer of the meant, I am the LORD thy God." how two or three on earth become one to ask for something, word, but also a doer, as St. James admonishes in his epistle at the first chapter." (From a catechism sermon on the third commandment.)

"Thou shalt love God above all things. Nothing in thehow much more will he hear when so many hundreds, yes, the third commandment.)

world shall be dearer to thee than God. Thou shalt fear Godso many thousands at once ask for one thing."

above all things, and consider him in all thy words, and "Go gladly to church on Sunday, if thou wert also as

works, and thoughts. Behold, may I also do this? God islearned as the apostle Paul, and if thou hadst already a

there, and behold. May I also speak this? God is there, andhundred postils at home to read. Do you not think that King

heareth it. May I also thus remember? God, who is aDavid read God's word as well as you? Do you not think that

discerner of hearts, knoweth and understandeth all thehe was more learned than you? Do you not think that he had

thoughts of my heart. The fear of the Lord is the beginningas many books as you? Yet he says, One thing I ask of the

of wisdom. I have known this deep saying when I was a littleLord, that I may dwell in the house of God all my life. I would

boy. But I was already a doctor, when I did not yet considerrather keep the door of my God's house than dwell long in

it right. No shopkeeper's boy is so mad as to steal somethingthe tabernacles of the wicked. I must remind you of

from his master, when he knows that his master is presentsomething special here, which is very common in Hamburg,

and pays attention to his hands. But many great politicos,where the church is often used like the

many mighty rich men, do just as if no God



If the minions have heard this, they will have venerated Johannen in their hearts, and when he came, they will have made the deepest reverence before him. For they will have thought that he is in great respect and in great favor with their Princely Grace. But when John opened his mouth, and told Herod and his harlot himself what was to be told them, all grace was gone, John could no longer preach well. Then the pages, the footmen, the bootlickers, will have reformed John, and, when they waited for the table, will have thought against one another what a silly, simple-minded priest John was. There the lady will have sat, wept bitterly, and lamented what she had to hear from the useless priest. It was not without merit that she had allowed herself to be beguiled and seduced. But she was not the first whore, and she would not be the last. She hoped to see the day when she would shut the priest's mouth, or she would not want to be an honest lady. Then the ladies' chamberlain will have appeared and thought against the court juniors and other cavaliers, what is that supposed to be? There stands the priest and scolds your princely grace for an adulterer. Grace for an adulterer and incestuous, and her brother for a cuckold. How easily a disagreement and public war might arise between the two brothers, so that the whole country of Galilee and Ituraea would have to pay for it? The priest should have told this to your prince's father, the old king. The priest should have done this to your lord father, the old king Herodi: he would have shown him something else! Your Princely Grace must take the mad priest Your Grace must take the foolish priest and put him in a place where neither the sun nor the moon will shine on him, so that he may learn how to speak of lords and potentates. Then a court jailer will have said: "This fellow, John, is a dreamer, you can see it in his clothes. There he comes dressed in a garment of camel's hair! O how they will have drawn the leather belt through the ABC! Another court-junior will have said: the good man is not a politicus. He had lain there in the desert, and had eaten locusts and wild honey. He had not conversed much with people. He did not know and did not understand how to deal with high chiefs. Even if he is at court for a year or three, he will learn it at last. The third court junior will have said: he knows a good court preacher for your prince's grace, who is a good preacher. He is a good man who knows how to send himself into the world. He is 'like a dice; you throw it however you want, and it gives you eyes. In the meantime he lets five be even and does not turn everything into bolts, but knows how to use theological prudence and moderation, and preaches excellent good sermons. Methinks I see how Hero

of himself walked up and down in his chamber, made a heap of crickets, and thought how the mad priest had come up with the mad idea that he was publicly making a fool of him, and that he was insulting him with his entire court, since he had shown him all grace, all honor. The priests must not be made to know that they may thus tract great lords. He wanted to make an example of him, so that others should take offense at it and learn how to keep their mouths shut. He would have him thrown into prison, and fed with the water and bread of affliction, until he should learn how to speak of his authority, which is God's governor." (From a meditation on the life of John the Baptist.)

As an encore, we may add the words that are certainly very comforting for many preachers, which Schuppius let flow from his heart in a postscript to an explanation of the Litany that he had written. He writes: "When my Saviour comes to the Last Judgment and says to me, 'What do you bring me? What do you bring me?' I will answer: 'Dear Lord Christ, I have been acquainted with many great lords, with distinguished statistes (statesmen). I have also had to live in a world-famous city among many rich mammonists. But you know that statistes and mammonists in general are evil Christians. The seed of your divine word is choked under the thorns of their riches and has not wanted to bear fruit. Here thou hast a company of poor workmen, who have made their lives sour with blood, and when they have come out of the weekly sermons, they have lifted up their hearts to thee, and sung a hymn of praise to thee among their labours. There thou hast a company of poor widows, who in the world must eat much bread of tears, and there is a company of children, servants, maids, and other poor people. This is as far as I have been able to go/ I hope that my dear Savior will then be satisfied with me for the sake of my ministry.'" --ck.

### "Life insurance" in light of the divine Word.

The life-insurance companies promise, in the event of the death of one who has insured his life with them, to pay out a certain sum of money to his survivors, and depending on whether one values his life more highly or less highly and pays in accordingly, this sum will be larger or smaller. Every one who has had a little experience of Christianity feels from the outset, without a doubt, a lively aversion to such an imposition, to insure his life with men; but not every one may be at once aware of what is actually sinful about it. We

therefore want to try to display the same here recently.

The cause that will move a man to insure his life is either small faith and unbelief or the addiction to riches; on the whole, therefore, it lies at the bottom that one puts his trust not in God but in the creature, in mammon, and this is forbidden, judged, and condemned in God's Word, already in the first commandment.

I say: it is first of all sinful little faith or even complete unbelief if one insures his life, for he who trusts and believes the word of God has in it life insurance enough and desires no more. For in the word of God we are promised and assured of food and raiment, and that so definitely and certainly, that it is reckoned sinful to us if we doubt the fulfillment of this promise, and therefore anxiously worry, or say, What shall we eat? what shall we drink? wherewith shall we be clothed? as the unbelieving heathen do, who know not this promise of God. Further, Christ teaches us that as surely as God has given us life, so surely will he also give us the food that belongs to it; and as surely as he has given us the body, so surely will he also grant us the clothing that is necessary for it, as long as we are to possess both body and life; but if we should give them out again, it would not help us, even if we had all the food and clothing of the whole world in and on us.

But even more: God has always faithfully kept this promise, this assurance of life. We must all confess, indeed we owe it to the dear Lord to give him a receipt with seal and signature, that we have always received both food and clothing in due season, even as little babies, when we could not yet help ourselves, and so from then on to this day; we have always had sufficient food and clothing, it may not always have been so delicious, so noble, so much as our sinful Adam desired, but it was sufficient, it was satisfying, and when the Lord once asks us: Have ye also ever lacked? we shall all have to confess: Lord, when we look at it in the light, never none!

Now what the almighty, faithful God promises you, he has also promised your wife and children; they too shall not lack food and clothing, but when we have that, we shall be content. Now indeed he feeds your family through you, but he is not bound to you; if therefore you die, he is not yet in embarrassment; he can maintain your family in a hundred other ways, perhaps even better than through you; in any case he maintains it in such a way that it will continue to have its sufficiency of food and clothing as long as it shall live. What is it

therefore other than shameful belly care, petty faith, or into the heart, and choke the word, and remain without fruit." You have a good conscience when you leave money to unbelief, if, in spite of all this, you distrust the divine With riches comes as a common accompaniment avarice or your own; but he who wants to enrich his own by life assurance, and by seeking human assurance and trusting extravagance, unrighteousness, hard-heartedness, pride, insurance has already left the right ground, for on the one in it, actually declare the divine to be uncertain and lying. arrogance, splendor of apparel, gluttony, and the like; one hand he seeks riches, which alone reveals him to be a Apart from the fact that it is repugnant to all better feeling becomes indolent to prayer, indifferent to the heavenly, servant of mammon; on the other hand he cannot console when one makes his death a desired event, in that through eternal treasures; therefore the Lord says, "Verily I say unto himself that he has obtained this money for his own in a such a worldly life insurance his death may become more you, a rich man shall hardly enter into the kingdom of way pleasing to God and in accordance with God's will, profitable for the survivors than his life was; Apart from this, heaven. And again I say unto you, It is easier for a camel to for it is certainly written in God's Word that one should what dishonor do you do to your faithful God, who all your go through the eye of a needle, than for a rich man to enter work in order to eat; but not that one should live in a life has so faithfully kept his promise to feed you, if you now into the kingdom of God." Matth. 19, 23. ff. And this he usurious company, which, on top of that, makes him a do not trust him, even far prefer human assurances to his further confirms when he speaks through the apostle Paul: party to so many other people's sins. Oh, how alienated assurances, although you already see daily how unstable, "For they that would be rich fall into temptation and snares, from the life that is of God must a man be who can resort doubtful and lying all human promises are. And what folly it and many foolish and hurtful lusts, which sink men to to such means to gain what God has denied him in the is to think that, because you are dying and acquiring money destruction and perdition. Damnation: for covetousness is ordinary way; how absorbed in earthly things, how for your family, you will therefore save them from misery, the root of all evil." 1 Tim. 6, 9. O, how many a man had indifferent to the true spiritual welfare of the souls as if Mammon were God, whom one only needed to have made a good beginning in Christianity, and fell again entrusted to him!

in order to escape all affliction. Can not he who takes away through riches. How many had already grasped the But some, especially the frivolous agents of such from thy family thyself by death, also take away from them heavenly treasure in faith, and have had their eyes blinded societies, say that by joining such a life-insurance society the money on which thou hast taught them to place their again by the treasures of this world. How many have gone one is really doing a work of charity, for one is thereby hope? O, certainly he can. You will not be able to protect out with the people of God from the spiritual Egypt of this supporting poor widows and orphans. But is this really the them with money from the least cross, which God has world, and set their faces toward the heavenly Canaan, but intention which such societies and those who join them decided to impose on them; but you will have provided them because they lusted again after the fleshpots of Egypt, and have and pursue? If this is so, then they ought, like an with both comfort and help in the cross, if you teach them had a secret disgust for the spiritual manna of the word of association for the poor, to take care of all kinds of poor by word and example to trust in and serve the true God. God, God could have no pleasure in them, and they are cast widows and orphans who are in need of their help, and to While with some it is more petty faith and unbelief why they down in the wilderness of this life, and have not reached the direct their means to their support; but they do not do this, insure their lives, with others it is the desire and addiction goal. Riches are the glue by which the devil catches the but only support such families whose members belong to to leave riches to their families that tempts them to do the most birds among men; the faithless Laban in Genesis 30, them, and pay not according to the existing need, but same. Thus died recently an old merchant in St. Louis, the foolish Nabal in Sam. 25, the rich corn Jew whose field according to the contract agreed upon in business. They named Taylor Blow, who had insured his life in various had borne so well, Luc. 12, the rich man who lived gloriously also accept only healthy people, of whom they may hope funds to the amount of 117,000 dollars. Such people think and joyfully all his days, and left poor Lazarus to live in want, that they will have to pay beforehand as much in annual they are doing their families a special favor by leaving them Luc. 16, and to these you may add a hundred others which instalments or contributions as will have to be paid out to a large amount of money. will have occurred to you in your daily life. their family after their death, hence the instalments are And he hath left behind him temporal treasures. But no one How can you, then, in the face of such sayings of the the higher the older the man is and the nearer death lives by having many goods. How can you know that the Holy Scriptures, and under the impression of so many sad seems to be! Why is that? Because the members of such riches you thus bestow on your own will really be of benefit examples, both of which give you a very powerful idea of the societies are not concerned with relieving or alleviating to them? O, how easily may this very wealth bequeathed to dangers of riches, how can you want to plunge your wife and the distress of others and doing good works for the poor, but with providing themselves with good relief in the event of death. The fact that others receive payments in the yours to trust and rely more on uncertain mammon than on well, sought their best; what knowest thou: whether the very meantime is therefore not the actual purpose of joining God. - Wealth is always a dangerous temptation for us money which thou givest them by thy life-insurance will not such societies, but only a necessary evil, a loss that already too earthly-minded people. Nothing more hinders become the cause of their temporal and eternal ruin? and cannot be avoided, a grant of rights that must be the efficacy of the divine word in our hearts; Christ therefore that instead of blessing thee for it, as thou thinkest, they will conceded to them in order to attain such a right oneself. From this state of affairs, on the other hand, it is quite compares it to the thorns in the field, which nip the good not one day curse thee for it? will they one day curse thee clear that it is not charity but self-love, sinful selfishness, fruit in the bud: "The cares of this world," He says, "and the for it? For it is quite another thing if wealth accrues to you that is the cause and impulse for one to exclude himself trifling riches, and many other lusts, go through labour in your profession and unsought; then you will certainly have to watch over yourself and yours with from such an association. He wants to secure money for double care that you do not set your heart on it, but in regard himself, and as he cannot do otherwise than allow others the same advantage, he gives it to him, not out of to the attainment of the Christian charity, not out of

Pity for his family. Under the cloak of philanthropy and pity, Does he "hold to the doctrines of the Unaltered Augsburg and more covertly they substitute their own miserable human then, one seeks at bottom only himself and his own Confession" in fact and in truth, and that he can therefore thoughts for the Word of God. And yet the General Lutheran advantage, and in so doing he still wants to persuade himself into unity and fellowship with it with a clear conscience? Conference has had respect for such system-builders, has that he is doing a good work and is who knows how pious! To the honor of the *General Council*, let us assume that he not expelled open heretics from itself, but has recognized Can any one want to deceive himself, his neighbor, and his has not acted knowingly, but only without proper knowledge, them as brethren. It has, as it seems, out of sorrowful God more grossly and clumsily? In sum, the whole story is perhaps under the impression of false, beautifully colored apprehension that the Lutherans of Germany might appear thoroughly repugnant to true Christianity and rotten representations, that he has thus only acted hastily, in the eyes of the world, especially of the powerful Union Therefore - go away from me with your life insurance!

## The General Council and the General Lutheran Conference.

The General Council at Chicago adopted the following with the "General Lutheran Conference" would be, to say the God, so little will the Conference experience the almighty resolution: "That the Venerable Dr. C. P. Krauth be sent as at least, a quite astonishing inconsistency, even a mosquito assistance of God, unless she braces herself and overthrows delegate of our congregation to the General Lutheran biting and a swallowing of camels. For the errant leaders of the heretical idolatrous altars, and should the number of her Conference at Leipzig, and that Prof. S. Fritschel be the General Synod are but little children in comparison with warriors dwindle as a result. What harm is there in that? It requested, in conjunction with Dr. Krauth, to represent the the scientific, gigantic destroyers of the Lutheran faith within was not until Israel's army was down from 22,000 to 300 men cause of our body at the Conference at Leipzig." - In what that Lutheran Conference. If Dr. Krauth wants to remain that the LORD said to Gideon, "By the 300 men will I deliver "the cause of our body" consists is not stated. But we do not faithful to his "doctrinal basis," not only with respect to the you, and give the Midianites into your hand!"

err, certainly also in the sense of the General Council itself, if General Synod here in America, but also over in Germany, What gross false teachers and destroyers of the Christian we place this matter, to be represented by the delegate, namely, that no one is entitled to "fellowship and unity" with faith, especially a Dr. von Hofmann and a Dr. Kahnis, are, primarily in the application of the "doctrinal basis" laid down the Lutheran Church and to the "name Evangelical Lutheran" we will first show the readers:

by the *General Council*. In this basis, § 5 reads: "The unity of who does not "hold sincerely and in fact and truth to the the Evangelical Lutheran Church as a part of the doctrines of the Unaltered Augsburg Confession," he will find Dr. von Hofmann, a member of the General Lutheran Conference, teaches: Lutheran Church, as a part of the holy Christian himself in the admittedly not pleasant necessity of at least Of the person of Christ, that the Lord Jesus, when he was Church, depends upon its adherence to one and the same having to express his solemn protest against the fact that begotten in the flesh, "ceased" to be God; he "exchanged the faith, to the confession of which it owes its distinctiveness and men such as Dr. Kahnis, Dr. von Hofmann, and others to be divine mode of being with the human. This man Jesus then, its name, its civil recognition and its history;" and § 7: admitted as legitimate members of the Conference, to be in his exaltation, "became God" again. The Logos, the "Therefore only those congregations of any country stand in recognized as Lutherans. For these false teachers are "Word," the second person of the Godhead, had emptied a real communion and unity with that Church, and are enemies of the Christian faith, and no righteous Christian can himself of divine glory, omnipotence, and omnipresence, and consequently entitled to the name 'Evangelical Lutheran,' and may keep peace with such, live in fellowship and unity. - had "become a man out of a God"; he had "laid aside the which sincerely and in fact and truth adhere to the doctrines Oh, how very differently things would stand with the poor, Godhead and assumed human nature. of the Unaltered Augsburg Confession." - inwardly torn and outwardly despised Lutheran Church in

The *General Council* has rightly disaffiliated itself from the Germany if it had not, like the people of Israel there, given Of the Holy Spirit. God did not call the world into existence "Evangelical Lutheran" General Synod of this country, place not only to the service of the living God but also to by his omnipotent Word, but rather created the world by the because the latter does not "sincerely and in fact and truth idolatry, to the idolatry of genius, and thereby lost the blessing Spirit of God becoming in the world. The manifestations of adhere to the teachings of the Unaltered Augsburg and help of the living God. God is a zealous God, and evil and good, "both are an effect of God by his Spirit, there Confession," and an ecclesiastical fellowship and unity with therefore does not suffer anyone to have respect, love, by Satan, here imparted in Christ".

such an untrue, merely nominally Lutheran body would confidence, or esteem for any idol besides him, even if that Of the angels. It is true that Hofmann says that the angels therefore itself be an untruth, a conscience-impaired idol were the most famous, the most scientific, the most are creaturely beings, but to him creation is not a calling into fellowship, a unity displeasing to God. But how is it to be learned. To a righteous Lutheran, therefore, who really holds existence by the almighty word of God, but God sets what he understood that the *General Council* sends to Leipzig to the the Word of God to be God's Word, even great, human creates out of himself; therefore he says of the cherubim that "General Lutheran Conference" not a visitor who, as a guest, systems of doctrines based on lies, and even if they were built they are: "creaturely life, into which the eternal fullness of first looks into the matter carefully and conscientiously up with the most stupendous erudition and science as high God's being goes, in order to become in it a variety of examines it, but a "delegate" who is to join the General as the "rocky mountains," do not impress him at all; for as faculties," "in the four throne beings his one being is Conference as a member and represent his body in it? Does footstep does to a molehill, so a "little word" makes such manifolded for the sake of the angels.

the *General Council* know the "General Lutheran systems fall into the dust. And such systems are all the more

Conference"? Does it know that the same is "sincerely and in repugnant to a Christian, the more artificial

the

the presence of the world" "in the world of spirits the unity of His justification, according to which man, on the basis of his Nature. Scripture acknowledges to every man ... capacity for God's being unfolds itself in the diversity of his attributes to conduct pleasing to God, comes to stand in such a way that truth, for morality, indeed, a share in the light that shines in be exercised in the world" in it "the unity of God's spirit he has God's judgment for him, would not have been at all the darkness." - "As the life-root of religion we have faith, the manifold itself."

disturbing to the good fathers of Trent: they could have quite consciousness of God rising directly from human nature, Of the original sinful state, According to v. Hofmann, they well reconciled their whole doctrine of satisfaction with it. Yes, which grasps the living God." natural man should be able "in individual cases to actively confess, in the practical interest we would still give the Of the Holy Communion. "Because the Lord's Supper is according to divine demand," "in individual cases to have a Catholic doctrine the preference over that of v. Hofmann." the partaking of bread and wine as a sign of the sacrificed good deed." Thus, according to the judgment of Dr. Kliefoth, v. body and blood, it is a time of remembrance in which the

Of redemption. Of a vicarious suffering, of a work of Hofmann is a pantheist in the doctrines of God, Trinity, partaker confesses the sacrificial death of Christ." - "The atonement and reconciliation through the death of Jesus, v. Creation, the world, angels, and men. He converts the deeds (body) to be killed, which stood before the disciples, could not Hostnann says, there is no mention anywhere in Holy of the triune God, in regard to the creation and redemption of be the object of the enjoyment." - "This taking in (of the body Scripture. Suffering and death befall the Lord in His the world, into processes of becoming of the divine being and blood) is, to be sure, not eating and drinking, but a profession, but not as an execution of the punishment of out itself. In this way, equality in the Trinity is lost, so that the spiritual receiving through the medium of faith. The Lord's sin, but as the utmost calamity which sin inflicts on the second and third persons are subordinate to the first. And in Supper is a spiritual eating and drinking."

righteous. He did not suffer and accomplish what we ought the doctrines of sin and grace, v. Hofmann is a Pelagian. In the "Theologische Zeitschrift" edited by Dr. Dieckhoff to have suffered and accomplished, but by suffering he Will Dr. Krauth enter into ecclesiastical, Lutheran and Dr. Kliefoth in 1861, Professor Dr. Dieckhoff gives the completes his vocational obedience. Thus v. Hofmann does brotherhood with Dr. v. Hofmann, this pantheist, following verdict on Dr. Kahnis: "There can be no dispute about the fact that Dr. Kahnis' condemnatory opposition concerns the most genuine confessional substance of the Lutheran confession, for example, when he rejects the ecumenical confession of the triune nature of God.... and declares the Lutheran doctrine of: holy communion to be a false one and Zwingli's tropical version of the words of institution to be justified." - "We shall not be wrong in saying that Dr. Kahnis differs from the old Arians only in an

human life under all possible temptations to the end. - The Conference teaches: Of the inspiration of sacred Scripture. "Not all that content and the essence of Christian faith, therefore, Scripture contains is inspired truth" (Introduction to according to v. Hofmann, consist in this: God, who from Scripture contains is inspired truth" (Introduction to declares the Lutheran doctrine of: holy communion to be a eternity has forgiven sin, has made (not his Son, but) the Dogmatics p. 11). In place of the Word of God in sacred, false one and Zwingli's tropical version of the words of archetypal world goal that is in him appear as the man of Scripture, he puts: "The unfolding of the revelation of institution to be justified." - "We shall not be wrong in saying God, in order to proclaim God's will to forgive sin and to salvation in the history of the old and new covenants."

that Dr. Kahnis differs from the old Arians only in an realize the forgiveness of sin by making Jesus Christ the Of the Person of Christ. Kahnis tears up the Trinity and arbitrariness and confusion of thought. "2c. - "The more it beginner of a new humanity. We men have to acknowledge denies the Son's God-like being: "the begetting of the Son is becomes a habit in the present day to hold fast the Lutheran the Lord also in the form of a servant as the beginner of the the beginning of creation." The Son "is not divine personality name as an ecclesiastical legal title, even when the truth of new humanity and have to let ourselves be sure that God In the same sense as the primordial personality of the Father, the Lutheran confession is brought face to face, the more will restore humanity one day through him who appeared in which is identical with the divine nature"; this personality is must be done against such abuse of the the form of a servant. This faith is now the conduct which God in the predicate, but not in the subject; it is God, but not Name and protest against such untruthfulness."

God demands of man in order to esteem him worthy to the God. It is not, therefore, equal to God! (Dogmatics p. 457). Will Dr. Krauth make Lutheran brotherhood with Dr. participate in this promised restoration; this faith is the Jesus is the Angel of Jehovah, not Jehovah Himself. The Kahnis, this Arian and Zwinglian? We don't believe it! - the obedience demanded by God. Therefore, when a person servant form of the Son of God is the human form, the Dr. Luthardt, member of the General Lutheran obeys such faith, such conduct is counted as righteousness, appearance in the flesh, the human character of the Son of Conference teaches:

that is, such conduct is right and good in God's eyes. But God from His birth to the hour of His exaltation." - The Of free will. "On the other hand, repentance and faith are what is pleasing to God, that he rewards. Therefore, Incarnation is not merely humiliation, but at the same time the required of man as his performance.... The demand of whoever believes receives from God the forgiveness of his means for the eternal Son of God to attain a more perfect repentance the called should and can immediately comply with, and faith is free obedience which man performs. Thus, sins as a reward and comes to stand in such a way that he state of His heavenly personal life than the human one was. then, man's conversion is his own doing." In the face of the has God's judgment for him and complies with God's will. The Incarnation as humiliation is at the same time the stage by which the Lord ascends to a higher perfection than his divine call to repentance, "man has freedom of rejection or former one.

acceptance" (Compendium of Dogmatics pp. 183-84). Of sin. "Man born of the flesh is flesh, not as if he were Would it be consistent with Doctrinal Basis § 7 for Dr. of Hofmann's system in his journal, speaks of Hofmann's barren of the higher nature." "It is contrary to Scripture to Krauth to enter into "unity and fellowship" with Dr. Luthardt? heresy as follows: "For the sake of this doctrine of convert the sinful condition of mankind into a total divestiture Is Dr. Luthardt with his Pelagianism "persisting in one and demonstration of conduct pleasing to God, this forgiveness of the higher the same Lutheran faith" of which according to § 5

of sins, is not a justification.

"the unity of the Evangelical Lutheran Church depends?" - can. Up to now, 55 congregations have sent us urgent requests, and some have sent us completed appeals. Consistorialrath Münchmeyer, member of the General Lutheran Conference teaches:

Of church government. "Who gave the bishops or pastors this liberty, this right (to make ordinances)? We answer absolutely, God; this power of the bishops or pastors rests on a *jus divinum* (on divine right)." (Theological Review of Kliefoth and Mejer Year 6. p. 326). - "It belongs to the authority divinely vested in them, that they have the right to make such human institutions, for the sake of good order. (S. 329).

The *General Council*, in Thesis 3: "On Church Power and Church Government," has declared the following doctrine: "the Church has no power to bind consciences, except in so far as she teaches in truth what her Lord teaches, and diligently commands to be kept what he has commanded her to command."-Is Dr. Krauth willing to unite his doctrine, which is pure on this important point, with Münchmeyer's Papism? '-

We could easily enlarge the register of heresies publicly propagated from pulpits and chairs by members of the General Lutheran Conference; but the above is sufficient to discern whether the General Lutheran Conference is a body "which sincerely and in fact and truth adheres to the doctrines of the Unaltered Augsburg Confession," and whether, therefore, the *General Council* remains true to its "doctrinal basis" when he recognizes it as a Lutheran body. \*)

Request to our communities.

A few weeks after Easter, when the requests for candidates for the preaching ministry have been received from all the districts of our Synod by the College of Teachers of the Seminary at St. Louis, a survey will be made as to how the available forces can be distributed most fairly and expediently.

\*Note. In the decision of the Osneral concerning the Conference in Leipzig, Professor S. Fritschel is requested, in conjunction with Dr. Krauth, to represent the cause of the dc-nsral Council at the Conference. - That Professor Fritschel knows the fundamental heresies of a Kahnis, a v. Hofmann 2c., is beyond doubt; that he nevertheless accepted the request of the *General Council* to represent the cause of this body at the General Lutheran Conference, instead of warning the *General Council*, or at least requesting it to send a delegate to the Conference only in protest against those heresies, shows that the Iowa talk, "of unchangeable confessional loyalty," is just talk. If Lutheranism were in the conscience of the lowans instead of in their heads and on their common smooth tongues, such a course of action would be quite impossible. This, too, is so strange that the lowans here in America still do not declare "the cause" of the *General Council* to be right, and therefore pardon the affiliated connection with the *General Council*, but in Germany they want to "represent the cause" with it. There are clever people who can do anything!

However, since some seminarians have already been released into the holy ministry during the course of the year, only 32 students can be examined towards the end of June and, if found capable, proposed to the congregations for appointment. Thus 23 congregations cannot be supplied with preachers from our Synod this year. Since especially the south and southwest of the United States are more and more excluded from our Synod, but also the need for preachers in other states is still growing, we urgently request all congregations to look around with renewed earnestness and zeal for pious and gifted young men and to send them to us on the first of September of this year to the seminary for training for the sacred office of preaching. - The dear congregations must also take our concerns in this matter to their hearts. For it is really not easy to be asked very urgently and persistently for help, to recognize the need and spiritual danger of the asking congregations, and yet to find oneself completely unable to provide help. - B.

----- G ----- Open letter

to Rev. J. Baumbach, agent of the Iowa "Church Gazette."

To date, I have held the Iowa "ChurchBlatt" for our Reading Society of the Buffalo Local Conference of the Missouri Synod. But since I am not willing to continue to approve, even tacitly, or even to support such expectorations arising from raw, boundless hatred, as they are found anonymously in No. 8 of this year's volume of the "Kirchenblatt," I ask that you henceforth spare me the sending of this reading material. Truly only a miserable person, completely blinded by rage and envy, can insolently call the "Lutheran," a newspaper from which for 26 years now thousands and thousands of Christians have drawn the richest consolation and instruction of the most important kind, a lying paper, and exclaim: "Who believes what the 'Lutheran' says?" My brethren in office, who have hitherto read the St. Sebald Gazette, will probably do the same, and for the time being "pass by" the leaders of the Iowa Synod together with their publications; for who does not like to avoid, if only his profession permits it, such exceedingly angry, envious, scolding people?

Sincerely  
Franz W. Schmitt.  
Lutheran pastor. -  
Reserve, Erie Co., N. York

Agency for Immigrants in Baltimore, Md.

It is with heartfelt pleasure that we see ourselves in a position, through God's goodness, to inform all members of our Synod and whoever else wants to take advantage of this opportunity, that we have established an agency here in Baltimore for the benefit of the immigrants and have also found a very suitable person for this purpose in the person of Mr. Wilhelm Sallmann. He has been a colporteur for our three communities here for quite some time and as such has earned their entire trust. Likewise, he has a good knowledge of the local conditions through many years of practice and experience, as well as a heartfelt love for the cause, so that he has yielded to the unanimous wish to undertake this matter, with disregard for his own benefit, and has now taken on the agency with all good will. Whoever remembers the time when he first set foot on the soil of this new fatherland as an immigrant, and remembers how forlorn he felt in the turmoil of a large seaside town; how often small things caused him the greatest difficulties, because he lacked a man to help him with advice and action and in whom he was allowed to place his trust; how he was then only able to overcome these things with great sacrifices of money, time, and worry: he will know that he was not able to do so. He will certainly be heartily pleased that a Christian and Lutheran man has now been found and employed here, who will faithfully take care of the immigrant with advice and action in the most unselfish manner; all the more so because immigration via Baltimore is assuming ever greater dimensions, in that it is cheaper than via New York, and for a year now has been greatly increased by four large steamships that run directly from Bremen to Baltimore.

The task of our agent is generally to offer himself wherever his help is needed and desired, and especially to distribute good books and tracts. He will therefore be ready at any time to accept orders from those who expect acquaintances and relatives from Europe or who send them support for their onward journey, or who want to travel to Europe themselves, and to carry them out to the best of his ability. If anyone has friends whom the Agent is to assist on their arrival, he should tell Hm the names of them exactly and clearly, and also the place from which they are coming and where they are going, and if possible also the name of the ship on which they are coming. Whoever wants to send money to his acquaintances here can best do so by mail per Money-Order. Finally, it would be good if the name of our agent in Germany were written to such immigrants and they were reminded beforehand to contact him here immediately.

May God now bestow his rich blessing on this work, so that it may bring salvation to many.

On behalf of the Committee  
Hugo Hanser.

The agent's address is:  
William Sallmami,  
166 Lust Bratt St. Baltimore, N6.

German papers are requested to give notice of this as well.

Church News.

The Rev. O. G. Schuricht, of St. Paul's parish, Fayctte county, Ill, having been called, he was installed in his new office by the undersigned, on the Sunday of Oculi, at the conclusion of the reverend presidency of the western district.

E. D. C. Böse, Pastor.

Rev. A. H. Burckhardt having received a regular call from the congregation of Springfield, Ill. was installed in his new office by the undersigned, by order of the honorable President of the Western District, on the Sunday of Misericordias Domini.

May the Lord be his sun and shield!

E. A. Brauer.

Address: Nev. H. Lnrcklinrät, Lox 817. 8^riltrA6oI6, III.

Church dedication in Little Rock, Ark.

With thanksgiving to God we can bring to the dear readers of the "Lutheran" the happy news that the second German Lutheran Church in the State of Arkansas is now completed. The cornerstone was laid on Reformation Day last year, and with God's help the building progressed so rapidly, without accident or delay, that the new church was solemnly dedicated on Reminiscere Sunday. Since Pastor M. Wyneken was prevented by urgent necessity from preaching the main sermon on the day of the dedication, the undersigned preached in the morning in German on 1 Cor. 1, 18, and in the afternoon in English on the basis of Psalm 48,12. 13. on the name, origin and doctrine, resx. Doctrine of Justification, of the Evangelical Lutheran Church.

And so, here in the far south, after a long and desolate darkness, the shining torch of pure Bible teaching has been put up. May it burn bright until the end of days, and may it one day shine through the dark valley of death to the happy shores of a blessed eternity for all who have walked here in its light. God be with you! I. H. Niemann, Pastor.

Request:

Where is Joachim Jörn from Zapendorf, Amt Güstrow, Mecklenburg-Schwerin? He moved from Germany about 6 months ago and is supposed to be staying in the state of Wisconsin. An old uncle of his, Fried. Jörn, a native of Großenweidendorf near Laage, who has been living in Chicago for a long time, urgently wants news of him and asks our pastors and congregations in Wisconsin to investigate in their area and, if he is found, to give notice at the following address:

Mr. Iveru, 82 Greller ^venue, OlliouAO, III.

Mission Feast - Display.

On the first Sunday after Trinity, June 19 of this year, this year's mission festival will take place in the congregation of Herm Pastor Tramm at Vineennes, Ind., to which the congregation cordially invites the fellow believers, especially from the Conference and neighboring congregations, and asks that the offered quarters not be left empty.

Darmstadt, on Easter Tuesday 1870.

A. Weyel, Pastor.

Indication.

The Lutheran Synod of Illinois a. St. will meet this year at the congregation of the Rev. Bro. Erdmann at Red Bud, Randolph County, JUö. on the Thursday after Trinity, June 16.

All Synod members and guests traveling via St. Louis and Belleville are requested to arrive in Belleville as early as the morning of June 15, where cars will be waiting to pick them up.

Guests from other Lutheran synods should write to the Pastor looi beforehand, so that he can arrange for accommodation in good time.

Okaw, Washington Co, Ill, April 27, 1870.

Fr. Wolbrecht, secretary.

Synodal Ad.

In view of the circumstances of the rural congregations in the northern part of the Western Synodal District, and especially of the congregation at Addison, Ill. where the members of the Western Synod are to meet this year, after having been invited and voted upon, the postponed meetings of the same will, God willing, now be held from the Wednesday after Trinity Day, from June 15 to 21 of this year. Main subject of the meetings this time: Theses on "Ab endm ah Isgemcinsch aft".

By order of the Reverend President:

' F. C. Th. Ruhland, Secretary x. 1.

XL. All who wish to attend the above-mentioned meetings of the Synod would do well to contact Pastor Francke in Addison as soon as possible.

Conferenz - Ads.

The first Wednesday after Pentecost is one-day St. Louis Localconference.

The Southwest Indiana Preachers' and Teachers' Conference will meet, God willing, June 16-18, incl., at the church of the Rev. Tramm at Vincennes, Ind.

A. Weyel, Pastor.

The Buffalo Districts - Conference will assemble for its session this year, God willing, from the Wednesday after the first Sunday of Trinity to the following Tuesday at the house of Past. C. I. Ren; at Martinsvillc, Niagara Co. n. York.

A. Weisel, Secr. x>. t.

"Wider das weltübliche Spielen," a sermon by

Mr. Pastor C. J. Renz has just left the press, and is available from Mr. Agent Barthel here, as well as from the author, for the price of 8 cents pr. Exempl. to have. Not only is it worth reading and taking to heart, but it should also be noted that the additional income goes partly to the synod treasury and partly to the emigrant mission. C.

Received at the Coffee of the Eastern District:

For the college fire at Fort Wayne and fire losses of the sophomores 'there: From the parish at New York ^subsequent \$8.50. From the parish at Boston \$103.10. From the Woman's Club there \$25.00. From St. Paul's parish at Baltimore \$15351. From the parish at College Point \$67.25,

in Town Ellicottsville 49.00, in Ashford 44.50, in Hum- berstone 425.00, in Longgreen 420.00, in Gainsboro 48.00 Gold--49.60, inRainham 426.00 Gold---431.20. From St. Peter's parish in Baltimore 452.50, from the Woman's Club of that parish 420.00. From the parish in Berlin 47.53, in MiddleVillage 4100.75, in Wolcottsburg subsequently 42.00. From Past. Rademacher's congregations 413.00. From A. Horn 50 Cts. From the comm. at Petersburg h 4170.20, at Middleton 44.00, at Egg Harbor subsequently 50 Cts. From Miss Em. to the little wash 42.00.

For poor students: From the community in Bergholz for G. Kröning 44.23, in Johannsburg for the same 49.00, in Bergholz for H. Läwen 41.00, in College Point for J. Lingke 43.00.

To the college--maintenance--fund: From the township of New York 49.90 and 46.75.

To the synodal building fund: From the congregation in Bergholz according to 43.15, in Berlin 45.50.

To the synodal treasury: Don d. Gem. in Berlin43.09. From G. Merkel 41-00. From Mr. Schilling 50 Cts. From the Washington congregation 48.00.

For Past. Brunn's institution: Kindtaufe Collecte bei Herrn Past. Müller 47.00. From Mr. Past. Michael 45.00.

For inner mission: From the church in New York 46.00.

For the Heathen Mission: Quarterly Veittag for the 'Heathen children of the Leipzig Mission from the school children of the 2nd grade in PittSburg 45.00. H. Brauer 42.00. From the congregation in New York 46.00.

New York, April 1, 1870. J. Birkner, Cassirer.

Received in the Northern District treasury:

For the burned College at Ft. Wayner From Past. Lemke's St. John's parish 465.40 u. zw. from Mr. F. E.berlein 410.00, W. De Beaucclair 46.00, H. Knorr 45.00, F. Dörfler 41.50, von Hemme, F. Priebe, I. Platz, F. Bahlmann, G. Fleischhut, J. diese, J. Wendt, I. Rchberg, J. Platz, L. Fleischhut, W. Buckmann, I. Seelbinder, F. Teller, F. Priehs, G. Eberlein, J. Wrrms- bacher, G. Rcisert, W. Pappstein, G. Seifferlein, Gufroy, F. Pruß each 41.00, Ritterbusch 90 Cts, Bez, Schneider, F. Buckmann 75 Cts. each, Frese 55 CtS., Schulz, Kollmorgen, Rühl, Müller, A. Koth, H. Koth, J. Pries, J. Pruß, I. Pappstein, Held, C. Böttger, W. Böttger, C. Ahrens jnn., C. Priebe, H. Frerkph, C. Nehberg, Heinz, E. Bez, W. Buckmann jun., W. Fieberkorn, Krause, Baumgärtner, C. Frühanf, J. Pruß, J. Scherf, C. Fink, J. Pruß, P. Billo, L. Pröhl, F. Priehs, Beckenhauer, Reindel, J. Römer each 50 Cts, Schreiber, -Mund, P. Priehs, J. Bülo, Becker, Kleine, Berlin each 25 Cts. From Past. Lemke's St. Peter's-- Parish 472.82 u. zw. from M. Förster, W. Fischer 45.00 each, J. Schröder, M. Sciferlcin sen. 43.00 each, Hammel, Hopf, Braun, Schemm, L. Seifferlein, W. Schröder, L. Hinz, F. Hinz, Spindler 42.00 each, B. Nummer, Wolf, Guthof 41.50 each, Grabmann, Blum sen, H. Nummer, schönberg, Winkelmann, Bohm, Haus, J. Spens, F. Spcns, Rose, Ch. Görlach, Wiegand, Ch. Schröder, Schin- ning, Hewald, Ch. Platz, H. Henning, Harm, Hofer, Streb, Oldenburg, W. Nein, C. Rein, L. Schmidt each 41.00, Schock 75 Cts., W. Härtung, Kuhfeld, F. Heidt, M. Seif- ferlein jun. J. Schmidt, Leise, Hind, G. Seifferlein, Schaak, Deierlein, dtothenberg, Nöniug each 50 Cts., Bunhof 45 Cls., Ziemet 37 CtS., Kraft, Wittwe Heid, Abel,ZJul. Heid, C. Henning, Engel, Büttner, Kraft, Grambo, Rückert, K. seifferlein 25 CP each. Summa 4138.22. Two thirds of this are for the construction of the college, one third for the college students damaged by the fire.

C. Eißfeldt, Kassirer.

For poor students received from Mr. Merz through Past. Heinemann in Neu Gehlenbeck, Ill, 42.00. Through Pastor Hartmann in Bremen, Ill, from his congregation 44.00. Through Pastor Sandvoß from Mrs. C. Schröder in Port Hudson, Mo. 2 pairs of woolen stockings and 3 towels.

For poor Wendish students received 100 dollars in gold (with deduction of 41-00 for the bill) from an unnamed Wendish widow in Serbin, Tea.

C. F. W. Walther.

The undersigned hereby certifies to have received through Mr. F. Schuricht, Kassirer of the General Synod, from Herm Kassirer C. Eißfeldt \$17.65, from Mr. C. Bonnet \$2.00.

A thousand thanks be to the Lord, who has also made these dear givers willing to serve me with their possessions; may the Lord reward them in time and eternity!

Henriette Kleinegees.

Changed address:

12,6V.?. Bououl, 39 La886tt 8tr.,

X. X.

Printing Office of the Synod of Missouri, Ohio, et al. St.



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Year 26.

St. Louis, Mo. June 1, 1870.

No. 19.

**A conversation between Johann and Frederick about the inner mission or seeking out and supplying preacherless churches here in America.**

As soon as they hear that so and so much can be earned often do not take the cause itself into protection. Now and here or there, that the land is so and so cheap, productive then, however, one commits an injustice if he judges the and easy to work, it is as if they were stricken with a matter in your way, for some have good reasons for taking contagious disease: up and away they must go. Whether they up the staff and carrying it on in the name of Jesus. But if find God's word there again, or accumulate school for their this be not the case, who are we poor sinners, that we should break the rod over them, and cast them away pursuit of earthly goods or of a more comfortable life cannot altogether? No, love cannot act in this way. And if you mean have to hunger a little for God's word, that they may come to in many cases this seems to me a very precarious cure. The I. I do not mean to say that I am exactly an opponent of think a little about what they have done by their careless enthusiasts will certainly have no objection to it; for while them; but I must confess that I am not very much in their departure, whom they have offended thereby, and whose we want to let them starve, they come and feed them with favor either; for I am convinced that many of those for whose word they have thereby despised and held in low esteem? It their false doctrines: For as there are people in ordinary life sake the inner mission must be carried on have themselves seems to me, therefore, to be quite wrong to run after such whose appetite grows above eating, so it often happens the brought it about that they find themselves in such a vain and people at once; for would not one thereby prevent them from other way round, that such people, while starving, become sad situation; for nothing but their earthly mind and coming to the right knowledge of their contempt for the Word accustomed to starving, and at last give nothing at all for indifference to God's word has placed them in it. I did not of God? A little starvation cure would certainly do no harm. this food. Some begin to devote themselves to the god of want to say much about German immigration, for there are F. I must confess that you have just said many things that the world, to Mammon, with all their strength of body and thousands who feel how and where the shoe pinches them, are true. On the other hand, I also believe that your words do soul, on Sundays and every day. Others go hunting although it is also true that a large number of them would not express the love of a mother for her lost children, nor the especially on Sundays; still others keep a political find their bread in the area of Christian congregations here, voice of the good shepherd for the lost sheep. As for those newspaper, which is read just on Sundays, so that almost so that they would then also be provided with God's Word, who do not have the flesh to sit on, even here in this country, the whole year through they do not hear or read a single church and school. But what can we say when we see that, the following can be said word of God. With this nature fall no matter how good people are in their earthly circumstances, no matter how well they are provided for in church and school?



then into a stupor, so that everything that concerns them they are not even willing to hear him, but even mock and jeer...know? Certainly not. Would our dear father Luther have spiritual and eternal salvation is of the greatest indifference at him. But is it not pure folly to try to force something on a rightly recognized his time and his calling if, instead of to them. But this, thank God, is not the case with all; for with man against his will? For these reasons I do not consider the carrying on the blessed work of reformation with his friends, some of them it is really so, that the longer they have to do inner mission as important and necessary as the mission to he had wanted to say: Christendom has fallen away from without the church and ecclesiastical communion and the Gentiles. This is also the reason why I have since applied God and his word, therefore let us go to the Gentiles and preaching of the divine word, the greater desire they feel for my contribution to the mission to the Gentiles. preach this? Certainly not; for God had assigned him another it. If one pays attention to the work of God in all this, one F. What you have said about the mission to the Gentiles is work and opened another door. No doubt the good man of cannot be surprised enough how God often uses a few certainly true; but we must not therefore put the inner mission God also knew the commandment, that the gospel should be people, from whom one would not have expected it, as a salt behind; for here, too, it is said, "This should be done, and that preached to the Gentiles. And it was not out of carelessness for others; for they often give the first impulse to the formation should not be left undone." Are then our German countrymen or indifference that he disregarded it; for in his song, "God of a true-believing congregation afterwards. The devil and excluded from the command of Christ to preach the gospel to will be gracious to us," he himself calls upon God to convert their old covetous Adam intended to make it evil; but God every creature? Yea, should not this command find its special the Gentiles, when he sings, "That Jesus Christ may be intended to make it good. And indeed He did well with them, application with us in regard to our German countrymen? And known to the Gentiles for salvation and strength, and turn and through them with others; for the Lord Jesus, the Good if once the holy apostle Paul, who was after all especially the them to God." This disregard happened rather because God Shepherd, did not leave them, but sought them out, and was apostle of the Gentiles, nevertheless kept the rule, that had assigned him another field of work, and this took up all present to them in His Word and in the Holy Sacraments in wherever he found Jews, he preached the gospel to them his and his own strength. Therefore it was wise of them to the holy places. He followed them in his word and in the holy first, as the covenant people, and only then, Should we then enter in at the door which God Himself had opened for them. sacraments into the far bush or into the wide and remote act unjustly and unchristianly, if we also first preach God's Since God has opened the door of the inner mission for us, prairie. Consider how many thousands the Lord, the good word to the people and seek to preserve it in the church, with we are certainly called to do it with zeal, for woe to us if we shepherd, has already followed in this way. Yes, hundreds of which God had already given the covenant of grace in holy fail to recognize and heed this, for then we would be weighed congregations have thus sprung up by the grace of God here baptism? With whom God has already established the and, at least in this respect, too easily found out. God would in this land, and especially of late here in the far West, and covenant of grace in Holy Baptism? Has not the promise also find men who would enter this door in our stead, for he so they spring up anew every year. Where a hundred or fifty thereby become theirs and their children's? What mother has no need of us. Therefore it is not necessary to be years ago there was the greatest wilderness, where the deer, would care for and maintain strange children, and let her own meager, but to contribute to the best of our ability. It is not wolf, or bear, and the red Indian set up their camp, there are die and perish over them? How you will apply your right for a preacher, to whom God gives the opportunity to hundreds of houses of worship, pulpits, and altars today, so contribution in the future is at your Christian liberty, but surely preach, to say, "I have no calling, for my calling is only to my that in the same places children are now born to the Lord like you will not be doing wrong if in the future you divide it or if congregation. If he has no special calling as a preacher, yet the dew from the dawn. Is there a single congregation among you do it the other way around. Though this, as I have said, he has it as a Christian, that he may follow the same as far them that would have passed away entirely without the above must be left to your Christian liberty, yet a Christian ought to as possible. And his profession as a Christian is older than sins? Do you not see God's work and his almighty hand of be careful in the distribution and application of his gifts; for as his special profession as a preacher. By this oath of grace at work in all this? a prudent husbandman is careful in the distribution of seed, allegiance, he declared war on the devil and pledged himself J. Well, as I have said, I am not altogether opposed to the that every piece of land may receive not only the right seed, to help build Christ's kingdom wherever he could and knew inner mission, but I consider the mission to the Gentiles more but also the necessary measure, so ought the Christian also how. He may also be assured that through the hours and important and necessary, for there we have the express to do in the distribution of his gifts. God has certainly directed days he has spent on the inner mission, his own church will command of the Lord to teach all the Gentiles. The poor blind us here in this country especially to the work of the inner not perish immediately, for it is in God's hands. And it will be heathen know nothing of God, nothing of eternal blessedness mission. Mission. Therefore we should not anxiously seek good for him when he can say that he has never spent his and the way to attain to it; nothing of the eternal reconciliation other things. In ordinary life, would not a man be thought a days and hours more in vain and uselessly than by preaching which our dear Lord Jesus Christ has brought about for them blind man or a fool, if the way to the gate were wide open, the good gospel to those who were not bound to his soul by too on the trunk of the holy cross. Is it not touching to read and he did not seek it, but would seek another way in? But so a special calling; for if he has done this in faith and in the love how willingly, indeed with what joy, they often receive and it is with us now in regard to the mission field; for the door of of the Son of God, he will certainly not be disgraced before accept the Word of God and the missionaries? But our the heathen mission seems to be closing more and more, at our dear Lord Jesus Christ in his future. It is also true indifferent Christians, who so shabbily subordinate the word least here in the country, while that of the inner mission has of God to the pursuit of earthly good, know how they can be opened wider and wider. If we were to close our eyes to this, blessed. If they were not so indifferent and stingy, they could or even if we were to be indifferent to it, should we really know often keep a preacher for themselves, or have one come from our calling? time to time; unfortunately, they often do nothing about it. Yes, what is even more terrible, if a traveling preacher or another preacher then calls them on

Not that Christian congregations should be so narrow- What is the remedy for this? For instead of diminishing, it has not already had similar experiences? Do you see, then, minded and petty as to want to keep their preacher to increases more and more. Does not the word of our Lord fall dear John, that there are still those who will gladly receive themselves. In the earthly world, of course, the owners of upon the soul of every Christian: "The harvest is plentiful, but the word of God if it is only brought to them? If there were no the goods of this world are affected by the fact that others the labourers are few. Therefore pray ye the Lord of the more new immigrants at all, we should not lose sight of the share with them. But in the kingdom of God it is different. A harvest, that he will send forth labourers into his harvest"? work of the inner mission. But first think of the stream of true Christian can therefore only rejoice when the same Then you complain of the repugnance with which these German immigration to all the thousands who come to this grace is bestowed on others by God as has been bestowed people often receive bic messengers of the gospel, yea, that country every year, many of whom belong to our dear mother on him. This he desires with all his heart and helps where they even sneer and mock at them. It may be that this also church. And then think further how all the false-believing he can and knows how. Should not such churches think happens from time to time; but in the end what is much in it? church communities as Roman, Reformed, Uniate, back to the time when they themselves stood alone, but Does not the Lord Christ preach the gospel to many in the Episcopalian, Presbyterian, Methodist of all kinds, etc., etc., when others took care of them in love by preachers coming midst of the great cities for a testimony against them? What are all like the nub of our mother church, how they all, like and visiting them, and when congregations let them go from wonder is it, then, if this also happens now and then among predators, have their eyes fixed on this immigration, how time to time so that they might also hear the word of God? those who live in the dispersion? How many a man has not they all, as it were, seek to fish, and we Lutherans should How hurt they would have been if they had refused! Should taken a medicine in ordinary life, which he took with want to sit down on the shore and watch idly, or with sleepy they not now gladly do to others as God had done to them reluctance, but which afterwards saved his life? What harm eyes, how they sing away our fellow believers, and should before through them? did his reluctance afterwards do to save his life? By God's not also be anxious to cast the net of the gospel among

If Christianity consisted in mere knowledge, it might be infinite mercy, however, this still happens now and then in these immigrants? O then "Fie on you" upon us nominal true, if you said that such Christians already knew how they the spiritual world. To prove this, I could tell a small and Lutherans! For then we would indeed not be worthy to bear would be saved; but since it consists above all in living faith, beautiful story that was once told to me by such a reluctant that name only, much less that God had given us his dear which is not only obtained but also preserved through God's man himself. For reasons, however, I will not do so. I myself word brightly and clearly. We may well speak the good things word and the holy sacraments, the matter is quite different. have never been an actual traveling preacher. But God has of our dear Lutheran Christians, who are in closer Then you complain that such people are often so stingy. It often given me the opportunity to visit such people. Although ecclesiastical communion with us, in humility and to the glory cannot and should not be denied that this is unfortunately I had the experience of trying to comfort myself that my of God; for we see this, for example, in the holy apostle Paul, only too often the case. But nevertheless one must not throw Saviour, whose messenger I was, was not welcomed and who also praised this in the Christians of that time. And since the baby out with the bathwater. As for the richer and accepted by everyone, I was also welcomed by many of then they have shown great zeal in one thing, namely, in the wealthier people there, who mostly settle on the prairies, I them, even with joy. Last autumn I heard that a number of training of young orthodox teachers and preachers. And in can't say much about that. But as for the poor people who new immigrants had settled in the middle of the jungle about this way, of course, they also carry out or promote inner move into our virgin forests, I can assure you that it is often ten to twelve miles from me. So I set out one day to seek out mission, for without such young people who have been not avarice if they do not immediately hold a preacher or hire these people. When I arrived, the men were all scattered in trained for the service of the gospel, we cannot carry out one; for they do not have the means to do so in the the jungle, so that each one might build a hut for the winter. inner mission. Therefore this is the main thing and must beginning, since they usually come to the bush in such a The women, however, were all gathered in a hanse, which remain so. It would seem, however, that even the Methodists way that they can only just buy their land, and not even that had been standing there for some years. When I told them are gradually coming to the conclusion that the men they without incurring debts. So these people often live in the the purpose of my coming, namely, that I was willing to visit have since taken from the anvil, the threshing-machine, and the greatest poverty in the first few years, and are glad when them from time to time and to preach God's word to them, the workbench, and sent out to preach the gospel, have not they have bread and potatoes. If they then build a little more which is the only comfort for us poor sinners in life and in served their purpose; for otherwise they would not want to death; because I also knew that they were still too poor to know anything about "trained preachers" any more today than they did in former times. And indeed, one cannot be able to contribute anything to the preservation of the ministry of preaching, and that I therefore wanted nothing wonder enough where these men get the courage, or rather made the greatest efforts to have a preacher come. If one more than a place to stay for myself and my horse if I could their foolishness, to let themselves be heard in public; for wants to speak of stinginess, that is not judged by love. It is more than a place to stay for myself and my horse if I could their foolishness, to let themselves be heard in public; for also the case in the East that they themselves would like to no longer go home, they were pleased. The men would also apart from the abominable false doctrines which they have a true-believing preacher, but, God be lamented, they be happy, and so on. An old woman, however, who was preach, they speak a German and a muddle that makes one cannot get one. Is it not most distressing, when out of 55 sitting behind the stove, and who had not said anything to quite peculiarly afraid when one hears them. One thing, professions, which were submitted to the college alone, only our conversation since then, now let herself be heard: "I however, if they are to be just and true, must be allowed thought Heer seite wee in de Wüsten, Heer keime no Köster them, and that is the great zeal they show in missionary 32 could be considered, that is, 23 had to be rejected at least und no Preester; owerst do hätt de lewe Gott oll een schickt." work, which would be worthy and worthy of a better cause; before hand? What shall finally become of it, if we do not all And what preacher, who had occasion to seek out such for there is scarcely a corner in this country, and even if there seek with all earnestness to help to control such distress, people, are so few people there, which they and if God does not help to such

do not rummage through. For my own part, I am always reminded of the word of the Lord: "Woe to you, scholars and Pharisees, who wander over land and water, that you make a fellow Jew, and when he has become one, you make him a child of hell, more double than you are." For this is certain that by their shameful false teachings they corrupt many souls. Many, for instance, who are still in the simplicity of faith, are seduced by their shameful false doctrine of Christian perfection, so that they no longer ask for a Saviour, but at the most still have him in their mouths; for the healthy have no need of a physician, nor the righteous of a Saviour; for the reverse is true, the sick need the physician and for him, and sinners need the Saviour and seek him. Now as to the practical exercise of the inner mission among us, it is well true that many things have been done there also by the grace of God. But whether, by God's grace, if we had stood there as one man, and united and held together all our forces, as the Rothschild brothers did with their earthly money and goods, not still more could have been done, who would dare to assert that before God? But would it not be most sad if we, to whom God has poured the treasure of pure doctrine, with all its consolation, into the bosom, should show less zeal in making known and spreading this treasure than they do in spreading their soul-destroying errors? Should not every Lutheran constantly ask God to protect our people from those seducers and, on the other hand, to bestow upon them the treasure of pure doctrine; and should he not intervene with all his strength in the wheel of the inner mission in order to help it to get going? Can they then in such blind delusion show such zeal, as not we, who know assuredly from the word of the eternal God that we are not found in any delusion, who know that their cause which they do is a better one than that of those false teachers; yea, who know that the doctrine which they bring to the people, because it is the doctrine of the gospel, is it alone which can make them temporally blessed here and eternally blessed there? Or are we not to praise the fact that God gave us this treasure of pure doctrine many thousands ago; that he lets this bright and unmistakable light shine for us? Oh, dear John, when I think of this, and especially of our church's bright and clear doctrine of justification, I often think of the story of beachcombers which I once read. These used to raise a will-o'-the-wisp in a very dangerous region for the mariners on stünnish and pitch-black nights. When the mariners, thinking that it was the light of a lighthouse, would look for it, before they knew it, there would be a crash, and the ship was shattered into ruins. So it is with the journey to heaven because one or the other could have needed one quite a bit earlier, but he didn't have it. For example, I have a good friend who has to preach two or three times a Sunday, teach the children, and has to walk twelve miles to do so. During the last Easter holidays he preached ten times and walked ninety miles, not on paths like those you have in the city, but often in a deep snow in winter and in deep mud at other times. Others are much the same. Or even if they manage to get a little horse, they often have to live in poverty with your people. In the end, their toil and complaint would not be of much use; but it is something 'different' with their health, which must perish in the process, for it is more important, since they must then perform their office with a sick and infirm body. For I think that even you who are not exactly preachers ought to be able to see that a preacher whose lungs or other powers in blockhouses and churches have to do about what another can do, and whose legs then have to do about what a horse can do, will not easily remain healthy for long. You should not desire such a thing, nor even want to admit it; for such a preacher is, as it were, your representative. How you city-dwellers, who, when they have to walk only half a mile or a whole mile, immediately hop across the street, ring the little bell, and slip into a railway carriage, still want to talk of walking, that the Lord Christ and the holy apostles also walked, and the like, I do not understand. No, dear John, if there is to be talk of unnecessary things, of privations, etc., it would certainly be time for you to begin with yourself, and not with such poor preachers. If only one of you were to walk ten or twenty miles all the year round, he would have saved a dollar, if there were no other way, and if this were done by a hundred or by a hundred and fifty, and you put this money into the treasury for inner missions, it would be so much that a poor preacher who does inner missions would not need to walk, and could do his work better. The few more miles you would walk would in all probability not cost you your life. You might also have the pleasure of seeing in your mind's eye how such a preacher sat down on his pony, rode tripp, tropp, tropp to a distant settlement, preached there cheerfully and confidently the gospel of Christ, taught the catechism to poor children who otherwise often grow up almost like trees in the bush, and so returned home again. Or there is, for instance, a farmer who, on Sunday mornings, brought his two brothers who would have wanted to get on the horse too soon. On the contrary, I know of cases,

He would not be wrong if he thought: "Oh, dear God, how we should have remained poor workers for all time, toiling what if a servant of the Word were to spend his life in those you have blessed me so abundantly in the earthly world. day and night for the sake of others. We were almost as things? Suppose you were able to acquire a whole heap of He would not be doing wrong if he thought: "Oh, dear God, oppressed as the children of Israel in Egypt. But behold, God money in that way, do you really think that would be better how you have blessed me so abundantly; you have given us brought us into this fine land, has made us find a new than if, through you and your service, even one soul were me not only what I need in earthly things, but also home here, and has given many of us house and farm and snatched from hell and led to heaven? No, I know your mind, something else, and in spiritual things I have no lack of any money and goods, or other earthly possessions, so that we you do not believe that. Therefore go in God's name, learn gift. You have given me these two foxes, which draw me have everything we need in an earthly sense. He has given and study something righteous, and afterward preach with my own to the house of God, while here or there a poor us external freedom, and above all freedom of conscience, so cheerfully and confidently the gospel of the kingdom of God. preacher may have to walk in his laborious missionary that we may serve him according to our conscience, The rest of us will look upon you as our representatives and work, or may even be prevented from carrying out his according to his word, and according to our most holy faith. saints, and will pray diligently for you, and take care of you, profession properly. If God had let me grow a few bushels Our Lord Jesus Christ has gone with us from our old home to so that, if God wills, you may not suffer any hardship.

of wheat, grain or oats less in the last year, I would still this distant place, or if we have gone without him, he has J. I will take your well-meant advice and admonition to have remained N. N. so and so. Perhaps he gave me this followed us through his servants, through his Word and heart, and if God gives me strength and wisdom, I will also gift more for this very reason, that I might give it to him Sacrament. Year in, year out, he showers us with his try to practice it; for it is necessary, I can see that. Now, if again, that others also might hear the dear word of God, as blessings in heavenly goods. What comfort have we and do we belonged to the new and highly educated people, I would I can hear it to-day. And if he did nothing, as he thought we not find in all this for our poor souls? This little child here, now begin to talk about saying good-bye; but I think we will just now, believe me that he would not become poor whom we have baptized in his name today; this table here, so leave it at our old German and genuine Christian "Behüt because of it. Believe it for certain, if he so acted in faith, richly set with the gifts of God, are they not a clear proof and Dich Gott". So, behüt dich Gott, my dear Frederick!

that our dear Lord Christ will one day say to him: Inasmuch a loud testimony to what has been said? How can we ever F. God keep you, my dear Johann. If your business as thou hast done it unto these my servants and brethren, sufficiently thank the Lord for everything? Oh, let us give him should bring you near me again, seek me out again; for thou hast done it unto me.

special proof of this gratitude by serving our brethren with our although you are sometimes a little coarse and crosswise in And now, my dear Johann, before you go home, I would prayers and gifts, and by helping the Lord Jesus to go to them your speech, I know that you mean it from the heart, like to give you some good advice along the way; for see also in Word and Sacrament into the far-off jungle or on the faithfully and honestly; therefore you are always welcome to people like you, who are not lacking in gifts and heartiness wide prairie, so that, when the Lord Jesus turns his eyes on me.

can do a lot of harm as scrupulous people if, for example this land today or tomorrow, it may not be as it was in the land they make such speeches as: the cause is not so of Israel when he lifted up his eyes and saw many people necessary, walking on foot, and the like. On the other hand scattered and desolate, like sheep without a shepherd; that however, if they have good will and the right insight, they many more may know the truth of those precious words: "How can help to promote much good, for instance, when sweet upon the mountains are the feet of the messengers that collection is to be levied for the inner mission; for if they proclaim peace, that preach good things, that proclaim pastor is to beat the bush alone, it often does not want to salvation, that say unto Zion, Thy God is King." All of us once, stir and move at all; for the people think: yes, our pastor at our holy baptism, placed ourselves, each in his own way, means well, but he comes only too often, we are not able to on the mission field. We old men, of course, are no longer give as often and as much as he desires. If someone, like able to go there to study and then to preach the gospel. But

you, skilfully and at the right time, gives a good pump to the you, John, George, Frederick, William, August, and Charles, The Synod of Missouri 2c. Northern District, which shrub, and another, when he sees how John has given on has the word of the Lord never fallen upon your souls in the assembled at Milwaukee, in the State of Wisconsin, on the to the shrub in such a strong and skilful way, gets courage parable of the laborers in the vineyard: "Why stand ye idle in 4th of May, this year, has, with God's help, had richly blessed and gives him one more in an emphatic way, I tell you that the marketplace?" Since God has given you the necessary sessions. As dear readers know, the same assembled this will not remain without effect on the said shrub; for while gifts, do you believe then that you cannot do anything better "because of urgent emergencies in our congregations at before it did not want to stir and move at all, now it will come here on earth than plow the halls, or stand behind the store, Milwaukee" earlier than was originally appointed, and God to life and just tumble. Or you may be at a child's baptism make an obedient servant, and ask, What is at your service? has given grace that the Synod has actually accomplished whether in the city or with friends in the country; there you Or weigh coffee and sugar, measure stuff, keep account, and its main purpose this time, the removal of those might stand up and make a little address to your fellows such like? Well, of course, you need people for that, too, and emergencies. Since a matter of vocation was the cause of Christians, something like this: "Dear friends and brethren the more valiant Christians there are, the better. But is it not dangerous grievances that were to be feared, the Synod You know how we fared in the old fatherland. Most of you a pity if people who are well disposed to serve the Lord in his considered it most advisable to discuss thoroughly certain church as

## To the ecclesiastical chronicle.

points of the doctrine of the preaching vocation according to God's Word, and only to let these discussions be followed by the investigation and evaluation of the practical case at hand. This path proved to be the right one, leading to the desired goal. Although it was necessary to extend the session time for the District Synodal Assemblies, as stipulated by the Constitution, from 6 to 8-1/2 days, the prospect of a satisfactory end to the negotiations made all Synod members willing to make this sacrifice of time. For the present we leave here only the questions which formed the basis of the Synod's discussions on doctrine. They were the following ten,

of which, however, the last could not be discussed due to also condemn rationalism, atheism, pantheism, andThe latter two, in a recent letter to the Bishop of Orleans, lack of time: communism? This question is now raised by somestate: "The American bishops have special reasons for

(1) Is it absolutely necessary for the validity of a sermonProtestants. But only he who does not know the papacy canmisgiving on this question of papal infallibility. Neither the election that all the members of the congregation haveask it. Admittedly, the pope is also against the rationalists, notCatholics nor the Protestants in our country recognize the approved the nomination of a candidate or the proposal ofbecause they are against Christ, but because they areproposition that the popes have the right to depose one to be called, or have made no protest against it? against him, the pope. If, therefore, we wished to be on hissovereigns, to release subjects from their allegiance, and to

(2) Must every member of the congregation be given the side in the Pope's struggle against the Rationalist^, we wouldtransfer the realm of one prince to another at pleasure. - Our opportunity to protest against the choice of the preacher to help him to subject the Rationalists 2c. not to Christ, but tofellow-citizens of Irish descent, who form the majority and be appointed? himself, the Pope. Therein consists precisely the strange the main support of the Catholic Church in the United States, difference between the Antichrist and other enemies ofwill hardly want to know anything about it when they are told

(3) Must such a protest be respected if the protester bases his objection on God's revealed Word, or if there are Christendom. The latter fight against Christ openly, but thethat Pope Adrian IV, an Englishman, was infallible, the same any impulses of conscience for him at all, and in any case it Antichrist, because he wants to use Christianity as a meansPope who delivered Ireland to Henry II, King of England. On cannot be proved against him that he seeks to frustrate the to gain money, power, and honor, does not fight so openlythe other hand, the Papal Bulls on this subject are so clear election of the person to be called for unfair reasons; - and against Christ, but, on the contrary, is anxious to preserveand positive, that the advocates of Papal infallibility are quite Christianity outwardly for his own purposes and to fight thegenerally compelled to acknowledge the temporal open enemies of it. The pope does this, as I said, not forsovereignty of the Pope over all lands."

4) What position must the protesters, whose well Christ's honor and for the salvation of souls, but because he Papal church. In this church things must again look very founded and timely protest has not been taken into account knows that where Christianity ceases entirely and is replacedbad. Shortly before the beginning of the Reformation, Pope by complete unbelief, then of course no one wants to knowLeo X saw himself compelled to finally have the dogma anything about him, the alleged representative of Christ, andsolemnly established in his Lateran Council that the soul of no one will buy his masses, indulgences, relics, etc. forman is immortal! The reason for this was that at that time,

(5) Has a neighboring preacher the right, or rather the duty, to serve such tyrannized protesters, or those who money. The Pabst, with his Jesuits, is for Christianity and especially in Italy, and especially in Rome, there was such a consider themselves to be tyrannized, in cases of emergency against the nationalists, as once the high priest Caiphas, withfrightful godlessness among the clergy that the people lost his Pharisees, was for Mosiah's law and against theall respect for it. So the Concilium had to do something to until the dispute has been settled; - and how far do such unbelieving Sadducaean. Just as the wolf does not mind atrestore the shaken confidence of the people in their spiritual cases of emergency extend? all if the sheep have good pasture and thus grow fat, if onlyleaders. In the present Concilium, Pope Pius IX has again

6. is the same majority of the members entitled to vote he may finally eat them, so it is also quite all right with theseen himself compelled to establish as a dogma in his which is required in the congregational constitution for the pope if the people are pious sheep of Christ, if only they letchurch, among other things, that there is one God! If a election, just as indispensable for the dismissal of themselves be patiently sheared by him and finallychurch has come to the point where it must hold a concilium preacher; -- or does the latter purpose only require theconsumed. How the true popes stand to Christianity wasfor this purpose, then it must indeed have come a long way! presence of a duly quorate number of congregationalbetrayed, among others, by Pope Leo the Tenth in Luther's W. members? time. He once said to his secretary, Cardinal Bembo:[Walther]

(7) Is it contrary to God for a preacher, who is already(*Quantum nobis IEtrishue ea do Clliusto lldiula piolucrit, fully convinced of the divinity of a calling given to him, tocmiQÜl)U8 8U66UÜ8 satis 68t uotuni,*" which means in The editor of the "Luth. make the acceptance of it conditional upon the consent of hisGerman: "How much that fable of Christ has brought us andKirchenfreund" is hereby commanded not to congregation? ours, that is known enough to all the world." \*) W. bother us again with the never desired sending of his paper.

(8) Is it right for a preacher to rescind a calling that has[Walther] A paper which, when confronted with a vicious lie spread by been recognized and accepted as godly because of Roman Concile. The debate over papal infallibility hasit, tries to save itself by correspondence from unbelievers concerns that arise later? now begun in the Roman Concile. Jews Opponents of theand false believers, which from A to Z contain nothing but

(9) Is a preacher justly to be held responsible if, throughnew "dogma" include Archbishops Kennet of St. Louis andlies and lies, scurrilous slanders, which the correspondents self-inflicted delay in accepting or rejecting a callingPurcell of Cincinnati. themselves admit they cannot prove, - such a worthless altogether, or in taking up a calling which he has recognized paper may be kept by the dishonorable fabricator of it as godly, the calling congregation in question is exposed to \*Räumer himself says that this story "at least for internal reasons himself. thieves and murderers, or is subjected to severe aerial can not" be accepted. By the way, its source is the writing of a younger W. [Walther] abuse? contemporary of Pope Leo, John Baleus. Lomunorum pontiueum 8.1. ----- M -----

10. what are the rights of the minority in a congregation zuiääam ex laeto iUo Lei lluntio Uis8o1uts responclelrut: Quantum Parish Fair Ad. which must never and in no case be infringed? noüi8 rw nostio eoetui prokuerit eu äe 6üri8to tudulu, 8uti8 est The gracious God has enabled the little congregation at 8ueou1is orunilius rwtuur." Lyons, Iowa, to build a new and handsome little church (36 by 50 feet), after years of struggling with the lower room of

**Papacy and Unbelief.** Must we Protestants not at least stand on the side of the Pope in that he, among other things

of a mediocre dwelling house had to make do. Mr. Pastor E. Sitzmann, who has received an appointment This place of worship was consecrated on the from my former congregation at Pomeroy, O., and with the 5th Sunday in Lent. Pastors Mennicke and Horn approval of his former congregation at Town Stettin, Wis. has edified the congregation in the morning and been inducted into his new office by me on Sunday Jubilate, afternoon, while the undersigned preached in May 8, 1870, on the instructions of the Reverend Mr. Praeses the evening in English. So this announcement goes out Schwan. as a sign of "what the Almighty is able to do", God further the work of his hands! even with little strength, "and in the midst of a Chr. G. Hiller. German congregation flooded with unbelief" Address: Nsv. X. 81t2uiami, Loirrero^, Oliio. ----- <"""""----- and lying in a spiritual sleep of death.

C. Seuel.

Church News.

The third Sunday after Easter, Jubilate, (the 8th of May) was a Mdentag for the congregation at Lyonsvillc, in that on that day their newly-elected pastor, A. W. Querl, hitherto Lustoi- adjun- ctu^ to Pastor Wunder's congregation at Chicago, was installed, after the congregation had been fifteen months without a pastor of its own, and had sent off a call five times in vain. Undersigned was able to preach there only once each month of the Sunday afternoon. The introduction was made by the undersigned by order of the honorable Presidency of the Western District. May the grace and blessing of the Lord be upon shepherd and flock! G. M. Zucker. Address: Lsv. <Tu<? rI, I/^0Q8viI16, Oovlv O()., 111.

Rev. C. Steege having again answered calls to the Lutheran congregation at Dundee, Kane Co. Ill, and having been peaceably dismissed from his former congregations at Zda, Momoe Co. Mich. Presidency of the Western District by the undersigned. God bless shepherd and flock!

F. W. Richmann.

Address: Lev. O. 8t6SA6, -Dog , Xarro Oo., III. ! -----

Some time ago the northern part of the congregation of the undersigned organized itself as an independent congregation and appointed Pastor Bartling, since then in Springfield, Ill, as its pastor. After he had obeyed the call issued to him with the approval of his previous congregation, he was inaugurated into his new office on the Sunday of Misericordias Domini, the first of May, by me on behalf of the chrw. Rev. Bartling is the sixth pastor of our synod in this city, and the nineteenth in Cook County. May the faithful God, who made room for our "dear" church to expand, now also help it to build inwardly, and bless all shepherds and flocks! Chicago, Ill, May 11, 1870.

H. Miracles.

I Address: Xsv. ^V. IZartliu^, 198 JIVIUcnv 8ti-., OliisuAo, III.

! (Delayed; On the 16th day of December, 1869, Thursday after the Tenth Sunday of Advent, Mr. John 'Holiday, since then pastor at Bainbridge, Mich. who had received a regular call from St. Paul's 'Meilde at Aurora, Ill, was installed in his office by the undersigned. r God make him a blessing! t2 . P. Beyer.

Mr. Pastor E. Sitzmann, who has received an appointment from my former congregation at Pomeroy, O., and with the approval of his former congregation at Town Stettin, Wis. has been inducted into his new office by me on Sunday Jubilate, May 8, 1870, on the instructions of the Reverend Mr. Praeses Schwan. God further the work of his hands! Chr. G. Hiller. Address: Nsv. X. 81t2uiami, Loirrero^, Oliio. ----- <"""""----- For your consideration. Change in the time of meetings of the Illinois Synod.

The Lutheran Synod of Illinois a. St. will assemble this year at the congregation of the Rev. Bro. Erdmann at Red Bud, Randolph County, Ills. on the Thursday before Trinity, June 9. All Synod members and guests traveling via St. Louis and Belleville are requested to arrive in Belleville as early as the morning of June 8, where cars will be waiting to pick them up. Guests from other Lutheran synods should contact the Lusto locu in advance by letter, so that he can arrange for accommodation in good time. Okaw, Washington Co, Ill, May 11, 1870.

Fr. Wölb right, secretary.

Synodal Display.

In view of the circumstances of the rural congregations in the northern part of the Western Synodal District, and in particular of the congregation at Addison, Ill. where the members of the Western Synod are to meet this year after having been invited and voted upon, the postponed meetings of the same will, God willing, now be held from the Wednesday after Trinity Day, from June 15 to 21 of this year. Main subject of the meetings this time: Theses on "Communion". By order of the Reverend President: F. C. Th. Ruhland, secretary t.

XL. All those who wish to take part in the above-mentioned meetings of the Synod would do well to contact Pastor Francke in Addison as soon as possible.

Conferenz - Ads.

The Fairsield Specialconference will meet, God willing, at the home of Rev. Harter in Lithopolis, June 28th and 29th of this year.

H. Maack.

The Buffalo Districts - Conference will assemble for its session this year, God willing, from the Wednesday after the first Tn'nitatis Sunday to the following Tuesday at Past. C. I. Renz at Martmsville, Niagara Co, N. York. A. Weisel, Secr. x.

BVttV.

All members of the Buffalo Diffticts Convention who intend to attend the meetings of the same in Mar- tinsville are requested to notify the undersigned at once.

C. J. Renz.

Thanks and certificate. The German Lutheran congregation of St. Trinity at Marilta, Eric Co., N. York, and branch of the undersigned, newly constituted on the basis of the pure confession after the battles of the year S?1866, has received the following contributions from dear sister congregations for the payment of the costs incurred in the litigation for the church property, as well as for the support and acquisition of fresh church land and the construction of a new church\*): 1. for the payment of costs of proceedingsr Don of the orthodox congregation at WolcottSville, N. A., by Rev. Kanold 44.33 & 44.13, together 48.46. By the congregation at Wcst-Seneca (Reserve), N. A., by Rev. Weisel, Jr. 49.00 & 4'4.20, together 413.20. By Albert Kromphardt of the same congregation by himself 44.00. Of the First Trinity Scongregation at Buffalo by Praeses Gross 47.38, by Br. Sturm 41.00, together 48.38. Of the St. Andrew congregation at Buffalo by Rev. Brand 44.00. Of drr congregation at Wolcottsburg, N.I., by Rev. Döhler 43.39. From the congregation at Indianapolis, Ind. by Rev. Hochstetter 418.00. From the orthodox congregation at MartinSvitlc, N.I., by Rev. Renz 41.60, 43.70, together K5.30. From the orthodox congregation at New Bcrgholz, N. A., by Rev. Weinbach 46.05. 2. to acquire new church land and to build a new church: From the orthodox congregation at Wolcotsville, N.A., by Rev. Kanold 44.81. From the orthodox congregation at Eden, N. A., by Rev. Michael 416.00. To the participating dear fellow Christians at the same time the news that of the trial costs 427.00 are still unpaid, but that the synodal congregation, poor in worldly goods as well as in number of members, has nevertheless undertaken in trust in the Lord to tackle the building of a new church, which, mostly through the own manual labor of the members - the women included -, 36 bv 24 feet in size, is now completed by heart under God's blessing; But for the inner equipment and payment of some of the debts incurred for the building material and now due, all means are lacking at present, which is why this poor little group warmly commends itself to the intercessory and intercessionary love of its dear comrades in faith. Reserve, Eric Co, N. May 10, 1870. Franz W. Schmitt, Pastor. Received in the treasury of the middle district : (from March 4 to May 4, 1870). ZnrSynodalkasse: School fees from Job. Gill 46.00. By Teacher Kohr Communion - Collecte in Peru 47.00. By Past. Sauers Gemeinde 418.25. From Past. Hochstetter's congregation 456.22. Past. Dr. Sihler's congregation 452.27. Past. Jor' Gem. in Logansport 420.40. teacher Kirsch 41.50. past. Schwan's Gem. in Easter Coll. 4103.30. Past. Lcstermeier's St. John's Gem. 42.75. Rev. Detzer's Gem. at South Ridge 420.42, in Tefiance 4'22.50. Past. Kuechle's Gem. at Laporte 414.50. out of the parish treasury at Wiltshire 43.00. from Past. Hitler's comm. more often - Coll. 48.00. Past. H. Maak's Gem. 49.00. Past. Jäbker's Gem. 425.00. past. Stubnatzy'; parish 443.28. Past. Zagels Gem. 413.72. Past. Wüstemanns Gem. 412.00. Past. Stocks Gem. 44.00. Past. Brackhages Gem. 410.09. Past. Husmanns Gem. I 410.00. Past. Bodes Gem. 415.00. To the general building fund: from Past. TH.Wich- manus Parish 414.20. Past. Schumms Gem. 428.75. Past. H. Jüngels Gem. 424.75. by Director Sarer 443.00 and 48.00. by Past. Zagel by H. Hormaun 42.00. By Dir. Sarer 415.00 and 4170.20. By Past. Wynekens Treieinigkeits-Gem. 473.30, by Maid. M. W. 41.00, Mrs. K. K2.10, Maid. E. W. 41.00. By Past. Sauer by Mr. Rothkopf 42.00. by Mr. BuSner 42.50. by Past. Keyls Gen.: 49.00. Rev. Jäbker's Gem. 450.00. Rev. Steknbachs Gem. 2nd mission, 438.00. Rev. Köstering's congregations in Altenburg and Frohna, first consignment, 4144.00. Rev. Biedermann's parish, 416.05. For the new construction and rebuilding of the college at Fort Wayne: Dnrch Past. Kunz by Ch. Spilker 41.00. By Director Sarer 438.25, 410.00, 47.00, 443.50, 419.00, 419.85 and 41.00 in gold. By Past. Bcrrnruthers parishes in Olean and Alleghany 414.00, from Mrs. Stadel 50 Cts. By Past. Zagel by Bro. Lah- meier 41.00. by Wittwe Schroeder 41.00, H. Weisheit 50 Cts. Dnrch Director Saxer 448.00, 42.00, 411.25, 411.00. By Past. H. P. E. Nidel by Mrs. Bense- mann thank offering for happy recovery 42.00. By Past. Hattstädt from his congregation, 3rd mission, 46.75, Georg SchönamSgruber 43.00, Mich. Reinhardt 40 Cts. By Past. F. Schalters Gem. in Red Bud, Ill, 431.00. by Past. 61. Braun's Gem. 445.00. by Director Saxer 413.00, 47.35, 410.00. by Past. Wcyels Drei einigle, ts congregation 421.00, whose St. Petri - Gem. 43.40, whose.

\*) About the outcome of the trial see the tract: "How Grabau teaches and swears."

Immanuel's - congregation O13.60. By Director Saxer K91.60. By Past. Sievers' congregation in Frankenlust O14.41. Collecte at the Parish of Mr. Past. Traub in Crete, Ill, P5.15. Bon Mr. Bvning and Past. Schäfer and his congregation O6.00. By Past. Johl of his Confirmation of Chr. Selle O1.86. From the congregation tn Monroe, Lisette Kreke each O1.00. From an unnamed person from St. congregation in Tecumseh \$8.25, to C. Höscheles wedding collected Mich, O13.00. Childbirth Collecte at L. Rummel's O1.60. Easter Salvator Lutheran parish i" Elkhorn Prairie, Ill, as a thank offering for O8.00. By Past. König O3.00. From Rev. Sauer's congregation Collecte in the Immanuel congregation in Milwaukee O10.61, in the St. recovery K10K W. P. Sonimer, Longgreen, Baltimore Co., " Mb., \$2M O82.00. By Past. Jung! by Joh. Lunz O5.00, Fr. Hüdepohl, And. O38.26. Contributions from the pastors: J. Horst O2.00, Schumann sewing vcrein at Carlinville, Ill, 2bedtüiW! 4 pillow cases, j dozen. Fischer, Wittwe Sammetinger, Joh. Schlegel each O2.00, Joh. O2.00, Hattstädt O2.00. Voßclen, Ludw. Haußler each O3.00, Georg Koch O1.00, Rosine Schure, Mina Knerr, Wilhelm Nusk each 50 CtS., Georg Grau 30 Cts., Nik. Lunz 20 CtS., Joh. Engelhaupt O5.00. From Past. Oestermeiers St. Thomas-63em. Ol.00. Past. Küchle's congreg. O44.47. Past. H. Maak's congregation O4.70. By Rev. Stock thank offering for happy delivery of N. N. O2.00. By Rev. Brackhaae gifts of individual members of his congregation O4.25. From the Northern District O647.14. From the Immanuels congregation at Fort Wayne by G. Hitzmann, W. Wamhof each O2.00, G. Staudachcr., W. Mühlenbruch, F. Heine each O3.00, Joh. Strodel -s; 1.00. For Past. Brunn's Institution: By Past. Wichmann by H. Droge O5.00. By Past. Zagel by H. Hormann O2.00. By Past. Hochstetter by N. N. O2.50. For Poor Collge - Students: By Past. G. W. Schunrin's congregation \$7.00. By Past. Stock Thank Offering for happy recovery from serious illness by Mrs. Hartmann for Hafner and Diemer O5.00. For the emigrants - Mission: By Past. H. Jüngel's congregation O5.50. By Past. Hochstetter of R. N. 1,2.50. By Heinr. 'achaae in Cleveland O5.00. By Past. Husmann's congregation O5.00. For inner mission: By Past. H. Jüngel's congregation O5.50. Collected by Past. Stubnatzy collected in the mission hours of his congregation O9.65, collected in the country school of his congregation O6.35. For the college students damaged by fire: By Rev. Bernreuther from his congregations in Olean and Alleghany O8.50. By Mrs. Lehmann O1.00. Mrs. Stadel 50 Cts. From individual members of Past. Sörgel's congregation in St. Joseph, Mich. O10.00. By Past. Hattstädt by Mrs. B. O1.00. By Past. Brueggemann by Ch. Schulte, Mrs. Hapchc, Miss Jo- sephine Umbach each O1.00. By Mrs. Billenstein in Cleveland O3.00. By Rev. Biedermann at G. Reisenbüchles wedding collected O5.75. To the preacher's and teacher's widow's fund: By Past. Brüggemann from Wittwe Heiot \$1.00. From Teacher Kirsch O1.50. From Past. Stubnatzys Gemünde collected in Charwoche O13.41. From Past. Stocks Gem. O7.00. For the Lutheran Orphanage near St. Louis: By Past. Jüngel by N. N. O1.00. For the college household in Fort Wayne: from Past. Dulitz's congregation O5.00. For the seminary household in St. Louis: Don Past. Dulitz' parish O5.60. For the heathen mission: From 'Past. Dulitz' congregation O13.75. has been received since April 23, 1870: For the Leipzig Mission: From Past. Stock's congregation O18.50. For the seminary organ in Addison: Collecte at Joh. Stohm's wedding in Willshirc, O., O3.10. For the seminar in Addison: Von Past, Wynekens Gemeinde Oster-Collecte O7L.55. For poor seminarians in Addison: From Rev. Wyneken's congregation for Fcrrd. Swamp O13.00. From Mrs. F. Thank offering for happy delivery O3.00 for Ruppert. For poor students: From Past. Oestermeier's St. Thomas parish O2.46, from his St. John parish O1.04. Correction: In No. 10 of the "Lutheran," p. 79, instead of "M. Sichert," read: M. Simpert. D. Droste, Kassirer.

Received in the treasury of the Northern District:

For the emigrants . Mission in New Nork: From Past. Th. Krumsieg's congregation at Town Ulica, Minn, O8.50. From Joh. Schür, Milwaukee, Wis, Ol.Oil.

For the Lazareth in St. Louis: From several young people at Monroc, Mich. o10.00.

For the congregation of Davenport, Iowa: Good Friday Collecte in Fraukenlust O11.11.

For Past. Brunn's Institution: From the Community in Monroe, Mich, O6.00.

For the heathen mission: From Past. Schumann in Freistadt, WiS., O2.00. From the school children of Teacher Simon in Monroe O5.00. For teacher salaries: Don Past. Schumanns Gem. in Freistadt O12.50. Collecte am Bußtage in Frankenlust Oil.05.

For the widows' and orphans' fund: From Past. Aulich O1.86, from several members of his congregation O2.84. Kindtauf-Collecte at Ernst Wehrmann O1.80. Contribution from Past. Hattstädt O5.00.

To the synodal treasury: From Ludw. Reich" in Franken- muth O3.20. Past. Schumann's congregation in Freistadt O10.00, its branch O6.18. Past. Moll's parish in Mequon, Often - Collecte 3.12, Christmas - Coll. O3.50.

Confirmation of Chr. Selle O1.86. From the congregation tn Monroe, Lisette Kreke each O1.00. From an unnamed person from St. Mich, O13.00. Childbirth Collecte at L. Rummel's O1.60. Easter Salvator Lutheran parish i" Elkhorn Prairie, Ill, as a thank offering for Collecte in the Immanuel congregation in Milwaukee O10.61, in the St. recovery K10K W. P. Sonimer, Longgreen, Baltimore Co., " Mb., \$2M Stephen's congregation there O26.00, in the Trinity congregation there From Messrs. Brockschmidt L Co. 1 barrel of flour. V", the laudable O38.26. Contributions from the pastors: J. Horst O2.00, Schumann sewing vcrein at Carlinville, Ill, 2bedtüiW! 4 pillow cases, j dozen. O2.00, Hattstädt O2.00. For the orphanage near St. Louis: From Miss Pape, Milwaukee, Rev. Hügli at Detroit, Mich. for a sick person sent by her \$7M From O1.00. By Past. Markworth Kindtauf- Collecte at Karl Jürgel 50 Cts, Mr. Kalbfleisch, Sr. at Collinsville, Ill, 4 dozen eggs, 2 lbs. butter. By Wedding- Coll. at Karl Handrich O1.80, at A. Tegner O1.20. Easter- Mr. Rev. H. Wunder, Chj. cago, Ill, from the Young Men's Collecte at Past. Bauer's Gcm. on Sandy Creek O9.00, on Swan Creek Association of his parish, namely, from P.H.Querl, K.Man, J. Bernhardt, F.A. Köpft, I. Frank O5.00 each, W. Kriedemann, F. F. W. Schuricht, Kassirer. 1411 South 7th Street.

For building fund, resp, fire damage at Fort Wayne: From Past. J. Bosech \$2M each. K. Häberle, W. Dohl, E. Heinze, H. Pfister, R. Horst's congregation, Hay Creek, Minn. from W. Platc K4, F. Meyer, J. Liser, G. Lutz, E. Reinhardt, H. Bosse, B. Breitzmann, J. Wüt, N. Gihlsdorf, P. Horst each O3.00, F. Mathies, H. Helmeke each O2.00, Albrecht, O. Ladewig, J. W. Hase, H. C. Hamann, F. Sander, H. F. A. Wc- bert, P. Cordes, F. Cordes, C. Stumpf each O2.00, J. Hobst, E. Schlüter, G. Winde each O1.00, E. Will 75 CtS., W. Bohnsack, Schubert, H. Röhter each O1.00. From Past. C. Steeges Parish, Jda, Christian Tarnow, W. Edeling, g. Lauer, E. Bilsen, G. Freund each Mich. for JubileeS medals sold subsequently received O70.60. From 50 Cts. Past. J. F. RusiS parish in St. Clair O11.00. Andr. Galsterer in Frankenmuth O5.00, Kindtauf-Collecte at P. Schluckebier's there O8.25. From Past. Dickes Martini parish in Belle Plaine O9.10, whose St. Pauls parish in Hartland O8.07, whose Bechlehcmtü parish in Pella O7.20, dess. Jminanuels comm. in Grant O6.50, whose comm. in Pastor Bergen O7.45. From Messrs. Müllern Eckert Co. from Mr. Town Bcan Creek O6.50, of himself O2.00. Of d. comm. in Frankenhilf, Pastor Pennekamp's congregation 6 sacks of flour. From F. Mich. of himself O30.25. Past. C. L. Berner O1.50, by his congregation Hofmeister from Hcrrn Past" Schwensens branch parish 2 pieces of in Horicon O16.65. Past. Lemke's St. John's congregation O43.60, of smoked pork. From the Petri parish of Herr Pastor Tor- mann 5 whose St. Peter's congregation O48.55. Past. Th. Krumsieg's hams, 4 shoulders, 4 side pieces, 5 pounds of butter, 2 bush, dried congregation in Town Utica, Minn, O26.00. Past. Schumann's branch apples, 3 peck dried peir" siche, 1 pck dried pears; from his Pauli congregation O4.10. From Christ Church in Bloomfield by Joh. Wendt parish 31 doz. Eggs, 11 hams, 2 shoulders, 1 Bush, dried apples, O2.00, W. Foot 50 CtS., R. Beyer 5l> Cts., F. Wendt O6.00, by his wife 2Bnsh. dried peaches, 1 Gall. Pork fat; from Mrs. Buescher 2 pairs O4.00, H. Bauer O3.00, R. Handrich O2.00, N. N. O5.00, by Past. Moll- of woolen stockingfei From Mr. Friedr. Nagel to the Red Buv 1 ham, Mequon, Wis. of Karl Fink O3.00, G. Bittner O2.00, A. Fink O1.00, 1 "Schult", 1 side piece. Bon of the Immanuels - parish in Pcr" ville, Hoppe 50 cts, Woldt 50 cts, Beyer 10 cts. Kindtauf-Collecte at J. G. Mo., 9 sacks of flour, 1 barrel of potatoes, 2 hams, 1 shoulder. Stephan in Frankenlust O2.60. For fire losses of poor students in Fort Wayne: From H. Meyer in congregation O20.00. By Hcrrn Past. Maak O2.00. By Mr. Past. Hay Creek, Minn, O3.00. Past. K. Schutze's congreg. at Prairie Mount Brackhaae Coll. on H. Weh- meier's wedding O3.89, By Mr. Vucup O14.00, whose branch O7.00. From d. Gcm. at Frankenhilf, Mich. the O1 for A. D. Crämer. By Hcrrn Past. Dörmann by Heinr. Mever O7.75. Past. Lcmkes St. John's parish O21.80, whose St. PeterSgcm O1.00, by an unnamed O5.00. By Mr. Past. L-apper Öfter - Collecte parish O24.27. By Past. Moll in Mequon by Karl Fink O2.00, G. Bittner of his congregation O22.00. By Mr. Past. Beck of his congregation O2.50. Don Mr. Past. Böse O2.00. Don Maria Dahl here Z dozen shirts. From the young people's association of Mr. Past. Heid O5.00 for Th. Walther. From the ZionS District here 18 shirts, 5 handkerchiefs, 1 pair of socks. A. Crämer.

For Georg Hafner: From Past. G. Präger O5.00. C. Eißfeldt, Kassirer.

For the Lutheran orphanage at St. Louis

has been received since April 23, 1870:

By Mr. Pastor Bünger: from Mr. KreuSler in Benton County, Mo. O1.40, from Mrs. Wittwe Pauliue Tschirpe O5.00, from Mr. Pastor Reisinger inPekin, thank offering for recovery of his children O10.00 together O16.40. By Mr. Prof. Crämer from Mrs. Aldus in MinerStowu, Mo, O5.00. By Rev. W. Matuschka in New Mile from Wittwe Weinrich O8.50, from Wittwe Walker O4.50, from Mr. Ernst Voß K25.00, from N. N. O5.00, from Mrs. Schwede O1.00, from N. N. O1.00, together O45.00. By Mr. Past. Dörmann at Bremen, Ill, by a confirmand of the same O5.00, by Mrs. Walter O1.00, together O6.00. By Mr. Rev. Thurow, Jefferson City, Mo. thank offering by Mrs. Johanna Fischer O2.50 in gold. By Mr. Rev. Pennckamp, Tarmstadt, Ill, by Mr. Jakob Bischofs O3.00. By Mr. Krönte belatedly by the congregation of Mr. Rev. Biltz O2.00. By Pcrrn Past. Bünger in St. Louis by Mr. Georg Rohr ConfirmationVows O5.00, by Miss Christine Steffen O2.00, Collecte at the wedding of Mr. Andreas Brandau O5.50, by C. V. O1.00, together O13.50. By Mr. FIW. Schuricht of Mr. Krieg in St. LouisS 50CtS. I. M. Estel, Kassirer.

Parish of Mr. Past. Traub in Crete, Ill, P5.15. Bon Mr. Bvning and Past. Schäfer and his congregation O6.00. By Past. Johl of his Confirmation of Chr. Selle O1.86. From the congregation tn Monroe, Lisette Kreke each O1.00. From an unnamed person from St. Mich, O13.00. Childbirth Collecte at L. Rummel's O1.60. Easter Salvator Lutheran parish i" Elkhorn Prairie, Ill, as a thank offering for Collecte in the Immanuel congregation in Milwaukee O10.61, in the St. recovery K10K W. P. Sonimer, Longgreen, Baltimore Co., " Mb., \$2M Stephen's congregation there O26.00, in the Trinity congregation there From Messrs. Brockschmidt L Co. 1 barrel of flour. V", the laudable O38.26. Contributions from the pastors: J. Horst O2.00, Schumann sewing vcrein at Carlinville, Ill, 2bedtüiW! 4 pillow cases, j dozen. O2.00, Hattstädt O2.00. For the orphanage near St. Louis: From Miss Pape, Milwaukee, Rev. Hügli at Detroit, Mich. for a sick person sent by her \$7M From O1.00. By Past. Markworth Kindtauf- Collecte at Karl Jürgel 50 Cts, Mr. Kalbfleisch, Sr. at Collinsville, Ill, 4 dozen eggs, 2 lbs. butter. By Wedding- Coll. at Karl Handrich O1.80, at A. Tegner O1.20. Easter- Mr. Rev. H. Wunder, Chj. cago, Ill, from the Young Men's Collecte at Past. Bauer's Gcm. on Sandy Creek O9.00, on Swan Creek Association of his parish, namely, from P.H.Querl, K.Man, J. Bernhardt, F.A. Köpft, I. Frank O5.00 each, W. Kriedemann, F. F. W. Schuricht, Kassirer. 1411 South 7th Street.

Received:

For the seminary household: Don of the congregation of Mr. Pastor Bergen O7.45. From Messrs. Müllern Eckert Co. from Mr. Pastor Pennekamp's congregation 6 sacks of flour. From F. Hofmeister from Hcrrn Past" Schwensens branch parish 2 pieces of smoked pork. From the Petri parish of Herr Pastor Tor- mann 5 hams, 4 shoulders, 4 side pieces, 5 pounds of butter, 2 bush, dried apples, 3 peck dried peir" siche, 1 pck dried pears; from his Pauli parish 31 doz. Eggs, 11 hams, 2 shoulders, 1 Bush, dried apples, O2.00, W. Foot 50 CtS., R. Beyer 5l> Cts., F. Wendt O6.00, by his wife 2Bnsh. dried peaches, 1 Gall. Pork fat; from Mrs. Buescher 2 pairs of woolen stockingfei From Mr. Friedr. Nagel to the Red Buv 1 ham, 1 "Schult", 1 side piece. Bon of the Immanuels - parish in Pcr" ville, 9 sacks of flour, 1 barrel of potatoes, 2 hams, 1 shoulder. For poor students: By Mr. Past. Wünsch Collecte his congregation O20.00. By Hcrrn Past. Maak O2.00. By Mr. Past. O1 for A. D. Crämer. By Hcrrn Past. Dörmann by Heinr. Mever O1.00, by an unnamed O5.00. By Mr. Past. L-apper Öfter - Collecte of his congregation O22.00. By Mr. Past. Beck of his congregation O2.50. Don Mr. Past. Böse O2.00. Don Maria Dahl here Z dozen shirts. From the young people's association of Mr. Past. Heid O5.00 for Th. Walther. From the ZionS District here 18 shirts, 5 handkerchiefs, 1 pair of socks. A. Crämer.

For deu household and poor students at Ft. Wahne:

From Past. Jor' Gem. 1 barrel of pork, 1 barrel of lard. By Past. Stubnatzy at W. Tickmeier's wedding collected O4.50, at H. Bracking's wedding O7.40 for poor students. From H. Schepper in Huntington 6 towels, 6 kisscn covers, 2 pairs of stockings. From Mrs. Paul 1 shirt, 1 towel, 1 pair of stockings. From Past. Schlösselmaun's parish O13.75. From Past. Allwardts Gem. O12.00 for the Ernst brothers. From Past. BM Gem. O8.35, from the school children O2.85, from Wittwe Obermüller O5.00, from Past. Bock O1.00. From Past. Niethammers Gem. O36.75 for poor pupils. From, Frauenverein zu Minden, Ill, O6.50 for Emil Petersen, - From St. PauluS Gem. to Fort Wayne O10.00 fit! Inventory. From unknown donors, 1 barrel of vinegar. Bo>0 the Woman's Club at Kendallville O7.75, from W. Mueller O0.75, from Fr. Pump O0.50 for Karl Franckr. In no. 6 read in the receipt instead of Mrs. McrtmH Mrs. Mailänder. W. Rcinke. >

With joy and heartfelt thanks we, the undersigned, acknowledge receipt of the following !

Gifts of love for the building of our church:

From the congregation of the Hcrrn Past. Hochstetter at Indianapolis, Inv., O23.00. From Rev. F. N. Wolff" Jackson, Mich, O5.00. From Carl Mueller there P2K From N. N. O1.00. From the Dreicinigkeits - District in St., Louis, Mo. by Mr. Kassirer J?F. Schuricht K58.US Summa O89.00. 1

To the kind givers of God's rich blessings in tent! and eternity! -I May the good Lord soon turn to us still "compassionate hearts" and helping hands, in order to be able to finish the little church we have begun!

Davenport, Iowa, May 5, 1870.

W. Vomhof, Pastor. Fr. Meier, cashier. Paul Stahmer, secretary?





Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des Theologischen Seminars in St. Louis.

Jahrgang 26.

St. Louis, Mo., den 15. Juni 1870.

No. 20.

### The fear of the Word of God, the mark of a true Lutheran.

"But I look upon him that is wretched, and of a broken spirit, and that feareth my word." Isa. 66:2.

Dr. Luther characterizes the swarm spirits excellently, addressing them, among other things, thus: "I say that you swarmers are bold and insolent people. True, against men ye give great humility, litter, and patience for, but against God and his word ye are alike foolish and foolish." Righteous Lutherans have a different spirit; they are wretched and broken in spirit, and are truly afraid of God's word, but for this very reason they have no fear, no respect for the outward great humility, litter, and patience of those people, but rather punish them as despisers of God and his word, whereby, of course, unity is abolished, strife and unrest arise, and that fire is kindled of which Christ says that he came on earth to kindle the same. Luther says: "I would be sorry if the pope, bishops, tyrants, and swarming spirits were one with us, for such unity would be a sure sign that we had lost the right doctrine."

A man who, according to the words of the prophet-

The one who fears the Word of God is a man truly enlightened by the Holy Spirit. He recognizes the complete darkness of the human heart. He says yes and amen to it and wise he allows himself to be thought."

When Paul writes to the Corinthians 1 Cor. 2, 14: "The natural man hears nothing of the Spirit of God, it is foolishness to him and he cannot discern it", when he further writes to the Ephesians 4, 18: "Whose minds are darkened, and are estranged from the life that is of God, through the ignorance that is in them, through the blindness of their hearts." And 2 Cor. 3:5: "Not that we are able to think any thing of ourselves but of ourselves, but that we are able to be reproved is of God."

Because an enlightened Lutheran is most assuredly convinced of this by the Word of God and by his own experience, all human wisdom and cleverness in divine matters is to him nothing but darkness, foolishness, and ignorance. He knows that men are utterly incapable of thinking anything in divine matters; indeed, that the philosophizing divine scholars are even so foolish that they think they have made all the deeper discoveries in religion the further they have strayed from the truth. Luther therefore says: "Man has nothing else in divine matters but vain darkness, error, wickedness, perverse will, and lack of understanding," and

But a man in whom the fear of the word of God reigns has, besides the knowledge of this darkness through the illumination of the Holy Spirit, also the knowledge of the one true light, of which Peter writes, that it shines in a dark place, 2 Peter 1:19, and David, that it may be a lamp unto his feet, and a light unto his path, Psalm 119:105. This light is the Bible, the dear word of God. And this word he holds to be the one, true, and infallible light, precisely because it is the word of the living God himself. - "Because God gave it by inspiration," 2 Tim. 3:16; "because the holy men of God have spoken, impelled by the Holy Spirit," 2 Pet. 1:21; and because the word of God is not merely in the holy Scriptures, as recent theologians, even so-called "believing" theologians, have lied, but because the Bible itself, and every word of it, is wholly divine, the very word of God. As Paul testifies in 1 Cor. 2, 13, "which we speak, not with words which man's wisdom can teach, but with words which the Holy Spirit teaches," and the Lord Jesus told His disciples that they should not only not worry about what they should speak, but also not how they should speak, "all things will be given to them."

Luther expresses the idea that the whole Bible, every word in it, is God's own word in this way: "The whole Bible is thus lifted up: The HErr has said. The New Testament also: In the beginning was the Word. Whoever denies this vixit (he has said) is lost."

From this knowledge, wrought by the Holy Spirit, now arises the fear of the word of God, of which Isaiah speaks in the above saying. The fear that whoever loses the Word loses God Himself, that whoever contradicts the Word contradicts God Himself, that whoever rejects the Word rejects God Himself, that whoever despises the Word despises God Himself, that whoever adds to or subtracts from the Word of God destroys or corrupts God's greatest gift of grace to mankind and will therefore be cast back into eternal destruction by God; as John says in Revelation at the last: "If any man put away of the moths of the book of this prophecy, God shall take away his part from the book of life, and from the holy city, and from those things which are written in this book. If any man add unto these things, God shall add unto him the plagues that are written in this book."

Luther says: "Of all gifts, the gift of the divine word is the most glorious, which, if anyone takes it away, takes the sun out of the world, for what is the world without the word but hell itself" and "only Satan's rule, even though rich people, doctors **and** others are in it. Feme/: /, the word is the source of all good, for it sustains all good. If this be lost or adulterated, all good is lost with it. For as when the sun and the light of the world are lost, he that walketh walketh in darkness: so when the word is darkened, there cometh danger there is no ruler, subject, servant, or handmaid, that knoweth what to **do, but there is** all error and thick darkness." Further: God's word comes, so it comes to change and renew the world. It causes turmoil. If I did not see such tumult, I would say that God's word was not in the world. Therefore cease from complaining, cease from counseling. Such tumult is begun of God, is also kept of God, neither shall it cease, till he make the adversaries of the word as dung in the streets."

This true fear of the Word, that one knows that it is the only truth, the only light, and that the slightest deviation from it is infallibly an entrance into darkness, into destruction, causes righteous Lutherans to regard Scripture alone as a guide to faith and life, while fables and legends, apparitions, intuitions, human interpretations and glories, dreams, reason, and philosophy are not to be relied upon.

in Glarcken matters. Let us look at this in more detail.

I. Lutherans pay no attention to clever fables, of which there are especially many among the papists, where everything is filled with legends, or, as Luther says, lies, so that the common man's mouth and nose may be opened, and all the art goes chiefly to prating the money out of the people's pockets. They believe, for example, in the fictitious purgatory, and over it endow masses and altars, sacrifice to this or that saint, make pilgrimages to other churches and holy places, obtain indulgences, etc., and all this for the pleasure of the clergy and monks. Against such lying and fable-work Paul admonishes ) Tim. 1:4. that one should not give heed to fables. He says 1 Tim. 4,7: "But abstain from unspiritual and Mvettelian fables." He says 2 Tim. 4, 4: "Let there be unprofessional teachers and hearers, who turn away from the truth, and return to the fables."

Lutherans do not speak of apparitions. There is no mention of voices, rumblings, table-turnings, and things of this kind, with which the clergy in the papacy and the spiritualists in Yankeeism have tried to establish and prove articles of faith. The main reason of purgatory and masses for souls is that supposed departed souls have come and spoken of their great torment in the fire, and on the other hand have desired masses and other help. This opened the door for the devil, so that, in view of the credulity of men against such speeches of appearing spirits, he could all the more easily seduce them to witchcraft, superstition, and other devilish arts. But God the Lord has often warned in His Word that men should not listen to the appearances of the dead and should not listen to such supposed voices, but He has directed men to His Word. Isa. 8, 20. It is written: "Shall not a people ask their God? or shall one ask the dead for the living? Yea, according to the law and testimony, if they shall not say this, they shall not have the morning glory." The rich man in hell would have liked to have a preacher of death for his brothers, that the ghost of the dead Lazarus would be sent to them. But Abraham refuseth him, and refereth him unto the written word of God. He saith, They have Moses and the prophets; let them hear the same. St. Peter, in his epistle, tells of that glorious vision on the holy mountain, when he heard a voice about Christ from heaven, "This is my dear Son," but in the very next verse he says, "But we have a better, a more certain, a more constant thing, namely, the word or writings of the prophets. He admonishes (be it with such a voice and appearance as it may) that one should pay attention to the word and observe its light.

should be made to shine before him. If, in matters of faith, one wanted to tell a Lutheran that such and such a spirit had spoken, that such and such a departed soul had spoken, that such and such a voice had been heard, a Lutheran would think and say with St. Peter: "We have a certain prophetic word, and you do well to pay attention to it."

Lutherans think nothing of the inspirations or inspirations of the Holy Spirit, to which the swarming spirits of older and newer times, as Schwenkfelder, Anabaptists, Methodists, Quakers, and the like, refer, and pretend much to the special inward impulses of the Holy Spirit, and thus turn away from the Scriptures and surrender to their enthusiasm, that is, to the secret promptings of the devil. They pretend much to the special inward impulses of the Holy Spirit, and so turn away from the Scriptures and give themselves up to their enthusiasm, that is, to the secret promptings of the devil. - But the Scripture says we are not to believe any spirit, but to try the spirits 1 John 4:1. "But he who puts the Scripture behind, not letting it be his light, how will and can he know and try whether and what kind of spirit it is that has inspired him with this and that? Therefore our Lord God hath appointed judges, teachers, prophets, preachers, to speak, to preach, to judge, and to try all things according to the law, as it is written, Deut. 17:11 ff: According to the law that they (priests, Levites, and judges) teach thee, and according to the law that they tell thee, thou shalt keep." But.rpm the permeinten-elge"- . willing promptings of the Spirit, the Lord says Jcr. 14:14: let them be deceivers.' "They prophesy falsely in my name, saith the LORD, I have not sent them, neither commanded them, nor spoken anything unto them; they preach unto you false visions, interpretation, idolatry, and deceitfulness of their hearts." And again the Lord saith Jer. 23:16, "Hearken not unto the words of the prophets that prophesy unto you. They deceive you: for they preach the vision of their heart, and not of the mouth of the LORD."

IV. Lutherans who have fear of the Word are furtherware to accept human interpretations and creeds, and to let the text of Scripture go, if such creeds should be taught even by great and dear men. For all men are but men, yea, "all men are liars," as Ps. 116:11 is written, and therefore is no man to be relied upon. Great men also are lacking, "and weigh less than nothing, as much as there is of them," Ps. 62:10. If any man have scripture and wisdom before him, and forsake clear judgment, he doeth as the Jews did, when Christ and Barrabas were presented unto them, and they chose Barrabam the murderer, and forsook the life of Christ. The only infallible gloss and interpretation of the holy Scriptures, is the holy Scriptures themselves. Luther says: "The holy Scriptures need not be understood in any other spirit than that through which they are interpreted."

which spirit is found in no place more present and lively than in his own holy scripture, which he wrote." - Further: "The holy teachers have the way of interpreting wickedness, that they take bright clear sayings, and make thereby the dark wobbling sayings clear; is also the way of the holy spirit, to enlighten with light the darkness. But our enthusiasts do evil, for they take from a text a dark and unstable word that pleases their conceit, add to it what is written next to it, run after it, and with it want to make a bright and clear text dark and unstable, and then say that it is the truth. This is the way of the devil, who is a master of darkness, and with darkness seeks to make light dark."

V. Lutherans do not build the foundation of their faith and life on dreams. A swarming spirit may dream something, and that is supposed to be a holy thing. As Zwingli did in the matter of Holy Communion, and the Anabaptists in their ravings. But this is all uncertain and dangerous. Sirach says Cap. 34:7, "Dreams deceive many men, and fail them that trust in them." The Lord himself says Jerem. 23:27, "And would that my people should forget my name above their dreams, which one preacheth to another. A prophet that hath dreams, let him preach dreams (i.e., the LORD would have it that if any man preach dreams, he shall say they are dreams, and all understanding shall know that they are not worthy of heed); but he that hath my word, let him preach my word aright. How do straw and wheat rhyme together? saith the Lord." And again the Lord saith Jer. 29:8, "Hearken not unto your dreams: for they prophesy falsely unto you."

Finally, Lutherans do not rely at all on their reason in spiritual matters; this is a dangerous error. God can truly do more than we can understand with our reason, Eph. 3:20, and Paul says, "the natural man hears nothing of the Spirit of God." - Even in natural things there are many things that go beyond our understanding: why the magnetic stone draws the iron, how an apple grows from an old branch, how an egg becomes a hen. If then we must let such things be true, and cannot contradict them, why should we not in spiritual things follow the apostle, who teaches us that we should take captive under the obedience of Christ all height that rises up against the knowledge of God, and all reason 2 Cor. 10:5. Luther says: "Reason is the very worst enemy of God." "The articles of faith are in truth mischiefs of such things as eye hath not seen, nor ear heard, neither have entered into the heart of man.

and are taught and understood by the Word and the Holy Spirit alone." "There is no thing more formidably opposed to faith than the law and reason; neither can these two ever be overcome without great and excellent toil and labor, and yet it must be that they should be overcome if one would be otherwise saved." "This is the origin and chief cause of all temptation, when reason presumes to judge from itself, without the Word, from God and the distant Word." -

The blessing of Lutherans, who are miserable and broken in spirit, and duly fear the Word, is that, as Isaiah expresses it, the Lord "looks upon" them, i.e., especially gives them a comforting and certain heart through the Word. Luther says, "Let the word make my hatred so great, yea, greater than heaven and earth." "What would it be if all creatures, leaves and grass of the forest, and sand of the sea, were vain tongues, and they rebuked and destroyed me in the utmost against the Lord Christ's one word: "It shall be well rewarded you in heaven."" "Let one word of God be more profitable for me, to comfort and strengthen me, than all the devils' and the world's rages and threatenings."

B.

Why does the papacy forbid the Bible? \*)

There is no other answer than that: For fear of the truth. The pabstics are afraid of the bright light of the divine word, because they know that they themselves are an aberration from it. He that is of the truth heareth my voice, saith the Lord John 18:37. The papacy recognizes the Scriptures, but it places human propositions, which it considers infallible, above them. It therefore continually upholds its prohibition of the Bible, in spite of all assurances to the contrary, and in spite of all proofs, even on the part of enlightened Catholics, of the impropriety of it. Already Innocent II (1130-1143) issued warnings against reading the Bible in the vernacular. Read the 12th Can. in the Aeoret. Oono. lolos. of 1229, that a layman should not even possess books of the Old and New Testaments. Before the 16th century explicit prohibitions of the popular Bible were issued in Gaul and Spain. Pope Iulius III (1550-1555) asked three important bishops what had to be done to stop the spreading Reformation, and received the following answer from them in 1553: "It is certain that the Roman Catholic religion does not know anything about what Christ and the Apostles said.

\*) From the paper: "Protestant Response to the Letter Addressed to All Protestants by Pope Pius IX. Erlangen 1869." S. 200 ff.

...that the New Testament was completely different from what was taught. Therefore the New Testament must be concealed from the people as much as possible. Of all the advice we can give at this time, the most important is to make every effort to ensure that no one is allowed to read even the smallest part of the Gospel, especially in the vernacular. The little that is read at Mass is enough. As long as men were content with this little, so long were your (the pope's) affairs as you wished, but as soon as one began to read more, they went to ruin. This is the book that, before others, brought us these storms in which we were almost swallowed up. And indeed, if any one will diligently consider what is wont to be done in our churches, and observe one by one, he will find that our doctrine is very different from that of the gospel, being **just contrary to it**. Therefore the impieties of Scripture must be suppressed, but with caution, lest a greater disturbance be excited." That is frank language!

Pius IV (1559-1565) ordered that pastors and monastic superiors should not allow the Bible to be read in the vernacular by anyone other than those who were believed to benefit from reading it for the growth of the faith. Benedict XIV restricted the reading of the Bible only to translations approved by the apostolic see. jThe Bull llniK6nitu8 of Clement XI of 1.1713 as well as the Constitution *Auctorem fidei* of Pius VI of 1.1794 were directed in all severity 'against the reading of the Bible defended by the Jansenists.

An Irish priest of modern times, under episcopal authority, pronounces against all Bible readers and Bible colportcure the following not at all sweet-sounding curse: "God and all his saints curse them with the curse wherewith the devil and his angels are cursed; let them be cut off from the land of the living, let the most abominable death come upon them; let them go alive into the pit; let all the members of their bodies be accursed; let their lamp go out before God in the day of judgment; let them be buried with dogs and asses, let wolves devour their carcasses, and let the devil and his angels be their companions."

In 1816, Pius VII (1800-1823) called Bible societies a plague and disapproved of any use of Bible translations not approved by the Roman See. Leo XII (1823-1829), in his circular of May 5, 1824, addressed to all the rulers of the Catholic world, tightened the earlier papal prohibitions against the Bible. By means of nuncios, letters and resolutions, and especially in two letters to the Archbishops of Gniezno and Mohilew, he opposed the efforts of the Bible Societies with all fierceness. Pius VIII did the same in his circular of May 24.

And Gregory XVI (1831-1846), in his decree on the Bible We are again shown and assured that the Lord is with us prohibition of May 6, 1844, says: "Through the care of the and our cause and that He is making our missionary work Apostolic See of Peter and with God's blessing, it has been for America a rich source of blessing for many, also on this possible for some imprudent Catholics to recognize the side of the ocean. - Externally, the life of our institution has fraud of the Bible Societies and to separate themselves gone on as usual and without any offence. In the course of from it, and for the rest of the people of the faithful to remain the year, 3 pupils had to leave because of illness, and just unharmed by the contagion." He also condemns all Bible as many others entered. There was no lack of applications societies anew in apostolic power. "Let it be known to all," for every free place. 21 pupils were released to America, 11 he proclaims, "that those are guilty of the highest crime for St. Louis, 2 for Addison and 8 for the grammar school in before God and the Church who undertake to join one of Fort Wayne. The latter are all younger people of 18 and 17 these societies, to render services to it, or to favor it in any years, the special pupils of Cand. Wyneken. To send them way." The periodical "Der Katholik," published at Mainz and already to the Seminary seemed to us very early for their Strasburg, writes: "When it comes to the point that all read age; therefore, since Cand. Wyneken, who knows the high the Bible, the world will only be a place for wild animals." school in Fort Wayne, thought he could hope to get our eight The Bishop of Quebec in Canada calls the Bible a students at least into the tertianship of the high school, so dangerous book. Among the oaths which cnverts in that they could leave the high school after three years, we Ungam have to take, it says under No. 4: "We confess that thought we would try to see if it would be wise to let such everything the pope commands is true, divine and beatific, younger students go through the full path of high school and therefore must be placed higher by the laity than the education from here. As for the 11 young people destined commandments of the living God." And what the present for St. Louis (this time all for the practical seminary), I will pope thinks of the use of the divine word, of this he has not say much about them this time, they are just the same given us in his encyclical the most unequivocal proofs, so people as always in terms of Christianity, gifts and level of education. Some are stronger, some weaker, as usual. that we need lose no further word about it.

To the ecclesiastical chronicle.

Our dear Brunn writes under May 17, among other Thalers, since there is not a corner left free in our house. It something for the sake of murmuring! I am very anxious in things, the following: was therefore as if the Lord had sent it to me when I this respect, we have already had many dismal experiences. "Our mission feast on the 15th of May is over, our pupils recently read in the "Lutheran" that we had received a In Hesse it is a pity that the false Vilmar doctrine has have departed, and it is now my first holiday business to bequest of 500 dollars, as a pledge that the Lord will not completely entangled and entangled everything; Hessian write to you. "So far the Lord has helped," was our mission leave us in this time of need. We can expect something theologians are therefore against our theological direction feast this time - Tert, and its content was probably from the from over there soon. - A difficult question now is how and and position. A number of laymen in Hesse have very much heart. An institutional year is in itself always a hard thing, the where to find a substitute for my sick son-in-law? He is still joined our institution here, and so through them an happy ending of which is to the praise of God; this time there completely incapacitated and for this year at least there is ecclesiastical struggle has also been ignited in Hesse, quite was much that made the year doubly hard for us. The no prospect of him being able to take up his post again separate from that of the pastors. While the latter direct their continuing serious illness of my son-in-law, for whom I had himself; whether he ever will, God only knows. But our attack against the new church constitution without asking a substitute in our dear, faithful Cand. Wyneken, who at least house is again completely overbooked for the new teaching much about doctrine, those laymen, according to my advice, completely replaced my son-in-law in class, the increase in year. have first risen up against false doctrine and the administration of the sacraments, and at the same time have added the deed to their testimony, namely, like our friends in Memmingen, have renounced their heretical preaching, and my work and, I must also say, the worries caused by the \*) of the dear Jerome who returned to Brunn. ecclesiastical struggles in Memmingen and Hesse, but especially the lack of the necessary labor in our household, to which my wife almost succumbed this time, all of this caused us to say "The Lord has helped us this far" with an emotional heart at our mission festival. And indeed, He again helped so wonderfully, again gave us everything we needed, and strengthened our forces so that they not only endured, but also this time we were able to hold a particularly richly blessed and joyful mission feast. The same has

Filled with students. Here in Germany I still do not know of a man I could use to help me. Candidate Wyneken is going back to America at the request of his father, to whom I have written personally; German candidates of theology are mostly so stuck in the newer theology 'that we cannot use them First the Memmingen students, who are like-minded towards us, will be greasy with their studies for over a year. Lreunde smell, I should ask you to send us a helper over, especially since the local institution is so entirely your own affair. But I hardly know whether I really ought to make this request. On the one hand, God could still unexpectedly let us find help here in Germany; on the other hand, the question is whether you have a suitable man whom you could send over, especially since not everyone fits into our local circumstances, both as far as the institution, the German church, and domestic life are concerned, and it is difficult for you to find the right man. Therefore, I will present to you the existing emergency and let us now both see in our places if and who finds a suitable man for the institution here or where God's finger perhaps gives us a special instruction in regard to such a man. If you think you have a suitable man for here, then the matter would certainly not suffer any delay as soon as we are aware of God's will, since our new teaching course begins here on August 1. Shouldn't there be someone who is forced by health circumstances to seek a German climate, like Candidate Wyneken? But of course he must still be completely fit for work, even though work, climate, life, everything is physically much easier here than in America. My assistant would have 2-3 lessons daily and a sermon about every 2 weeks. "The report of your Pastoral Conference on German Landeskirchen is now in greasy print, and I am very anxious household, but first we must provide housing for both to see its "effect. If all is not deceptive, then decisions are persons, thus once again undertake, even if only very before us. Would that, in the right AkHenblick, German small, construction projects in the amount of about 150 Lutherans would not lack the strength to do and suffer something for the sake of murmuring! I am very anxious in this respect, we have already had many dismal experiences. In Hesse it is a pity that the false Vilmar doctrine has entangled and entangled everything; Hessian theologians are therefore against our theological direction and position. A number of laymen in Hesse have very much heart. While the latter direct their institution here, and so through them an ecclesiastical struggle has also been ignited in Hesse, quite separate from that of the pastors. While the latter direct their much about doctrine, those laymen, according to my advice, have first risen up against false doctrine and the administration of the sacraments, and at the same time have added the deed to their testimony, namely, like our friends in Memmingen, have renounced their heretical preaching, and \*) of the dear Jerome who returned to Brunn.

in the absence of others the holy sacraments. Sacraments Promise and indicate amelioration. The regulations apply The right of the Church to refuse to grant this right must be with me for the time being. Thus, in addition to Memmingen, obligatorily to all clergy, presbyteries and congregations limited to cases of this kind, which, due to the accompanying the second battlefield against the false national church within the Westphalian Provincial Synod. - 2. The clergy and circumstances, are particularly difficult to recognize. In system of our time has now opened up for me in Hesse. I was presbyters shall be diligent to strengthen the members of the addition to the Westphalian synod, the last Silesian in Memmingen a fortnight ago to offer Holy Communion to congregation in the confession of the Lutheran Church and provincial synod also passed similar resolutions concerning those who are united to us. Holy Communion. In Nassau, too, in life and conduct within this confession, and also to warmixed marriages. There it was determined, among other two new ecclesiastical fields of work are opening up for me: them before entering into a mixed marriage, not only in the things, that those Protestant fathers who "do not have their in a part of our country where we have not yet stood, away of pastoral care, but also in preaching; likewise, no children brought up in the Protestant confession, as well as Lutheran movement is beginning, and several persons have clergyman shall neglect to acquaint them with the doctrines all those who, on entering into a mixed marriage, promised already publicly declared their support for our Lutheran of distinction between the two churches in catechumen and to bring up the children to be born to them in the Catholic Church. Then the hour has come when my old congregation confirmation classes, and even then to point out the confession, and who have not yet atoned for the offence in Gemünden, which had remained with the Breslau Synod discipline which the church must exercise in a given case. given by making this promise," should be deprived of the in 1865, is beginning to make itself known again, in order to The pastor may not accept any proclamation of mixed right to vote in church elections. Excluded from the passive tear itself out of the ropes with which it had been miraculously marriages before he has personally spoken to, warned, and right to vote, however, i.e. not eligible for election as ensnared. You see that help is needed, for at the moment I admonished the Protestant part, insofar as this is his members of the parish council, were those who "do not lead stand here completely alone, in the midst of all this work. But parishioner; the regulations concerning church discipline are an edifying life, do not enjoy a good reputation in the parish, praise and glory be to God especially for the new, beautiful to be held before him. 4. If the Protestant part confesses to and keep away from the parish service and the sacraments. morning of church rain and movement, of which I have been having made the promise of Catholic child-rearing, or if the Since the Oberkirchenrath has confirmed the even stricter able to report to you. May the Lord make it grow, so that the making of such a promise is proven in some other way, the resolutions of the Westphalian Synod as a whole, he will little mustard seed it is now may become a tree that spreads reprimand and intercession prescribed by the 11th naturally do the same with those of the Silesian Synod. (Allg. scitte Aeste far and wide. My confidence is in the abundant Provincial Synod shall be added to the proclamation, with Luth. Kirchenztg.)

mercy and blessing of the Lord, who has so far shown the addition that the person concerned is a slave to church "Lord's service goes before God's service," so speaks the Himself so gloriously to us lowly ones. He will continue to do discipline: - 5. If the Catholic clergyman has g Graut without godless world. So speak even the military authorities in His work among us and through us, and will give us the a summons, this shall be reported to the public prosecutor's Germany. The Augsburger Allgemeine Zeitung reports under means and strength we need. 3 Him be it commanded!" office. - 6. in order to ensure the exercise of discipline, the 4. In response to a complaint by a Catholic missionary

**Mixed Marriages.** The 12th Westphalian Provincial pastor shall inform the presbytery at its next meeting of every formerly stationed in Einbech (Hanover) about the fact that Synod, which met in the fall of 1868, had passed the following mixed marriage that is contracted, and if the couple neve Catholic soldiers were ordered to spread gravel on the riding nine resolutions regarding the defense against the "damage leaves the place, the pastor concerned shall apply for what arena on Christmas Day and were ordered to rescue on which the Protestant Church is suffering through mixed is necessary according to disciplinary regulations. - (7) The another feast day, the clergyman received the following very marriages: presbyteries shall be required, on the basis of the census list significant decision: "The service to which the soldier is

The Protestant bridegroom, or husband, and the (which shall be made available to them by the Konsistorium) commanded, whether on Sundays or feast days or on Protestant bride, or wife, who give the Roman Catholic to issue named certificates of mixed marriages, to complete weekdays, is for him the first and noblest duty, the Church the promise of Catholic child-rearing, are thereby the same in each year, and to report thereon, as well as or performance of which he must comply with both the excluded from participation in ecclesiastical elective rights, the disciplined cases, to the District Synod annually. - 8. to commandments of God and the commandments of man. congregational and honorary offices, or from the obtain from the Minister of Justice the provision that for the According to the customary practice in the Prussian army, ecclesiastical blessing of women in childbirth, from the right children of a deceased Protestant father who has lived in amen's duty goes before church service, v. Dannenberg, of paternity, and from participation in Holy Communion, mixed marriage, the Protestant clergyman shall be Lieutenant Colonel, Commander of the Füselier Battalion 3, Communion. That they have given their vows is to be requested to propose a Protestant guardian; 9. the Infantry Regiment No. 70." The decision was brought to the presumed in every case in which the Roman Catholic Church clergyman shall, if necessary, avail themselves of the attention of the highest military authorities, but was not has performed the marriage ceremony. Those Protestant assistance of the guardianship court in order to bring the disapproved. On the other hand, the clergyman was fathers, however, who, without having made the promise of children concerned into the Protestant school. removed from Einbeck when in his next sermon he read the Catholic child-rearing, bring their children into the "Roman The Oberkirchenrath in Berlin has now approved all but text: "Render unto Caesar the things that are Caesar's, and Catholic" Church through baptism, instruction, or the eighth of these resolutions. Only to the first is added the unto God the things that are God's."

confirmation, are likewise excluded from participation in restriction that the unconditional exclusion of the persons in (Newspaper.) ecclesiastical elective rights, congregational and honorary question from participation in Holy Communion is rejected. **Russia.** The Lithuanian Bauem, who converted to the offices, and from the rights of baptismal paternity. On the The only restriction added is that the unconditional exclusion Greek church in great numbers a few years ago for the sake other hand, the exclusion from Holy Communion is not of the persons concerned from partaking of Holy of worldly advantages, do not want to know anything about imposed in each individual case. On the other hand, the Communion is rejected, and this is "prompted first of all by the popes of the Russian-Greek church today. They do not exclusion from Holy Communion is left to the careful the consideration of the existing practice in this respect in go to the Greek church, and they are forbidden to return to the church they left. They therefore now bury their dead without the accompaniment of a church servant, leave their children without baptism, and live, because they have separated themselves from the Greek Church, in the Greek Church.

discipline imposed continues until those affected by it have in both provinces; the withholding of the Sacrament of Holy

Communion is not permitted.

chischen Popm not want to be married, in wild marriage. The "Evangelical Church Chronicle" reports: In the governorate of Saratov there is at the present time a craze rampant which teaches that self-annihilation by fire is the only way to save the soul and get rid of sin. In a large village 700 souls recently gathered in several wooden houses, barricaded doors and windows, set fire to them, and all perished in the flames. They were all country people.

**Oddfellow charity.** How great this is can be seen from the fact that, for example, according to their last annual report, the Oddfellows of Ohio had a total income of H249,612, of which H76,316 was used for the support of "brothers" and widows and orphans of the same, while H117,463 was used for the maintenance of the society. The Lutheran Church Gazette of Columbus justly remarks on this subject, "These grand transactions any man of understanding will be able to figure out for himself, and without much trouble, that if it costs nearly ten dollars to secure three dollars for benevolent purposes, the Grand Lodge' with its Grand Masters and other great officials, looks very much like a grand humbug." Should not Christians be ashamed to take part in such Secret - Society - hypocrisy?

**"Two unsurpassable books."** Under this heading there is an essay in the "Christian Messenger" of June 1, in which it says, among other things: "Among the millions of books which are now on the market, and the hundreds which we have read, there are two little books of theirs which we herewith commend to the readers of the "Messenger" as unsurpassable." And which are these two?-The New Testament, and-"The Doctrine of Faith and Church Customs of the Evangelical Fellowship"! Truly a strange compilation! Even the Old Testament, then, is not yet so important to a Protestant, and does not seem to him so necessary as its church order and symbol. How should we Lutherans of the sects fare if we declared the New Testament and the Augsburg Confession to be the two most important and necessary books for Christians!

**Methodist Modesty.** The address of the General Conference of the Southern Methodist Episcopal Church (which recently met in Memphis) states, among other things, "Our church must keep pace with the progress of science. Our church literature speaks for itself. We have accomplished almost unbelievable things in this respect." By the way, the Southern Methodist Church has declined to unite with the Northern.

**Coarseness.** The "Christian Messenger" writes: "No Lutheran newspaper publishes coarser and more false reports of Methodist communities than the "Lutheran Magazine".

The "sects", are Herm Brobst's hobby-horse, on which he has hitherto ridden almost constantly." - How this may please Pastor Brobst, who so eagerly rages with the "coarseness" in polemics before others time and again?

**Jesuit Father Roh**, from the pulpit, in 1852, to briefly repeat what had been reported earlier, offered a prize of 1000 florins to the one who would prove before the Faculty of Law in Bonn or Heidelberg that a book written by a Jesuit contained the "infamous" doctrine: "The end justifies the means." Later he completed this from the pulpit to the effect that, after the proof had been given, he would leave the Jesuit Order and become its bitterest enemy. Since then Prof. Huber has taken the trouble to provide the proof. To his inquiry in Heidelberg in 1867, whether the Facultät wanted to examine his proof, the Facultät answered that it had received no order at all from Father Roh to do so. In December 1869, Huber therefore issued a public request to Roh to indicate which faculty he had commissioned. But for three months the Jesuit kept silent. Now Huber makes public: "Your declarations from the pulpit, venerable Father, are pure Jesuit puffery, and your present silence is a sign of H>n dishonor." A injury trial will probably be avoided by Father Roh as a scandftlprzesse. (Newspaper.)

**Church Fairs.** The "Vutllerau 8tünäarck" of June 1 is justly indignant about this shameful bad habit: "Ecclesiastical fairs and other such things, to which those resort who put themselves on a par with this world in the ways of raising money for holy purposes, have already reached a degree of impropriety that even secular papers begin to censure them. The consciences of the editors of such magazines are usually not very tender with regard to evils that have once become popular, and the fact that even such recognize the injustice of such ecclesiastical events should stop the Christian, even if the temptation to take this easy way to obtain the necessary monetary support would be still so great. If the money cannot be obtained in an honest and right way, a Christian who believes in the God of whom all is gold and silver can easily do without it; and to say that the Lord needs some doubtful or dishonest means to carry out his work would be to add a sinful speech to the performance of a sinful deed. To take thousands of dollars out of the pockets of the people without offering them anything in return, and thus to give place to the sinful desires of our flesh, as has recently been done at such a fair, casts a reproach on Christianity. How? could not Christ's disciples have

and ways which are in accordance with the will of their Master, without paying homage to the Jesuit principle that the good end justifies the bad means? If people do not want to give anything for the promotion of an ecclesiastical work, the Church must do it without them and their money. Fairs and merrymaking of every kind the church should spurn, and if she needs money to do the will of her Saviour, she should say so, and then be content with what the love which the Saviour's grace has wrought in the heathen of his people gives her. "

C.

## Theses

- on communion with those of other faiths, for the meetings of the Synod of the Western District.  
at Addison, Ill, in June, 187V.
- I. The true visible church in an unrestricted sense, or a part of it, is that in which God's word is preached purely and the holy sacraments are administered according to Christ's institution. , Joh. 8, 31. 32. 10,4.5. Rev. 3, 7-11. 1 Cor. 1, 10. Ephes. 4, 3-6.
- II. a community in which God's Word is fundamentally falsified or may be fundamentally falsified is not a true, orthodox church or sect, but a false, irreligious church or sect.  
Joh. 10, 26. 27. 14,23.24.
- III. every man is bound to profess the true visible church, and, if he have occasion to hate it, to adhere to it.  
Ps. 26,6-8. Matth. 10, 32. 33. Luk. 9,26. Apost. 2,41.42. Ebr. 10,24.25. Matthäi8,17. IJoh.2,19. 2 Tim. 1, 8.
- I V. Every man is bound to avoid erroneous churches, and, if he belongs to one, to renounce it, and to do from it.  
Ps. 26,4. 5. 94,20. Irr. 15, 19. Rom. 16, 17. I Cor. 11, 19. 10, 18.21. Match. 7, 15. 1 Tim. 6, 3-5. Tit.3, 10. Apost. 20, 30. 31. 2 Jn. 1V. 11. 2 Cor. 6,14.
- V. Even in unbelieving communities there are true Christians who think they are such because of their weakness of knowledge.  
Gal. 1:2. (Cf. 3:1.) Rev. 2:24. 1 Kings 19:14, 18. (Cf. 2 Sam. 15:11.)
- VI. Those who are convinced of the partial apostasy of the ecclesiastical community to which they adhere, and yet remain in it, do not belong to the weak, but are either lukewarm, whom the Lord wants to spit out of his mouth, or Epicurean mockers of religion, who speak with Pilate in their hearts: What is truth? \*  
Luk. 14,23. Matth. 1V, 34-37. Rev. 3, 15. 16. Luk. 12, 47. 48. Matth. 13,12. Rom. 14, 23.
- VII. While the primary purpose of the holy sacraments is to be instruments and means by which the promises of grace are offered, communicated, and appropriated, as well as seals, testimonies, and pledges by which these promises are sealed, a subordinate purpose to this primary purpose is also to be distinctive signs of the confession and communion of God. Communion, therefore, is church communion.  
Gen. 17, 11. Rom. 4, 11. 2 Mos. 12, 43. 48. 1 Cor. 12,13. 10,17. 11, 20. Apost. 2,42.46. 20,7.
- VIII. Since Holy Communion is not instituted to make men Christians, but to strengthen the "faith" of those who are already true Christians, it must not be administered to anyone who reveals himself to be a false Christian.  
1 Cor. 11,27-30. 10,21. Matth. 7, 6/

IX. Since in Holy Communion the body and blood of **the Lord are** essentially present, distributed, and received by all communicants, it cannot be administered without grave sin to those who do not profess to believe this mystery.

1 Cor. 11,29. 4,1. Matth. 7, 6.

X. Since Holy Communion is also a sign of confession of the faith and doctrine of those with whom one celebrates the same, the admission of (Alledem irreligious communities to the Communion Bull within the Lutheran Church disputes

- against Christ's institution, 1 Cor. 11, 26. cf. V. 24. 25.,'
- against the commanded unity of the church in the faith and confessions "according to it", 1 Cor. 1,10. Ephes. 4,3-6.
- against love gegm the one to whom it is given, 3Mos. 19,17. Ezek. 3,18. Cf. 1 Cor. 11,29.,
- against love towards one's own fellow believers, especially towards the weak, so that a severe offense is given, Rom. 14,1.15.16. Matth. 18, 6.,
- against the prohibition of not making oneself a partaker of the sins and errors of others, 1 Tim. 5, 22.

XI. Members of unbelieving communities are not banished, much less condemned, by their rejection of the celebration of the Holy Supper in communion with the Lutheran Church, but are only suspended until **they** have reconciled **themselves to the orthodox** Church by renouncing the false communion in which they stand.

Matth. 5, 23. 24. Luk. 17, 3.

XII. If even the unbelievers consider and declare it wrong to communicate with the orthodox, it is all the more shameful if the latter abandon to the former their banquet, which was administered according to Christ's institution.

XIII The more that unionism and religious warfare are the sin and ruin of our time, the more is it now incumbent upon the fidelity of the orthodox Church not to abuse Holy Communion as a means of outward union without inward faith-seduction.

Jer. 2:10-12.

"Berleitrnde just cheeky, there's always something left hanging."

Pastor Scveringhaus, editor of the "Lutherischer Kirchenfreund," who has become most famous for his slanders, has also paid attention to Albany, the capital of New York, in the issue of May 13, February 2. First, in an introduction, he sets forth some philosophical principles, which he seems to approve, and according to which he edits his paper, and brings his impudent calumnies to the man.

They are these: If one only keeps repeating the grossest untruths to the people, they will finally believe them.

Zn consequence of which he accuses undersigned of having expelled 1st Herm Pastor Sprecher from the Sunday School and Preaching Society existing at the time of our arrival in Albany;

2. to have broken off fraternal fellowship with "Pastor Hoffman", a member of the New York Ministry, because he had consecrated a church together with vr. Pohlman had dedicated a church and had a bald wife.

No. 1 is untrue, for we found no such Sunday-school and preaching society in Albany, and could not therefore find Herm Pastor Sprecher

even though we cannot have ecclesiastical fellowship with him because of his false teaching.

No. 2 is a lie; for we have been dealing with Pastor Hoffman" did not abolish the fraternal fellowship, although we reproached him for his un-Lutheran proceedings with vr. Pohlman".

That "Pastor Hoffman" is supposed to have a bald wife, we did not know until now, only learned it from Past. Scveringhaus, who, by the way, seems to have turned his keen eye to the physiological infirmities of the ladies.

Albany, June 1, 1870.

P. Eirich.

P. Seuel.

The "Lutheran Church Friend".

In the same number in which the "Lutherische Kirchenfreund" is presented with a sparkling new summer hat, light and yet dignified, and on top of that paid for with oa8k.

...and to the amusement of the public...

the last days of october bouncing

in the number of 8. May d. I. loses

the same apparently his good mood, wmn he on

that the Missourians permit themselves to interfere with the communities of the people.

of the Honourable A. G. R. Bütow at Fontenelle in Logan (should probably say and Logan). For he immediately begins to scold and calls the interventions in question miserable interventions. We are almost sorry to see the airy fellow suddenly making such a nasty face. We would like to tell him, therefore, to reassure him, that the Missourians' interventions in question are

...that's all they are. They are purely fictitious. Rather, the two congregations in this area, which have a preacher from the Missouri Synod "administering" the holy ministry among them, are quite satisfied that they can now refresh and enjoy the pure teaching of the Bible. Admittedly, the church-

friendly exhortations with the Octobertagm and others seem somewhat meager and lame to them. But the "church-friend" will not want to demand that all people should be as happy about it as he is. (To be honest, it seems to us almost as if the name: Lutheran Church Friend could under certain circumstances be a name of abuse).

L., Nebraska, in May, 1870

.- e -.

Fillstems.

Catechism. Once Luther asked his what he could do? The child answered, "Father, I have learned the whole catechism." Then said the Doctor: "Child, if thou hast done this, thou art more learned than I am. For though I am old, I have never been able to boast of it."

"Doubt may be the beginning of wisdom with philosophers, but with theologians it is the beginning of unbelief." (Balth. Meisner.)

Buchholzer, school rector at Gruenberg in Silesia, later a pastor, was born in 1529; he used to say, therefore, "I am as old as the small catechism."

Zeal of false teachers. Thus even Philipp Jakob Spener writes: 'The false teachers have always shown more zeal and diligence. They are more zealous to convert others than the orthodox are to convert others. (Sermon on Necessary Providence before the False Teachers. Frankfurt 1668. p. 9.)

Church News.

The German Evangelical Lutheran congregation at Rodenberg, Cook Co. Ill, had a great celebration of joy and victory on the 4th Sunday after Easter. For a number of years already, the fiercest battles had been going on in the congregation, the most important of which had been the abolition or retention of Sunday confession and absolution.

An expert opinion obtained from the theological faculty of St. Louis, as well as a similar one given by the entire General Synod, was not able to convert the strikers from the error of their ways. After many vain attempts, also on the part of the honorable Vice-President of the Western District, Herm Pastor Franke, to establish a peace in the congregation that would be pleasing to God, and after the dear Mr. Pastor Heitmüller had followed a different calling, the undersigned, as Vacation Preacher of the congregation, now also tried for four months, to the best of his ability, to win over those who were going astray to the truth and to the right peace. These latter attempts, however, only succeeded in making the unfortunate people quite obvious as strikers and opponents of our precious scriptural doctrine of holy absolution, to whom the righteous Christians could not for a moment give way in their desire. Our gracious God put to shame their attempts to take possession of the beautiful property of the congregation by displacing the others, and to hinder the appointment of a faithful Lutheran pastor. Hereupon they withdrew from the congregation altogether, as it seems, in order to found a congregation of their own, and indeed an Unirte congregation. For the sincere Christians of Rodenberg, as always for those who love God, the battle they had fought was for the best: through it they became more deeply grounded in the knowledge of sound doctrine, and so they are now truly united as brothers in one mind and in one opinion. In Herm Pastor L. E. Knies, since then in Gasconade County, Mo., they have again a shepherd after the heart of the Lord. He was dismissed from his former congregation in peace, and was able to be introduced into his new office by me on the above-mentioned Sunday by order of the honorable Mr. President Bünger, assisted by Mr. Pastor Schmidt of Schaumburg, and with almost universal participation of the neighboring Schaumburg sister congregation. Mr. Rev. Schmidt preached the introductory sermon on 1 Cor. 4,1 -3. May God now also give us the fullness of His blessing for the building up and expansion of His Kingdom!

Addison, May 16, 1870.

C. A. T. Selle.

Address: Nev. 1^ IL. Lnlek, LlvomirI^äale, Du Oo., 111.



The German Evangelical congregation at Mc Gregor, Iowa, after having been served by preachers of the Iowa Synod for about eight years, unanimously renounced their former pastor for the sake of false doctrine and praris and did not want to be served by preachers of the said Synod in the future either. But since it was her most ardent wish that congregations, should also be preached loudly and vstinely in her midst, according to the instruction of the symbolic books, she turned to the venerable Synod of Missouri and from there appointed Mr. Pastor G. A. Müller, who at that time had been expelled from his former field of work at Brighton, Ill, for the sake of the confession. Pastor G. A. Müller, who recognized and accepted this call as a divine one, was inaugurated into his new office by the undersigned on Sunday Eraudi, May 29, 1870, by order of the Reverend Bünger.

May God of Heaven have mercy that these sheep of Christ may grow and increase inwardly and outwardly under the faithful guidance of their Shepherd, and may He grant that they may shine as a bright light in the darkness in the midst of the perverse and unbelieving generation of this world, to the glory of His name and to the salvation of men! Amen.

Z. Thurner.

Address: Rev. 6th Llueller,

Hle OrkAvr, Iova.

Ordination and laying of the foundation stone.

On April 3 and 4, 1870, the newly formed Iv^luth. JmmanuelS congregation at Ron- dout, Ulster Co., N. I., had the joy of being able to celebrate a double feast, quite actually in defiance of the devil. The congregation, a group of 50-60 families, who had separated from the so-called Lutheran Trinity congregation, which had existed in Rondout since the beginning of time, because of Uniate doctrine and Praris, and who had thereupon broken away from the New York Ministry for the same reasons, had called the Oana. tbeol. G. Fr. Stutz to be their pastor, and he was to be ordained and inducted into office by the undersigned on Sunday Judica by order of the honorable Presidium of the Eastern District. Until the completion of their own church, which had already been started, the congregation had rented a small church and beautifully decorated it for the celebration. On Sunday morning we received the sad news that the church had been burned to ashes during the night, probably by arson. We decided immediately not to postpone the ordination under any circumstances. Deputations were sent to all the congregations in the city to ask them to let us use their church for our celebration. The Dutch Reformed congregation granted our request and gave us their beautiful house of worship, not only for the celebration, but free of charge every Sunday morning until the completion of the new church. Now guards were placed at the ruins of the church to inform the members and guests coming from the surrounding area for the celebration when and where it would take place. And lo and behold, in the afternoon not a single member of the congregation was missing, and the large church was filled to capacity. The undersigned preached on 2 Cor. 5, 17-21 and then, with the assistance of Pastor Neichenberger, ordained the new pastor of the congregation.

The next day, in spite of the very stormy weather, the foundation stone of the new brick church of the congregation, 45 70 feet in diameter, was laid, and the undersigned again preached before a large congregation on Eph. 2:20. Since the congregation feared that the foundation stone would be broken into and robbed during the night, several stalwart members of the congregation kept watch over it all night. So in spite of the devil, this double feast was celebrated under visible blessing. May the faithful and gracious God continue to be with the congregation with his blessing and give his servant grace and wisdom to cultivate his promising, important field of work in blessing, and courage and strength to resist all hostility victoriously.

I. E. Gottlieb.

Address: Rev. 6. no. 8tutr,

Lox 344. Ronckout, Irisier Oo., N. V.

----- E G AM"

Display of the general teachers' conference.

The General Teachers' Conference of the Missouri, Ohio, and a. St. Synod will hold its sessions this year, God willing, Aug. 3-5 (inel.) at Chicago, Zlls.

The items coming up for hearing are as follows:

- I. Curricula for one-, two-, three-, and four-grade schools.
- II. legal and evangelical discipline.
- III The school exam.
- IV. The teaching of arithmetic.

The above-mentioned Conference would hereby cordially request all the teachers of our Synod, as well as those of the Wisconsin and Ohio Synods, to join in the proceedings, that each one may serve with the (property which he has received.

All teachers who are willing to fulfill this request are kindly advised to send it to the address: ' ckoKnUollnumn, Oorver oC Lrovn anck lavlor 8ts., Ollieaxo, 111s., display.

Joh. D. Riebling, Secr.

Coitsererlz ad.

The Northern Illinois Pastoral Conference will, God willing, hold its next meetings at the residence of the Rev. Gotthilf Loeber, at NileS, Cook County, Zlls. from July 12 to 14, 1870.

Gottlieb Traub, secretary x. t.

Received in -er lkaffe -e- western Districts:

For the synodal treasury: Collecte in Past. Penne- kampS congregation in Darmstadt, Ill., \$10.00. Coll. in Past. Sandvoß' congreg. at Port Hudson, Franklin Lo. mo. \$7.75. from Past. Sandvoß' St.00. from Past. Biltz's parish in Lafayette county, Mo., \$20.80. Of best filial parish there \$10.00. Easter Coll. in Past. Grupes Gem. in Chamvaign, Ill, \$12.61. of G.Kicnzle, Shelby- ville, Ill, \$2.00. of Past. BartlingS Gem. in Springfield, Ill, \$22.41. Past. Matuschka- Gem. in NewMelle, Mo., \$15.00. Past. Gräbner's congreg. in St. Charles,' Mo., \$35.00. Past. FrederkingS Gem. in Prairietown, Ill, \$8.25. Past. Mangelsdorfs Gem. in Bloomington, Ill., \$18.00. Past. DörmannS St. Peter's parish in Ran- dolph County, Ill., \$13.50. Past. Frankes Gem. in theAddi- son, Illrd, Easter Coll. \$43.06. Coll. in Past. Pissel's Gem. in Matteson, Ill, \$19.26. of Past. Zschoches Gem. at Paola, Kansas, \$2.00. Past. Kleist's Gem. at Washington, Mo. on, \$11.40. Past. Kleppisch's JmmanuelS Gem. at Waterloo, Ill, \$1.30. Thanksgiving offering of H. R. by Past. Wunderlich, New Bremen, Ill., \$5.00. By the TrinityS District in St. Louis, Mo., \$16.70. Coll. in Past. Kähler- Gem. in Chariten County, Mo., \$10.00. pastor DöderleinS congregation in Chicago, Ill., \$13.25. from Past. HeinemannS congregation, New Gehlenbeck, Ill., \$16.75. From Teacher Erk in St. Louis, Mo., \$1.00.

For the College - Maintenance - Fund: From Trinity S District in St. Louis, Mo., \$11.00. Dom Immanucls District there \$11.00.

For the synodical missions - treasury: from Rev. Joh. Walther's congregation at Venedy, Ill, \$7.15. Don Teacher Great's school children in Randolph County, Ill, \$2.55. From a guest of the congregation of the Rev. Lirmeu- stein, New Orleans, La., \$20.00. For inner mission: from Meta Hink \$1.00 and from Louis HillenS \$3.00 by Past. Biltz in Lafayette County, Mo. by TrinityS District in St. Louis \$2.15.

For the Hermannsburg Mission: from K. MickowS Missionary Book, Chicago, Ill, \$7.00.

For Past. BrunnS Anstalt: By Past. HartmannS Gemeinde in Bremen, Ill, \$8.50.

For the emigrants - mission: Bon Past. HartmannS congregation in Bremen Ill, \$4.50. From Chart. Schmale through Past. Biewend at Bellrville, Ill, \$1.00. By A. K. Fischer, LyonSville, \$2.00. By Heinrich Baden, Alton, Ill, \$1.50.

For the Synodal Building Fund: FromPast. Pissel's congregation in Rich, Ill, \$12.00. Past. Mangelsdorf's congregation in Bloomington, Ill. 3rd mission \$62.75. Don Past. DörmannS congregation in Randolph County, Ill, \$25.00. Past. FrankeS congregation in Addison, Ill. \$5.(0. Past.TraubS congregation in Crete, Ill. \$19.26. Past. Biltz's congregation in Lafayette County, Mo., \$40.00. Past. Häßler's congregation in Chariton County, Mo., \$10.00. by Christ. Könemann by Past. Böse in St. Louis, \$1.00. by Rev. Böse, \$5.00. by members of Past. Wunders congregation in Chicago, Ill, \$8.50.

For college construction in Fort Wayne: Subsequent from Past. Biltz's township, Lafayette county, Mo., \$7.50. Subsequent by Past. Way's congregation, Angusta, Mo., \$22.00. Subsequent by Past. ManaelSdorfe Township, Bloomington, Ill, \$7.80. Past. Rauschens congregation at Dalton, Ill. \$25.00. Past. Wunderlich- congregation in New Bremen, Ill., \$11.05. congregation in Dissen, Mo., \$34.80. by Past. Ferd. HornS congregations at Geneseo, Ill., \$26.00.

For poor students: From M. S. in St. Louis \$5.00. F. Fricke by Past. Kleist, Washington, Mo., \$1.00. By A. K. Fischer, Lyousville, Ill., \$2.00. By C..Schlechte, Neu Gehlenbck, Ill., \$1.00.

On the organ in Addlson: by Past. Markworth, Tanville, Ill, \$1.00. By Teacher G. Bernthal, Da", ville, Ill, \$5.00.

For the Davenport community. Iowa: Don Past. HeinemannS Gem., New Gehlenbeck, Ill., \$12.^.

E. Roschke.

For poor students received from Bro. C. Fiudorff \$2.00. By Mr. G. Bosse collectir at the wedding of Mr. W.Landweher at Farmers Retreat, Jnd, \$9.05. By Rev. Winter from Mr. H. Gabe \$1.00.

C. F. W. Walther. .

For the Seminary - Budget: from Mr. Rev. Gräbner's parish, St. Charles, Mo., 30 lbs. dried apples, 67 lbs. beans, 525 lbs. shoulders, 216 lbs. hams, 256 lbs. sides, 17 sausages. From Mr. Klauenbera from Mr. Past. BaumhöfnerS Ge". 1 side cut and 2 gallons of pork fat. By Mr. Gärtner Böinig from the LhristuSgcmeiude dahier \$5.00.

For poor students: Through Mr. Past. Bünger from R. N. in Dissen \$20.00. From the Women's Association in La- rondret \$13.00. From Mr. Past. EnderS' parish from Mrs. Nothdurft \$5.00 cash, 4 pairs of stockings, 6 towels. From Mr. Past. W. Friedrich & his congregation \$16.00 for Lotz. Through Mr. Past. Halbst Easter- Collecte of his parish \$8.25 for Kahrt. Pentecost-Collecte of my congregation in MinerStown \$6.35 for Krause.

A. Crämer.

On behalf of the JmmanuelS Lutheran congregation at Aorkville, N. N-, the undersigned certifies receipt of the following gifts of love: From the Trinity congregation at New Kork \$50.00, from the congregation of Mr. Pastor Renz at Martinsville, N. A., \$41.77.

May the Lord give his prosperity to these gifts and bless the benefactors abundantly!

- L. Schmidt, Pastor.

With heartfelt thanks we hereby certify to have received through Rev. I. P. Beyer in Chicago \$60.00 from N. R. (annual scholarship for Chicago students). The Lord bless the dear giver.

St. Louis, June 1, 1870.

A d. Kra fft.

E. Giseke.

Changed address:

Rev. O. Ldrmickt, No. 213. 836 8t.

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Vorkvillo, N. V.

Printing office of syuode rww Riffouri, Ohio ".". St.



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St. Louis, Mo., July 1, 1870

No. 21.

## "Thou art Peter, and upon this rock I will build my church."

Matt. 16:13-20.

As is well known, the pope and his accomplices continue with God's grace and help, Amen.

to quote these words of Christ in order to prove that he is the infallible head of the whole holy Christian church. Especially in our day there is no end to the invocation of these words on the part of the papists. Thus, for the benefit of Protestants and papists alike, we would like to share with you an interpretation of the passage Matt. 16:13-20, which can be found in the writing: "Against the Papacy of Rome, which is of the Devil," which Luther wrote shortly before his death, when the Papist Tridentine Council was to be held, that is, in the year 1545. Luther writes in it, first of all, as an introduction:

. "The most infernal father, St. Paulus Tertius, as if he were night?

a bishop of the Roman Churches, has written two letters to Carolum Quintum, our Lord Emperor, in which he almost angrily states, murmurs, and boasts, following his ancestors' example, that it is not proper for a emperor or anyone else to establish a council, nor for a national council, but only for the pope, who alone has the power to establish, ordain, and create everything that is to be believed and lived in the Church. Has also a Bulla (to speak with leave) from

I have been here almost the fifth time, and now the Concilium we even more without all' concilio believe and adore your is to be held once again at Trident, provided that no one infernality. Only tell us beforehand what we are to do, comes there without only his basic soup, Epicurean, and *Domine, quid vis me facere?* then we will sing of your whatever is convenient for him. Hereunto I desire to answer, infernality the joyful song: *Virgo ante partum, in partu, post*

"First, I beseech thee, for God's sake, who thou art, a Christian, yea, even who hast still natural reason: tell me whether thou canst understand or comprehend what this is before a Concilium, or whether it can be a Concilium, where the abominable abomination at Rome, who calls himself pope, makes such a reservation, and has right to tear down all that is decided in the Concilio, to other and to void ones, as his decrees roar much and almost all? Do you not think, my dear brother in Christ, or my dear friend by natural reason, that such a council must be nothing but a jiggery-pokery, prepared for the pope's amusement on carnival

pokery, prepared for the pope's amusement on carnival

"For what need is there to expend such great expense and trouble on the Concilium, if the pope has previously decided that what is done in the Concilium should be subject to him, and that it should be nothing, because it pleases him well? and wants to have the power to condemn everything. In order to avoid such unpleasantness, it would be better to say: Most infernal Father, since it is the same what is decided before, or in, or after the Council, or what is decided; then let us say: "I have decided, and I will do it.

*partum, so that you may be the pure Virgin Mary, who has sinned nothing, nor can sin henceforth. If not, then tell us for God's sake what the concilia are necessary or useful for, since your infernality has such great power over them that they should be nothing where it does not please your infernality. Or prove to us poor subjects of Christian, whence your infernality hath such power; where are the seals and letters, which give you such things, from your sovereign? Where is the scripture that compels us to believe such things? If your infernality will not show them to us, well, let us seek them diligently ourselves, and with God's help we will surely find them. -----*

"It is very easy to prove that the pope is not the supreme and head of Christendom, or lord of the world, over Caesars, Concilia, and all; as he lies, blasphemes, curses, and rages in his Drecktalen, after the infernal Satan drives him: for he himself well knows, and is as clear as the dear sun, from all the Decretm of the old Concilia, from all the Histories and Writings of the holy Fathers, Hieronymi, Augustini, Cyprian! ...and all Christendom that hath been before...

the first pope, called Boniface III, that the Roman bishop has suffer in his writings. After the same Boniface III was been no more than a bishop, and should still be so. And St. mentioned. Then the wrath of God began. This Boniface Jerome may freely say: All bishops are equal, all heirs of the obtained from Phocas, the murderer of the emperor, that he apostles' chairs; and sets examples, that a small city bishop should be pope or supreme over all the bishops in the whole is equal to a great city bishop, as Eugubii and Rome, Rcgii world. Then the bell was cast, and the Roman abomination and Constantinople, Thebes and Alexandria; but that one is accepted it with joy, as if he were now lord over all the higher or lower than the other, makes one bishopric richer bishops in the world. For some of his ancestors had long or poorer than the other, otherwise they are all equal to the before sought and sought such things, but could not obtain apostles' heirs, Haec ille. This (I say) the pope of Romethem, because St. Gregory and some pious bishops, his knows very well, even that St. Jerome writes such things, ancestors, did not want to suffer such things. There we have and is drawn into the decree as a sign. Nor is the pope the origin and beginning of the papacy, at what time, and who allowed to lie against it so blasphemously and wantonly, and founded it, namely Emperor Phocas the Emperor's murderer, to deceive all the world.

"In addition, St. Gregory, when it was offered to him by and child. They themselves know all this to be true. several great bishops, sternly refuses, writing that none of "Now, until then, it was the custom that the emperors had his ancestors had been so presumptuous as to accept or to confirm all bishops as patrons; for even St. Gregory, when want to use such a title, even though the sixth council at he was chosen by the people and priests at Rome, asked the Chalcedon had offered it to them. In short, he says that no emperor Mauritium by writing that he would not confirm such one should call himself the supreme bishop of all an election; for he was reluctant to become a bishop, as a Christendom; just as several more decrees say that even the humble, pious man; but his writing was undertaken, and the Roman bishop, though he may be a greater bishop, is not to emperor Moritz confirmed his election against his will. be called *universalis*, the supreme bishop over all Afterwards, the popes thought that because they had the Christendom. This is the certain public truth, regardless of papacy from Emperor Phoca, another Kavser might take it how he himself and his hypocrites torture and credence from them again. For so it must be in the secular government, these words, for they are too clear and too powerful. This is that if a sovereign gives by grace, he may take it again, where also the work in broad daylight, for he has never been over the malice of the owner deserves it. Thus our German the bishops of Africa, Grecia, Asia, Egypt, Syria, Persia, and emperors, Friedericus Lotharius, Ottones, often took from the so on, nor will he ever be; nor has he had the bishops of the princes what they had given, and after penance also gave it Welsh country under him at that time, especially Mayland back: Therefore the following popes went on, and now and Ravenna. wanted to have the papacy not as from the Cavs, nor from

"This St. Gregory was the last bishop of Rome, and after concilia, but from GOD himself without means; made him the Roman church has had no more bishops until this decrees, one after the other, boasting, shouting, and roaring, day, nor will it have any more, unless there be a miraculous that the Roman church and the pope were not founded by change; but vain popes, who are the devil's larvae (as you men nor by concilia, but by Christ himself over the whole will hear), have ruled there, and have spiritually and world; especially they adorned themselves with the saying physically destroyed all the churches. For it is certain, as has Match. 16, 18. 19.: "Thou art Peter, and upon this rock I will been said, that in the time of St. Gregory there was no pope, build my church, and the gates of hell shall not prevail against and that he himself and his ancestors did not want to be a it: and unto thee will I give the keys of the kingdom of heaven: pope, and that he condemned the papacy with many whatsoever thou bindest on earth shall be bound in heaven. writings, even though he was named in the papal crown and "2c. Lead also this, Joh. 21. v. 16. 17.: kusvs ove8 meu8. But many lies were invented about him; but he is not a pope, nor with the saying of Matth. 16. they did the most, frightened the does he want to be one, as his books testify, to the shame world, suppressed all bishoprics, also trampled under foot of all the popes who have risen up after him and against him. the emperors and the secular government.

"But after his death Sabinianus was bishop, a year and "Now they knew very well, the shameful liars and a half, whom I reckon among the popes: for he was well as blasphemers of divine word, and still know very well that this great a blasphemer as a pope is, and wished to burn books saying serves nothing to their cause, nor rhymes with it, the to St. Gregory, his nearest ancestor, perhaps that St. Gregory did not want the pontificate.

is against them in all letters and brings the papacy to ruin and destroys it, as I argued 25 years ago against the *Resolutionibus* and against D. Sauecken in Leipzig in a public disputation, and will do afterwards. But it has been gentle in the hearts of the desperate scoundrels, the popes, that the world, both bishops and emperors, have allowed themselves to be frightened and driven in with this sentence, when they did not like to act against God and his word, as befits right Christians. For this is the pope's first insult and blasphemy against God in his holy words.

"When they saw that they had succeeded and succeeded in such a rascality, through the terrible wrath of God against the world for sin's sake, and that everyone was afraid of such words, they were neither lazy nor sleepy: Words, they were truly neither slothful nor sleepy, confidently pressed on with all the mischievousness and help of the devil, and began their pabbacy or primacy, which they had by their self-invented lying decrees, and by blasphemous, false, and mischievous interpretation of the saying Matt. 16. to interpret, sharpen, and strengthen it in such a way that the pope would be supreme, not only for the sake of honor and procedure (which would be granted to him), nor only for the sake of supererogation, that he would be an overseer of doctrine and heresy in the churches (which is far too much for a single bishop to do, and impossible in all the world), but for the sake of authority, that he would be the supreme one; but for the sake of power, that he, as their lord, might force the bishops under him in a mighty and worldly, even tyrannical way, imprison them with oaths and duties, make them servants, appropriate the bishoprics to him, set and move them, change them, steal them, take them, give them, value them, sell them, and in addition weigh them down with palliæ, annals \*) and innumerable mischievous things in the most wanton manner; And whoever would not do this, or would not suffer it, should be eternally condemned as a disobedient and heretic of the Roman church, as if he had sinned against Matthew 16. 16. had sinned.

"A Chancellor of Mayence, named Martinus Meyer, has written to Aeneam Sylvium, who was subsequently called Pope Pius H. (for he has been his good companion, since he was outside for several years with Emperor Frederick III in the German lands) and complains that the pope is thus burdening and plundering the monasteries with annals and pallia; to which the haughty Hypocrita answers him thus, among many other evil and vexatious words: It would be Germany's duty to bear such a burden, because the Pope had turned the Roman Empire over to the Germans, and the Pope would have to have a lot of money so that he could defend himself if the Emperor wanted to overpower France, or if France wanted to overpower England. Then behold the desperate knaves and villains, what they have in mind and their secret counsel.

\*) Tax for conferred benefices, which initially consisted of the "first" annual income.

namely, that they want to keep the two heads at odds, and He is a devilish, mischievous muckraker, and he is well If the Roman Pontiff is not a pope, but a bishop of the true have a quandary, whether they may now hold to this, now pleased with the obedience of the churches; and therefore Roman churches, like St. Gregory, he would reconcile these to that, according to which the wind blows, that they may he roars, as if possessed and full of devils, that he who is not two heads with all seriousness, and would not be able to meanwhile be safe from the beasts, and not be afraid of the obedient to him and his Roman churches cannot be saved: rest, because they would be cordially one, especially Reformation or Concilium. This is also evident from the he who is obedient will be saved; and all is to be done, that because in our times all of Christendom is anxious that the works and histories through and through, so that even in all the world may be obedient and subject to him; for God's great heads should be cordially one. But this is not our time Clement VII sent help to France before Pavia in and Christ's obedience he asks nothing, no thought of it convenient for the Roman Pontiff; or if he tolerates them, as 1525 against our Emperor Carolum, and when it failed occurs to him.

them, he wiped his mouth like the harlot, Proverbs 30, and "But by the word 'Roman Church' you must by no means pontifical, and diabolical contradiction under a good said that he had done the Emperor too good. So Caesar understand the true Roman Church, especially the one that pretense. Carl was forced to mock him and to let him trifle with his existed before the papacy, which did not want to accept nor "And if one had asked Caesar Phocas at that time mouth, even though he was then attacked and captured in suffer the papacy, as we have heard in St. Gregory, even whether it would be his opinion that such a chaos should be Rome in the year 27, but did not receive his deserved though Christ undoubtedly still has some, Lot and his founded in Rome by his command, which would throw all reward because of the great kindness of the Caesar. daughters, in the Roman Sodoma, to whom the abominable bishops, monasteries, convents, and churches under itself,

"Alas! how can even a pope do otherwise; reckon thyself, nature of the papacy displeases; but you must understand it tearing and devouring everything that was there, founding if a desperate, wicked, cunning rogue puts on the larvae to be Pontifical, mischievous, and devilish, that the pope new doctrines and beliefs, violating Christianity and the and names of Christ or St. Peter. If a desperate, wicked, uses the name of the holy Roman churches in the most Christian faith, and defraud all the world of body and soul, cunning rogue puts on the robes and names of Christ or St. shameful and blasphemous way, and means by it his boys' and take from them innumerable goods, with great deceit, Peter, and gains such advantage that the Christians are school, whore church, and hermaphrodite church, the devil's then trample the emperors under foot, banish them, slay afraid of him and shun him for the sake of the name of basic soup, just as above he has called the them, persecute them, rob them of their lands and cities, Christ and St. Peter, he has won, and does what he wills, words 'free, Christian, German Concilium' mischievously. mock them as his fools, and laugh at them in their fists, committing one evil after another, especially when God's And if you do not understand the decree of the pope in this consume them, and plunder them with his harlots and wrath is decreed against the devil, that he lifts up and way, it is impossible that you can attain the pope's opinion: hermaphrodites; think'st thou that Phocas, how wicked he pushes shut; for Christ has warned us enough, Matth. 24, .....for this is would be, would say yea to this? Yea, peradventure he 23. 24. that many would come in his name, saying, "I am the language of his Roman church, and whoever has to do should deal so with them, that they would hold their peace, Christ"; and Matt. 7, v. 15. "Beware for the false prophet, with the pope and the Roman See must know this, or is and forget the priesthood. which cometh unto you in sheep's clothing." So also the certainly aware of it.

pope, under the name of Christ and St. Peter, has driven in The devil, who founded the papacy, speaks and works ask the devil for help at the door. It is enough trouble to go the whole world, and has made a fool of it, as he would everything through the pope and the Roman See. But what out blessed (as Peter says, 1 Epist. 4, 18: Vix fu8tu8 8ul have it, and through the devil has pretended great devotion one should believe of the devil, as the murderer and father vallitur), if one blesses himself before the devil, in God's and spirituality, until he has brought it to this point, that he of all lies, a Christian should know well, Joh. 8, 44. name, and begins a thing with prayer. What then shall be

now rages and rages openly with violence in all places, so "Now after the pope had thus driven in the bishops, and come to pass, when a man shall begin a thing in the that now there is no defense. But the boy Aeneas Sylvius captured them, and brought them under himself (for they had name of the devil, and against the will of GOD: then shall the would have well deserved that the scholars enlighten him; fed themselves honestly and long enough, as the histories window and door be opened, that the devil may enter in with he boasts quite splendidly that the pope should mix himself testify), he took the following steps all power. So the priest also began his priesthood in the in war between the kings, because he plunders the the temporal authorities, and could not rest until he had devil's name, with all manner of lies and blasphemies, and monasteries cheaply. Why does he not seek other means compelled them also under his power, even with the same brought it down to the hellish soup of all vices and disgraces, than to get along with the kings by prayer and preaching? saying, Matt. 16. even so far as to kneel before him, to kiss which we now see in Rome publicly in the daytime; so that But what is the pope concerned with prayer and the word his feet, yea, to tread upon her neck, to persecute her with by the fruits also it may well be discerned what manner of of God; he must serve his god, the devil. the sword. tree it is, and who planted it.

"But all this is still the least, although it is unbearable and and banishment, land and cities stolen, some beheaded, son For that the papal abomination did not come from God, insufferable. This is, first of all, the very worst of all theset against father, one king embittered against the other, nor did it begin in God's name, but was instigated by the devil devils in hell, that he strives for such power that he wants vain discord, murder, and bloodshed among the kings, through God's wrath for the punishment of sins, and came to have authority to make laws and articles of faith, to as if he were the devil himself in the flesh, hoping that when into the churches in his name, is proved by these narrated interpret the Scriptures (which he has never learned, the beasts (that's what he calls them) had devoured each fruits; so I will also prove it further."

cannot know, and does not want to know) according to his other, then he would also be king, sovereign, and lord of the "First, a sufficient divisione, and to begin below, it is not great sense; wants to force all the world to believe his world in their place. Therefore he boasts that he is emperor, instituted by the temporal authorities; and if they had done it, it would still be of the devil. The cause is this: for secular doctrine, and yet teaches nothing but vain idolatry, as we and has the power to depose emperors and kings at his authority has no such power in the shall hereafter hear, and destroys all that the Son of God, pleasure. Although, by the grace of God, he has not yet completely succeeded in such a diabolical plot, and will our Lord, has purchased for us with his blood; takes away faith, Christian liberty, and right good works; and that is never again do so.

what he means in his

Kingdom of God. Thus we have heard above that EmperorMatthew 5:33, and it is not found in any law of the Councils that Phocas' opinion was certainly not to place such power in thethis should be the case. Then the holy and noble jewel Paschalis churches, nor can it do so. He may have meant that the bishopwas enraged, for the bishop had struck him so hard with the of Rome alone should be a superintendent, who would takeword of Christ that his brain was dizzy, and he did not know what care of the doctrine and life of the churches for God's sake, asand how he should speak, and he tortured the words of Christ, the Nicene Concilium had decreed. For to have regard for theMatt. 5:33, as a priest; as I wrote against it in Latin twenty-five doctrine and life of all the churches and bishops in the wholeyears ago, and hereafter, when I do not forget it before the world is an impossible thing. In sum, the pope himself does notcrowd, as it happens to me, I will also do it in German. But on want to have it from the emperor, but the emperors and kingsthe attracted Concilia he opens his jaws, as if he would like to are to have the crowns and kingdoms from him; that is onedevour heaven and earth, and cries: Do you think that the thing: and mark well, the papacy is not from the emperor, norConcilia have power to set an end to the Roman churches (hear can it come from the emperor; the pope does not want it fromhis whore and hermaphrodite churches)? Knowest thou not that him. all concilia are done by the Roman church, and have their power

"Secondly, the papacy did not come from a spiritual authority,from the Roman churches?

that is, from Christendom and the bishops of the whole world, "So, so, so one should lie and blaspheme who wants to be a or from the churches: neither can they do it, nor have they anytrue pope. Dear God, what an exceedingly insolent, power; indeed, if one looks at history, one finds neither bishopsblasphemous liar is the pope; he speaks just as if there were no nor churches in the whole world that have accepted the pope man on earth who knew that the four principal conciliations, and with a will, but almost all bishops and churches have opposed many others more, are held without the Roman Church; but and resisted it. Just as to this day the bishops and churches ofthinks thus: As I am a coarse ass, and read not the books, so the whole Orient have not accepted the pope, and still do not. there is none in the world that readeth them; but if I make my For this reason, he "varnishes and denies" that he is set by God ass cry Chika, Chika, they must think it all articles of faith: if not, over all the churches in the whole world; which God has not said St. Peter and Paul, even God himself, will be angry with them. nor done, nor does he want to do: thus he makes a liar out of For God is nowhere more God, but only the donkey God of Nom, God, and heresy out of all the churches, by his evil spirit thatbecause the great rough donkeys (pope and cardinals) ride on rages in him against God and his Holy Spirit and churches. better donkeys than they are.

Even when there were still bishops at Rome, before the pope, "From all this you hear that Papal Holiness is not founded byor hear the doctrine of men in the churches, as it does not and end-Christ were thrown down by the devil, the Concilium spiritual authority, or by the holy Christian churches in the wholework God's glory and honor, but leads away from faith and Nicenum commanded the bishop of Rome to take charge of the world, that is, it is not from God (for God dwells in Christianityseeks the glory of men. For God alone wants to speak, work churches around Rome, but did not make him a pope, nor did it and works through it), nor from temporal authority; nor doesand rule in his churches, so that he alone may be praised; as give him any authority over some churches. Thus we have Papal Holiness want to be founded by either of them, as wewe, praise God, have brought it in our churches, and with heard above that before Emperor Phocas and Boniface III the have heard, that is, he hereby confesses that it is not from God,God's help have come into the swing and course, that almost nothing about it. St. Gregory, as a pious Christian bishop of the that is, from the origin of the churches. And the same is certainlyeveryone knows how one should beware of the doctrine of Roman churches, condemned this and did not want to suffer it. the truth, and we therefore accept it, being quite one with hismen as of the devil himself, and hear only our Lord and holiness in these two things. Though he speaks such truthSaviour, as the Father says of him to us at the Jordan, Matt. ignorantly, as one possessed, yet he uses it to strengthen his3, v. 17: "This is my beloved Son, in whom I am well pleased, him to be appointed by the conciliar or spiritual authorities of lies and blasphemy. Now it comes to the right main thing,him ye shall hear"; and he himself John 10:17, 5: "My sheep because God has not ordained any more estate on earth (I amhear my voice, but they hear not the voice of the stranger, but not speaking now of the married state and what is attached toflee from it, because they know not the voice of the stranger. it) to govern, but the two, namely spiritual and temporal, byThis lovely, funny picture which the Lord here sets of the the archbishop of Palermo in Sicily, with such an appendix that which he wants to help the human race, through the spiritual tosheep, you may see for yourself, if you will, among the sheep. he was to bind himself to the pope with an oath of a prefixed eternal life in heaven, through the temporal to temporal life onWhen a stranger calls to them, whistles, or beckons, form; and the bishop very humbly wrote again, no more than earth, it is now reasonable to ask: Where then does the papal"Shepherds, shepherds!" they run and flee, and the more you beckon, the more they run, as if a wolf were there; for they do with these words: It astonished the kings (of Sicily) and their estate come from, because it does not want to be eitherbeckon, the more they run, as if a wolf were there; for they do councilors that such an oath should be demanded of him, when heavenly (that is, from the Christian churches, since Christ is the not know the strange voice: but where the shepherd lets himself be heard a little, there they all run, for they know his king of heaven) or temporal (that is, from the Christian churches,himself be heard a little, there they all run, for they know his since Christ is the king of heaven)? voice. So shall all true Christians, who hear no voice, do unto Christ their shepherd, as he himself saith, Joh. 10:8, 'All they that are before me, even they that are not before me,'" (Jn. 10:8).

have been thieves and murderers. Mer the sheep have not The fact that God took such a dark saying for himself, when theidigen, were enacted; but none dared to oppose the obeyed them'.

"From this and many such sayings it is proved to me and matter, as first of all that, Gen. 1,1.2: 'In the beginning (that societies were guilty was pointed out. --In the "Merry mightily enough that the doctrines and works of men in the is, at Rome) God' (that is, created) 'created heaven' (that is, Messenger" of June 21 we read, among other things, the Christian churches are strictly and severely forbidden by the pope) 'and earth' (that is, the Christian church); 'the earth following from Dayton, Ohio: "On Monday, the 13th of this God, as they are contrary to faith and lead away from the was desolate and empty' (that is, the Christian church is month, the corner-stone of the new Oddfellows Hall was laid truth, that is, they are vain lies and deceit before God. And subject to the pope 2c.). This saying would have done much amid the usual festivities. The various lodges with their where the devil strikes, that they are adorned with God's more. Item Es. 1,3: The ox knoweth his lord' (that is, the pope colorful frippery marched down the streets of our city to the name, or the apostles' names, and sold under their names, of Rome is lord of all), 'and the ass the cribs of his lord' (that beat of drums and the sound of bugles. Christ-followers, they are no longer bad lies and deceit, but also God's is, Christendom is the servant of the pope), and the whole Jews, and all kinds of believers and unbelievers marched abominable blasphemy and idolatry, or abominations: For Scripture is full of these sayings, all of which speak much together and everything seemed to be 'One Egg' and 'One the devil maketh God a liar and a deceiver, as if God had lighter of the pope than Matt. 16. For even the most holy Cake'. Also, what the Odd Fellows call 'prayer' was spoken spoken such lies, and done such works; and men fall into father pope, after such a manner of interpreting the by a preacher named Scott, who also spoke the sail. A it, and believe and trust in it, as if God had spoken and Scripture, and defending the pope, writes to the emperor of Universalist and Lutheran minister were also present and done it; and so give their trust and honour, which is due to Constantinople: 'Have you not heard that the Christian gave addresses and pulpit fellowship. Herod and Pilate were God only, to lies and to the devil. This then is called the Church is in bondage to the pope? quite intimate friends at this 'solemnity', and in the evening true idolatry and blasphemy, in all the prophets through and hast thou not read that God hath created two great lights, the they probably 'toasted' to each other in a very pleasant through. sun (that is, the Pope), and the moon (that is, the King)? Now manner, so that it made a noise. The Universalist preacher

Ez 2:8: 'The land is full of idols; they worship the work of as far as the sun is greater than the moon, so far does the Fester of Dayton tried to make the spectators and listeners their hands, which their fingers make'; Jer 29:31: 'Because Pope surpass the King; that is, the Pope is (as the gloss understand how Oddfellowship was such an exalted Shemaiah hath taught you, and I have not sent him, and calculates sharply) forty-seven times greater than the King: institute. Their motto was friendship, love and truth. To do have made you trust in lies' 2c. Then hear thou, he that is that wants to become a little popes when it is now grown up." good was their purpose and to relieve the misery, suffering not sent hath not the word of God; and by the doctrine of This is enough for this time! In the next number, God and grief of widows and orphans. All sectarianism is men he maketh men to trust in lies: that is, to reproach idols. willing, will come the interpretation of Luther himself. banished from their midst, no distinction is made between

"Here we come to the right covenants. Now it is certain (To be continued.) religious or political views; Jew can remain Jew, Gentile that the pope and his position are nothing but a human Gentile, Turk Turk and Christian Christian. True Oddfellows poem and foundation, for, as we have heard, he is not, and will not be, of the order of temporal authority. He is not, nor does he wish to be, of the church or church order: so it is also known for certain that not a single letter of the divine word in Scripture has been written by him.

but has elevated himself to such heights out of his own pride, thirst, and iniquity. Then he adorned himself with God's word, blasphemed God shamefully, made himself an idol, and filled Christianity with his abominable idolatry, lied "Mississippi Sheets": the unbelievers "form the great will help bring about the golden age of the millennial to it, deceived it, and made it into idolatrous damned people, invisible congregation of the future in North America." To kingdom, and when that glorious period of Eden shall again who believed and trusted in it as if God had commanded it prove this, he points to the many secret appear, and the Father shall bless His children as before, through his word, and thus had to fear and honor the devil, He therefore adds: "Although, strictly speaking, the then shall come to pass what is written: The wolf shall dwell worship and serve under God's name. Thou hast brought thousands of masonic lodges, Odd Fellows, Cherusci, with the lambs, and the pardel shall lie with the goats. - The forth the pope, what he is, and whence he is, that is, an Chaldeans, Harugari, etc., etc., cannot be reckoned among German Lutheran pastor Herrmann of Hamilton, Ohio, spoke abomination (as Christ saith, Matt. 24:15) of all idolatry, of them, a great majority of the enemies of every positive article after the Universalist preacher. Let us just tell our readers all devils from the bottom of hells. of faith sit in these lodges. - Behold, dear Christians, that he noted in his speech that the first secret society was

"Yea, saith thou, he will truly of God's word, and of God's unbelievers themselves thus declare that they hope from the between Adam and Eve and that all true Oddfellows are heredity; for he carries in many decrees the saying Matt. secret societies the overthrow of Christianity and of every Christians. The Oddfellows Jews shook their heads at this." 16:18: 'Thou art Peter, and upon this rock I will build my revealed article of faith. In the first half of June, in a The following is written about **Methodism in** churches, and will give thee the keys of the kingdom of Presbyterian church, the "Anti-Secret" Convention met for **Philadelphia in the** "Christian Messenger" of June 15: heaven.' 2c. This is to say, that the pope of Rome is lord over the purpose of opening a serious struggle against the "The Methodists have established a German mission in all Christendom. Traun, that would do; who would have spread of secret societies in America. About 150 delegates this city.

provided himself of high understanding to the most holy from nearly all the states of the Union and of the most diverse confessions were present, among whom many had

formerly been members and in part high officials of such societies. The dangerous and anti-Christian nature of these societies was unreservedly exposed. Calls to those who were still members of such secret societies to disassociate themselves from them were made.

## To the ecclesiastical chronicle.

### Secret Societies.

A certain Hertel asserts in the clouds darken our horizon, yet light will come. Oddfellowship

They have had several German missions at the same time, and yet, despite the support and influence of the English element of their church, they still do not have a single independent German congregation in the entire city of brotherly love. This is to me a most striking phenomenon, in that they have had of their most able men here to represent the German work. A still more incomprehensible phenomenon of Methodism, but of Methodism in this case, is the fact that one of their most eminent preachers, a Doctor of Theology-missionary in South America-at present pastor of a congregation in Philadelphia, sends his children to a Roman Catholic school. Being rebuked for it, he is said to have replied: '*I love the initials of the Catholic Church.*' It is a disgrace to the M. E. Church to have such preachers among them - a degradation of its own teaching institutions. Are such well men really Protestants at heart? Wonder if they would not feel better at home in the bosom of the Roman Church! \*)"

Dr. Moldehnke, in New York, has declared that the trouble in which the Synod of Wisconsin finds itself is due to the fact that this Synod has allied itself with the Synod of Missouri. The "Christian Messenger" says of this: "Weso, nor do a few occasional ideas. So for the time being we cannot reconcile the accusations of Moldehnke with the fact that the Synod of Missouri is in alliance with the Synod of Wisconsin. Confessions, we have already carefully studied quite unite, that a majority of the pastors of the Wisconsin Synod voted for union with Missouri." The Ambassador goes on to explain that the present lack of support money in the Wisconsin Synod probably has more to do with the separation of the same from its Unionist friends, and then hand, one could almost read from the article as if it were continues, "And how much has the confessional (?) fanatic entirely annoying to the writer that the Synod of Wisconsin now Moldehnke contributed to the evocation of the exclusivist lives in brotherly peace with the dear Synod of Missouri, as if spirit in the formerly Union-friendly Wisconsin Synod? He he would rather see them still biting and eating each other in should beat his own breast." - Such is the fate of a man quarrels and strife. But that would be quite ungodly if the ! But who, while he himself wants to be a resolute Lutheran, that would be quite ungodly if the writer took more pleasure in feuds with other Lutherans for the sake of their such strife than in peace, and because it is so ungodly, let us resoluteness and wants to charge them with the hatred of think after love that there is nothing of it in the article in his readers. question."

Doctor Moldehnke had, as already reported, attributed the financial difficulties in which the Wisconsin Synod has found itself with regard to its institutions, following an announcement by its President, to the agreement with our Synod. In the "Gemeinde-Blatt" of the Wisconsin Synod of June 15, a colleague consoles the Doctor about his troubles.

\*) One of the most outstanding and leading men of the Wesleyans in Canada, also a D. D., also has his daughters educated in a Roman school.

(Ambassador's editor.)

Request assistance.

We, the undersigned congregation, after a long struggle, are finally forced to appear before the doors of our fellow believers with the above request. And for what do we seek your help? We just want to say it straight away: We ask all of you, who love the Lord Jesus and his Lutheran Zion, that you will help us to get a little church here. Now we know well, that a congregation should not lightly ask its sister congregations for help, but, if it is somehow able to do so, should help itself, because without this every congregation would have to meet significant expenses. Therefore, dear brethren, allow us to briefly describe our situation to you, and we are convinced that you will say with us: "Yes, help is needed! -"

Our congregation has existed since December 1864, when four men met and decided to found a Lutheran congregation in the name of God. Until then there had been two German congregations here, which still exist, but both belong to the Presbyterians, even though the majority of their members are Lutherans by birth, and even now claim to be Lutheran. These congregations were founded with the help of the Americans, who helped them to obtain churches, and still pay a not insignificant portion of the preachers' salaries. When these congregations were founded and in the course of time, some joined them who were honest and upright about their Lutheran church, but who knew little or nothing of the church conditions here, considered presbytery to be synonymous with consistory, and thus had no idea that they had entered a church community that was quite foreign to them, and this all the more so because they first had Lutheran preachers, at least in name, and in one congregation the Lutheran catechism had also been introduced. After some time, however, another Reformed-minded preacher came to this latter congregation, who thought that it was right and just that they, as a Presbyterian congregation, should introduce the Heidelberg Catechism. This opened the eyes of at least one, a Würtemberger. He did not want to have his catechism taken away, and protested against it in a public congregational meeting, since they were a Lutheran congregation, declaring at the same time that if the congregation had the catechism taken away, he could no longer remain a member. The congregation, however, thought that the pastor should know better, and they allowed the catechism to be taken.

From now on, this one thought and strived day and night to found a truly Lutheran congregation. As noted above, this was accomplished in the winter of 1864 in association with three like-minded people, although, as everyone can well imagine, with much struggle.



and temptation in their own hearts, and under much mockery, scorn, and blasphemy from without, that they wished to be better and more than they were, but nevertheless with firm, childlike trust in the help and assistance of God, knowing that they had no selfish, sinful ends in view, but only the glory of our God and of his word, and their and their children's salvation and happiness. -

The little congregation was then first served faithfully with the Word and the Sacraments by our pastors in New York and the surrounding area. In this they had the best, the main thing. But one important thing was missing. Where were they to hold their services? In a private house, although it happened several times, it could not be done here at length. In the first eagerness they wanted to build a church, but in an eastern city of 35-40,000 inhabitants, where everything is so excessively expensive, this cannot be done so quickly. So for the time being we had to refrain from it. But the Lord did help, to the unspeakable joy and mighty strengthening of the faith of the little band. God directed the heart of a wealthy American to give them a suitable room for their exclusive use on Sundays, free of charge. This was a visible help of God, and as such it was acknowledged with thanksgiving. -

In the fall of 1866 the first subscriber was called as pastor to this congregation. At that time there were seven members who were able to vote; how they were to maintain their pastor was not quite clear to them, but nevertheless they dared to take this step, trusting in God and encouraged by our New York pastors, and behold, God helped; even if he did not give us an abundance, he always gave us enough. But of course our wish and prayer was always: Oh, if only we had a church of our own! For as suitable as the aforementioned hall was, there were countless inconveniences connected with it, and not infrequently these and those things stank in it, which the owner, a great businessman, did not know how to accommodate in any other way. Since we alone were still not able to build a church, and we did not want to ask the sister churches for help without the most urgent need, we had to endure this in silence and patience until the Lord would help us. And we now believe that he will help us now, or rather has already helped us; admittedly in a wonderful way. In February of this year we suddenly received the news that we could no longer have the hall for our church services, since the owner, as a result of a change in his business, now needed it himself. What to do now? Rent another hall? That was very difficult, and was fraught with great inconvenience.

costs. So we decided, for the time being, to prepare our schoolroom, which we built in the summer of 1867, in order to be able to hold school, and then, in God's name, to dare to build a little church, especially since the growth and prosperity, indeed the existence of our community, also suffers, urgently demanded it.

Under God's blessing, our congregation has grown in spite of all obstacles and adversities, in spite of all hostility from outside, so that it now has 23 members who are able to vote. There is no doubt that many more would have joined us if we were not so much at a disadvantage externally compared to the other two congregations. There they say: Don't be so stupid and go there (to us, that is), you have to contribute so and so much (although we have never demanded a contribution from anyone), they don't even have a church; with us you get off much better, and we are also Lutheran, (but both congregations have the word "Presbyterian Church" written in large letters in front of their churches). It is obvious that many who otherwise mean well will be seduced and stay away from us. - There are about 6-8000 Germans here, and many more come every year, since Paterson is an important factory town, and the great majority of these people are Lutherans by birth. Admittedly, the vast majority are also horribly immersed in unbelief and materialism, since the dregs of German immigration often remain here in the eastern cities. Nevertheless, we must not give them all up for lost; among the thousands there are also some who have not yet completely thrown all Christianity overboard, but would like to remain with the faith of their fathers and become blessed. For the sake of such, whether they have already joined us or are still going astray, it is absolutely necessary to have a Lutheran church here, where the immortal souls are built up on the unified foundation of the apostles and prophets, since Jesus Christ is the cornerstone, through the pure gospel and the unadulterated sacraments, such as we have, thank God. But we alone are not able to build ourselves a little church, however simple it may be. Of the 23 members, half are in such a position that they can contribute little or nothing, not with the best will in the world, and the others cannot do much either, since they have to exert almost all their strength to meet only the current expenses, and besides, we still owe about 500 dollars on our schoolhouse, which, incidentally, is not at all suitable for our worship purposes; when we built it, we were glad to have something.

Behold, brethren, we have lately presented unto you our situation, our need, and our petition; and we assure you assuredly that ye will be with us.

for the glory of God; it is truly no mere flash in the pan here, burning today and dying tomorrow, or we would have given it to us. We will do what we can, God grant that you also help us. He who sows sparingly will also reap us as much as you can. He who sows in blessing will also reap in blessing; God loves a cheerful giver. But remember also, Don't be so stupid and go there (to us, that is), you have to contribute so and so much (although we have never demanded a contribution from anyone), they don't even have a church; with us you get off much better, and we are also Lutheran, (but both congregations have the word "Presbyterian Church" written in large letters in front of their churches). It is obvious that many who otherwise mean well will be seduced and stay away from us. - There are about 6-8000 Germans here, and many more come every year, since Paterson is an important factory town, and the great majority of these people are Lutherans by birth. Admittedly, the vast majority are also horribly immersed in unbelief and materialism, since the dregs of German immigration often remain here in the eastern cities. Nevertheless, we must not give them all up for lost; among the thousands there are also some who have not yet completely thrown all Christianity overboard, but would like to remain with the faith of their fathers and become blessed. For the sake of such, whether they have already joined us or are still going astray, it is absolutely necessary to have a Lutheran church here, where the immortal souls are built up on the unified foundation of the apostles and prophets, since Jesus Christ is the cornerstone, through the pure gospel and the unadulterated sacraments, such as we have, thank God. But we alone are not able to build ourselves a little church, however simple it may be. Of the 23 members, half are in such a position that they can contribute little or nothing, not with the best will in the world, and the others cannot do much either, since they have to exert almost all their strength to meet only the current expenses, and besides, we still owe about 500 dollars on our schoolhouse, which, incidentally, is not at all suitable for our worship purposes; when we built it, we were glad to have something.

May the merciful God place his rich blessing on these few words, and let us experience his help.

All gifts can be sent in at the address:

Rev. II. Walker, IVtci'8011, Xov 3er86^.

In the name of the Evangelical Lutheran St. Paul's Parish here

H. Walker, Rev. Gottlob Hiller. Gotthelf Schwoy.

Paterson, New Jersey, June 9, 1870.

## Public warning.

For some years now, the longer it has gone on, the more it has happened that people connected with false believers have repeatedly attempted to collect in our congregations for the purposes of their churches and ecclesiastical institutions. In particular, however, various people have recently been collecting contributions for an orphanage in Iowa, which the "Church Gazette" of the Iowa Synod counts among its institutions, and which is now a private institution of Pastor Schüller in St. Andrew, Iowa. Andrew, Iowa, and soon, according to circumstances, also for an institution of the Wisconsin Synod, yes, even more: of which, if all else will not help, it is assured that its present director is already Missourian at heart, wants to place the direction of the orphanage in the hands of members of the Synod of Missouri or Wisconsin, etc. etc. made such a run on the coffers of our church members and brethren, with a zeal that borders on impudence, and with a tenacity that can only be acquired by studying the higher art of begging as it is taught in Basel. Not a few members of the Synod of Missouri 2c. were also careless enough to give them a hearing and to allow themselves to be exploited by them. It is therefore necessary to state publicly herewith that in matters of public charity only God's word is the only authority.

should be a guideline for us. But God's word demands that we should have nothing to do with people who have been revealed as false believers, that we should also avoid the evil appearance, as if we did not hate the errors of such bodies with all seriousness, and that, even if the collectors were members of synods friendly to us and did not collect for the purposes of a synod like that of Iowa, whose leaders have already been admonished once and again, we should first provide for ours - that is, our own orphanage. It would therefore be nothing but right that from now on all the efforts of such collectors should be lost to the congregations of the Synod of Missouri 2c. Whoever blasphemes our doctrine, which is after all the doctrine of the divine word, as being Missourian, or is silent about it when it is thus blasphemed, let him also keep his hand off Missourian money, if he wants to prove to the world that he is practicing charity. If, nevertheless, especially zealous men should feel impelled to make new attempts, let them mean in advance that they run the risk of losing not only the trouble, but also special expenses, for we literally intend to act according to 2 John 10:11: "If any man come to you, and bring not this doctrine, take him not at home."

John P. Beyer, Pastor.

Filling Stones.

Sacraments. "Just as the Holy Spirit works through the word, so he also works through the signs, which, speaking in this way, are nothing else than the real word, since that is expressed through the thing which the sound of the words gives to be understood." (Luther, VI. 438. f.)

The verdict of a mocker of religion on his fellow unbelievers. As is well known, the so-called old Fritz (Frederick the Second of Prussia) attracted a whole circle of religious mockers to his court, and he thereby contributed much to the German people being infected by the poison of unbelief. The infamous Voltaire was also among those whom King Frederick II. attracted to his court. Nevertheless, in 1749, the latter wrote to Count v. Algarotti of Voltaire: "It is quite a pity that so unworthy a soul should be associated with so splendid a genius." (See Wachsmuth's Europäische Sittengeschichte. V, 2, p. 214.)

Mission Feast.

On Eraudi Sunday (-29 May), between Blue Island and Bremen, about 21 miles from Chicago and directly on the Rock Island Railway, a really quite beautiful mission festival was celebrated in a magnificent grove, to which all our congregations in Chicago were invited. The local conference there had decided to hold this festival on the aforementioned day.

The invitation to celebrate the event was issued only eight days in advance, and the invitation came to us in the city so unexpectedly quickly that we could hardly make it known properly and the Arrangements Committee could make the necessary preparations. Whoever, however, had feared that the participation would be very small, was very much deceived. For when we arrived at the station on that glorious Sunday morning, the people just swarmed in. It was a real pleasure to see how one carriage after the other became full, and how there were still many standing there who were afraid of not being able to get a seat. At last we were told that the passenger cars were all full, and that only the baggage cars were still available. So one of these was given the honour of being allowed to join, the fourth and twentieth in the proud line - a train that caused a sensation wherever it passed. This, and some other hindrances, caused us to miss the time of departure, and thus to arrive somewhat late at the fairground, which was already teeming with people. There we met Pastors Reinke, Wunderlich, Rauschen, Riedel, Traub, Pissel and Hartmann with people from their congregations. From here, Pastors Beyer, Döderlein and the undersigned were with us.

After the surging crowd had calmed down somewhat, the service began in the usual manner. The festive singing of so many tongues, accompanied by trombones, made us forget the tiredness that had arisen, and Pastor Reinke's powerful, beautiful sermon on Gal. 6:10 was heard with much blessing. Then three thousand camped in the soothing shade of the forest, which was resplendent in the most beautiful green, and blessedly partook of the food they had brought with them. Hot water was provided so that they could prepare their own coffee, but this could also be received ready-made, for which the committee from the city had taken care. In the afternoon there was again communal singing with trombone accompaniment, and Pastor Beyer gave a very interesting lecture on the beginning and expansion of the Lutheran Church in Northern Illinois up to the year 1855, starting from Ebr. 4:14. The time and the warmth of the day made it necessary to break off here. The remainder of the time, as well as that after the noon meal, was taken up in free fellowship, but in the nicest order. Old acquaintances were renewed and new ones made. One saw only cheerful and satisfied faces. A special decoration of the celebration were the presentations of the music choirs from Wunders and Beyers parishes and the various singing choirs, three of them from the city, which spiced up the time pleasantly even after the services.

Hopefully this festival will remain in good memory and, dear God, will certainly not be the last of its kind. Even such a large crowd, united on a festival square, makes an uplifting impression.-The collection on the square should certainly have turned out better and could have done so, if it had been collected in a more orderly manner. But this is not to blame the collectors; it was simply due to the too rapid arrangement of the festival. After deduction of the costs incurred there, the collection amounted to a little over 206 dollars. The surplus of our trip from Chicago, however, although the price was very moderate, is \$305.45. Nevertheless, a sum of over 500 dollars, which will be used, one third each, for the inner mission, Brunn's Institution and Hermannsburg.

At 5 o'clock the steam whistle called for departure and the return journey, which was happily completed about 7 o'clock. As the crowds moved along the road, many were heard to say, "That was a fine party!" - As Schreiber was unable to preach this, he was appointed by the Committee to report even after-^ the fact.

A. Wagner.

Church News.

After Mr. Pastor P. Nupprecht had received and accepted a regular appointment from the Lutheran congregation in Adam County, Ind., he was installed in his office by the undersigned on Sunday Eraudi by order of the honorable Presidium of the Middle District.

G. H. Jäbker.

Address: Hev.?. Hu^preelrt, Deeutur, Oo., Inä.

Kirchweih display.

On Eraudi Sunday my congregation irr St. Joseph and Milan Township, Allen Co, Jnd, had the joy of dedicating their new church.

C. E. Bode.

Mission Feast Display.

On Sunday, July 10, Trinity Church in Minneapolis will celebrate a mission festival and hereby cordially invites the surrounding congregations to participate.

I. Herzer.

Conferenz - Ads.

The Northern Illinois Pastoral Conference will, God willing, hold its next meetings at the residence of the Rev. Gotthilf Loeber, at Niles, Cook County, Ills. July 12-14, 1870.

Gottlieb Traub, secretary x. t.

The Minnesota Pastoral Conference will gather, Lord willing, July 8-12 (incl.) in Minneapolis, Minn. I. Herzer.

Receipt and thanks.

For poor students (the Brunn'schen) received through Past. Hochstetter from the missionary fund of the congregation in Indianapolis, Ind., O18.40. From the worthy women's association of Trinity congregation in St. Louis, 26 pieces of bust shirts and 1> pair of stockings. From women of the Rev. Wichmann's congregation in Dearborn County, Jnd, 2 pillows with covers, 7 bust shirts, 1 vest, 2 pairs of pants, 4 pairs of woolen socks, 1 box of Paper Collars and \$5.00 cash.

For Brunn's proseminar: Of the congregation at Altenburg, Mo., \$10.00. C. F. W. Walther.

With heartfelt thanks to God and the generous donors we can once again certify the receipt of the following gifts of love for our church building: By the general treasurer in St. Louis \$19.00, from Mr. A. Keller in Bremen \$5.00.

O. Voigt, Pastor.

Changed addresses:

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Printing Office of the Synod of Missouri, Ohio, et al. St.



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Year 26. St. Louis, Mo. July 15, 1870. No. 22.

**"Thou art Peter, and of these rocks I will build my church."**  
 Matt. 16:13-20.

(Continued.)

"Before then I indicate the Christian sense of this saying, I must first tell this tale. The Glossa (on Papal Canon Law) 50. 6. Considerandum, and Abbas c. Significasti, say that this saying, Matth. 16, 18. 19. does nothing to confirm the Pabbacy, but the saying John 21, 17: "Pasce oves meas, feed my sheep. So they are at variance, the pope and his lawyers, on what the papacy is founded. The pope says it is founded, Matt. 16:19, and proclaims it by many decrees. His lawyers say no, and here the servant punishes the master, and the master punishes the servant. Here let the devil interpose himself between these disputes. But let us leave them to quarrel, and meanwhile not take the pope for the pope, until they become one in the matter. To speak juristically (if I wanted to be a jurist), methinks the purists have a better case than the pope, because they base their argument on the fact that Christ did not give the keys to St. Peter in Matthew 16, but promised them alone; therefore the pope must prove where they were given to him. To such an argument we theologians, the jurists too well, (where

they wanted to condemn the pope) very well help, nemlich That it all may live for ever. For flesh is of no profit: it dieth so.

"It is not enough for Christians to refer to the prophets God Jesus Christ alone, and none other, as the scripture is who promised Christ.

full of, and as we Christians well know. Building, or being but must also represent the apostles who testify that the built, upon this rock cannot be done by laws or works; for promise has been fulfilled and that the promised Christ has Christ is not taken with hands or works, but must come by come and has been given.

Therefore, the pope is also obligated not to keep the promise own works, make itself spiritual or alive, but by faith it is built of Matt. 16, but to present a clear text that this promise has upon this rock, and so spiritual and alive as long as it been fulfilled and that St. Peter has been shown the keys to remains built upon the rock, that is, to eternity. From this you the possession. Here the pope's pants will stink; for where will see that the meaning of Christ in this saying is just that, he ever find the text that clearly says: the keys were given to where he says Joh. 11, 25: 'I am the life and resurrection. St. Peter by Christ, as he is guilty of proving according to his He that believeth on me shall never die,' item John 8:51: "He lawyers' judgment, and no letter in Scripture speaks of the that keepeth my word shall never see death." And this text, keys, except Matth. 16,19... .

"Now let us see how the words of Christ, Matt. 16:18, are upon this rock, as it is said, "He that trusteth in God is well to be understood in a Christian way, and how masterfully the built. Notice, I say, that Christ speaks of faith in Matthew 16, pope knows how to bring them to the foundation of his and not of our works. For from this it will be seen what kind papacy. Joh. 6, 63. the Lord says: 'My words are spirit and of a pious man the pope is.

"So St. Peter himself (whom the boys would like to make Pope in Rome, also Christ himself, as Platina does) spirit and life, namely, when he says: 'I will build my church upon this rock? Here 'build' must be a spiritual, living building. interprets it 1 Petri Rock' must be a living, spiritual rock. Church' must be a spiritual, living assembly, yes, living,

2, 4. 5. 6. 7.: If ye have tasted that the Lord is good, unto 16. and see how strongly he will stand with the pope, whoover the field, that he may see and hear how the pope is whom ye are come, as unto a living stone, rejected of men, insists so proudly and firmly, even against his lawyers. Thus here made lord over heaven and earth, over churches and but chosen of God, and precious. And ye also, as the living saith Matt. 16:13,14: 'Jesus asked his disciples, Who do menemperors: which high article of faith Christianity has not stones, let yourselves be built up into a spiritual house, and say that the Son of man is? They said: Some say that thouknown from the beginning until the pope, even the two into a holy priesthood, to offer up spiritual sacrifices, art John the Baptist; others, that thou art Elias; others, thatjurists (as said above) Johannes Teutonicus and acceptable unto God through JESUS CHRIST? But that thou art Jeremiah, or one of the prophets? Panormitanus, deny as branched heretics and confess

such building upon this stone or rock, Christ, is faith, is soon "Now go his way, and you may read about it St. Jerome, nothing to the pope in this text. But what is God, Christ, after proved by St. Peter, through the prophet Esaias 28:16, who interprets this finely, how flesh and blood can speak Church, world, jurists, against the pope? Simon Bar saying, Therefore it is written, Behold, I lay a choice and nothing certain of Christ, although it sees the great Johanna, (saith the Lord,) thou art blessed. precious corner-stone in Zion; whosoever believeth on it miraculous deed of Christ and thinks highly of him. Further, "Blessed art thou, O Simon, that thou knowest these shall not be defiled. Now unto you that believe is it precious: he does not ask what the people think of him, but what they, things, that I am the Messiah, and the Son of the living but unto them that believe not is it a stumblingblock, and a his disciples, think of him, and says v. 15. 16: 'Who do you God: which thy father John taught thee not. For thus he rock of offence; who stumble at the word, and believe not say that I am? (Note here, that he asks them all together, Who calls him John in the last v. 17: 'Simon John, lovest thou him on whom they are set? St. Peter so often uses the word do ye say that I am?) Then said Simon Peter, Thou art the me?' Which here Matth. c. 16. says in the Ebräisch Simon faith that there can be no doubt that building on this stone is Christ, the Son of the living God? Peter makes this answer Bar Johanna, or still shorter, Bar Jona, that is, son of nothing else than believing in Jesus Christ. on account of all the apostles: for where a multitude is asked, Jonah, or son of Johanna. Yea, such high understanding

St. Paul, Eph. 2:19, 20, 21, 22, agrees with St. Peter: "Ye they cannot all answer at the same time, but one must speak hast thou not of thy Father, nor the other disciples, with are therefore no more sojourners and strangers, but citizens the word from all sides; as it is said, Two may sing together, thee, of flesh and blood, or of their fathers, nor of some with the saints, and members of God's household, built uponbut with one another they cannot speak. Therefore the men; but -my Father which is in heaven hath revealed it the foundation of the apostles and prophets, Jesus ChristFathers, Augustine, Cyprian, and Chrysostom, say that St. unto thee\*. For in these few words of Peter, which he being the cornerstone, upon whom the whole building isPeter was the mouth of the apostles, and answered in the confessed together with the other disciples, (for they stand joined together, growing into a holy temple in the Lord, uponname of all of them; for they all asked, and were obliged to all for one man in this answer of Peter,) is comprehended whom ye also are built for the habitation of God in the Spirit," answer. the whole gospel, yea, the whole holy scripture. For what

and so forth. All these things are to be diligently "For this reason the pope here lays a foundation, and else does the Scripture intend from the beginning to the remembered, that we may despise the obscene foolishness, builds on a rotten one, because St. Peter alone answers that end, but that Messiah should come as the Son of God, and which the popes have in their "decrees" of their Roman he is lord over the other apostles, and the pope over all the by his sacrifice, as an innocent lamb of God, bear and take churches, that is, of their devil's synagogue, which separates world. For it is clearly stated in the text that Christ does not away the sin of the world, and so redeem it from eternal itself from common Christendom, and from the spiritual ask St. Peter, "Who do you say that I am?" but all the death to eternal blessedness? For the sake of the Messiah building which is built upon this stone, and which itself disciples, saying, "Who do you say that I am? " And St. Peter and the Son of God, the holy Scriptures were written, and invents a carnal, worldly, vain, lying, blasphemous, must answer for all of them, and his answer must at the same for His sake all things were done that have come to pass. idolatrous supremacy over all Christendom. For two things, time be the answer of all; just as also happens in the civil and "So we read sow in the beginning of Scripture, Gen. must be true: if the Roman church is not built on this stone domestic government, where a servant, a town clerk, or a 3:15: 'The woman's seed shall kick thee in the head'; and with all the other churches, then it is the church of the devil; syndic, conducts the word of the council and community, or Heva 1 Mof. 4:1. as she says of Cain: 'I have the man the but if it is built on this stone with all the other churches, then of the people, but is not thereby lord of the town. And a lawyer Jehovah?' These words are almost like St. Peter's words here; for she wants to say, "I have the seed, the right man, it cannot be lord or head over the other churches. For Christ, or chancellor speaks the word of the emperor, king, or prince, the Messiah, the Jehovah, that is, who is God and the Son the corner-stone, knows not of two dissimilar churches, but but is by no means himself emperor, king, or prince, as the of God, who is to do what is promised to us. But she lacketh of one church only; even as the faith of the children, that is, pope from this answer of St. Peter wants to be lord over the in person; otherwise her words are very like the words of St. Peter in this place. Behold, such a great thing is in the the faith of all Christendom, saith: I believe one holyapostles and all the apostolic churches. This, I say, is evil, and the prince is evil, if he bring not forth a better, as he shall words of St. Peter: this is a true apostolic speech. So Christian church, and say not, I believe one holy Roman and do: as follows, v. 17, 18, 19, 'And JESUS said unto him, afterwards all the apostles, not St. Peter alone, have church. For the Roman church is and ought to be a piece or Blessed art thou Simon Bar Jonah; flesh and blood hath not preached in the whole world, and preach unto the end of member of the holy Christian churches, not the head, which revealed it unto thee, but my Father which is in heaven. And the world. For, as we have heard, it was not St. Peter alone, belongs to Christ alone, the cornerstone. If not, it is not a I say unto thee, thou art Peter, and upon this rock I will build but the others who, through his mouth, gave the Lord this answer to his question. Further, the Lord says: "And I say Christian church, but an unchristian and unchristian church, my churches, and the gates of hell shall not prevail against to you, you are Peter, and on this rock I will build my that is, a papal school of boys. church.

"Hereupon let us now match the text ourselves. "Joh. 1, .42. he calls him Kepha: thou shalt be called Kepha. Keph Ebraic, Kepha Chaldean, and Petros or Petra and he that hath eyes here, let him not put them in bags, Greek, Rupes Latei-

In German it means rock, as there are the high rocks where Christ Jesus be the Son of God, he will honour their word, that they may seek and find the same from the bishops and castles are built. Now the Lord says that you are Peter, that and have it unheeded: but they shall believe it, and hold it in churches as often as they need, so that sinners may be is, a rock. For thou hast known and named the right man, such honour, as if he spake by himself personally from saved and bishops may not become lords and nobles. Just which is the true rock, as the scripture calleth him, Christ, heaven. Now whosoever heareth the gospel from the as if a prince gave a thousand coins to his servant to divide On this rock,' that is, on me, Christ, I will build all my apostles, or from the churches, and believeth not, let them among some poor people, so by these thousand coins the Christianity, just as you and the other disciples were built on pronounce such a sentence, that he shall be damned. If servant should not become rich nor lord over the poor it through my Father in heaven, who revealed it to you. In anyone, after believing, falls away and will not return to the people, but, as the Lord has commanded, should freely seek the German manner it is well spoken thus: Thou sayest (offaith, they shall also pronounce such a sentence that his sin and find them from the poor people free of charge; but he all things), I am Messiah, or Christ, the Son of the living shall remain, and he shall be damned. Again, whosoever alone should show himself a willing servant in this, for the God; well then, I say unto thee again, thou art a Christian, heareth the gospel, and believeth, or is converted from his poor people's comfort and benefit. Mark this well, it is for the and upon the Christian I will build my church. For in the sins unto faith again, they shall pronounce such a sentence, pope.

German language the word 'Christ' signifies both the Lord that his sins shall be forgiven him, and he shall be saved. And "Third, mark well and hold fast that the keys are not given himself, as it is sung, Christ is risen, Christ went up to over such a sentence he will keep in heaven, as if he himself to St. Peter alone, much less to the pope after St. Peter. For heaven; and also he that believeth in the Lord Christ, as it had spoken it. Behold, these are the keys of the kingdom of though the Lord speaks to Peter alone, yet Peter does not is said, Thou art a Christian: so saith Lucas Acts 11:26, 'that heaven, and this is their office, that there may be in the stand there for his person alone, but in the place and person the disciples of Antioch were first called Christians.' Hence churches an everlasting remission and forgiveness of sins: of all the disciples with whom Christ began to speak and to such names remained, Christians, Christianity, Christian not at the time of baptism only, or once in a lifetime; but ask; as all teachers, before the Pope was instituted by faith 2c. So here the Lord Simon gives Jonah the name, without ceasing unto the end, remission for the impenitent Caesar Phoca, understood, taught, and held in all Rock, or Christian, because he recognizes the Rock, or and unbelieving, forgiveness for the penitent and believing. Christendom, and still hold in the Orient to this day. Ah! what Christian, from the Father, and praises with his mouth, "Note again, and mark it diligently in thine heart, that the need of many words? Light cannot be darkness. Matth. because of all the apostles.

Lord speaketh not here of laws, or of our works which we 18, 18. Christ does not speak to St. Peter alone, but to all the "From this it is clear that Christ, by building His churches ought to do; but of his works, namely, of the retention and disciples: "Verily I say unto you, Whatsoever ye shall bind on the rock, or on Himself, calls nothing else than the forgiveness of sins: for to retain and forgive sin is the work of on earth shall be bound in heaven; and whatsoever ye shall common Christian faith (as is said above from the apostle the divine Majesty alone; but he will exercise and accomplish loose on earth shall be loosed in heaven. These are the very Peter and Paul), that whoever believes in Christ is built on such his work by his churches; wherefore he saith: 'What they words of binding and loosing that he speaks to St. Peter this rock, and will be saved, even against all the gates of shall bind or loose on earth, that shall be bound or loosed above. Yea, this is the text, where the promised keys (as the hell. He that believeth not on Christ is not built on this rock, with him in heaven.' Wherefore in the faith of children the two lawyers would have it,) are given in *deed*, and *de praesenti* and must be damned with the gates of hell. This is the plain, pieces follow one another: I believe in a holy Christian church, (presently). 'I say unto you'; saith not: 'I will give,' but: "I say," simple, certain understanding of these words, and can be in the communion of saints, and in the forgiveness of sins; and give it to you now. And though here there be no report no other, as the words clearly and powerfully indicate, and that where the church is, that is, the building upon the rock, of the keys, yet is the! Office of the keys, as above Matth. rhyme with the word Marci 16:16: 'He that believeth and is there are also the keys of the forgiveness of sins. 16, 19., mightily expressed. And here he speaks plainly of baptized shall be saved'; and Joh 11:26: 'He that believeth

"Secondly, notice that the keys and their power to bind sins, which are to be bound and loosed. For hard before this on me shall never die.' Yes, I say, mark it well, and mark it and loose sin were not given to the apostles and saints to rule he saith of sinners that will not hear, saying: "You should diligently, that the Lord here, Matt. 16. does not speak of over the churches, but only to sinners for good and profit. For consider such a one as a Gentile and a tax collector. Quickly laws, ten commandments, or our works, which we ought to where there are no sins, there one may not use the keys and upon it, / Truly I say unto you what ye shall bind' 2c. Matth. do or are able to do; but of Christian faith, or the work of the their office. For St. Paul and his sign saints are not to be 18, 17.

Father, which he works in us with the Son and the Holy loosed nor absolved from sins; for they have none, without "And that which is more, in the same place he saith, v. Spirit, namely, that he builds us spiritually on the rock, his the daily and the rest in the flesh, which remain unto the 19. 20, 'Where two of you are made one, why it is that they Son, and teaches us to believe in Christ, so that we may grave; as he saith 1 Cor. 4:4, 'I am conscious of nothing, but shall ask, it shall be done for them of my Father which is in become his house and dwelling-place, as 1 Peter 2:5 and thereby am I not righteous'; and Rom. 7:25, 'I serve the law heaven. For where two or three are gathered together in my Ephesians 2:19 prove above. Further: v. 19. 'And unto thee of sins according to the flesh'; but let them be commanded to name, there am I in the midst of them.' Here we hear that will I give the keys of the kingdom of heaven. Whatsoever the rock upon which they are built. But sinners need them, even two or three gathered together in Christ's name have thou shalt bind on earth shall be bound in heaven: and which either are not built upon the rock, or are fallen from the all the power that St. Peter and all the apostles have. For the whatsoever thou shalt loose on earth shall be loosed in rock, to be built up again. Therefore it is not a temporal power, Lord himself is there; as he also saith Jn. 14:23, He that heaven.'

by which the bishops may boast and rule over the churches loveth me shall keep my word, and my Father shall love him; "The Lord wants to take good care of his church, which (*beneficium, non dominium*); but a spiritual power, for the and we will come unto him, and make our abode with him.' is built on him and believes in him. For since they are to good and salvation of sinners. Hence it came to pass, that oftentimes one man believing on Christ withstood a whole multitude; as Paphnutius in the Concilio Niceno, and as the prophets said to the kings of Israel, Prie-

and all the people. In short, God wants to be unconnected with the multitude, greatness, height, power, and what is Johanni Teutonico and Panormitano,) the text, where the personal among men; but wants to be alone with those whopromised keys of Matt. 16 (as they think,) are given by deed love and keep his word, and should be like stable boys. What to St. Peter, and he is pointed into the possession; that it may the honorable Mr. District President, Pastor Bunger, a total does he ask of high, great, and mighty lords? He alone is thebe clear that the promised keys of Matt. 16 are not promised of ten, and each of them was attended by a large number of greatest, the highest, and the most powerful.

"Now if the pope could stand as stiff and proud as hegiven to St. Peter alone, but to all the disciples. This I say to cannot on the saying of Matt. 16, we, on the other hand,the poor lawyers for their service. For we theologians have the subjects considered by the Synod, only the three most stand much more stiff and proud on Matt. 18. For it is notstronger reason, and do not dispute *verbo futuro* and important may be mentioned here for the present. First, the another Christ who speaks Matt. 16 to St. Peter, and Matt. xru686llti in such high things. \*) Therefore the word which the theses of Prof. Walther on communion with those of other 18 to the other disciples, speaking the very same words; andLord saith unto them all, Whose soever sins ye forgive, they faiths, the wording of which is already known to dear readers not promising, but actually giving power to bind and looseare as much in vain as if he had said one to another, Behold, from No. 20 of this newspaper. These extremely important sin. So let the pope go with fine Peter, bind and loose whatPeter, receive the Holy Ghost, whom thou hast sinned and timely theses could be thoroughly explained and he can with the promised keys, which he does not yet have.against. Spirit, to whom thou forgivest sin 2c. Behold Andrew, considered on all sides except for the last two (for which, Let us hold the power of the other apostles to bind and loosereceive the Holy Ghost, to whom thou forgivest sin 2c. unfortunately, there was not enough time for a more detailed like St. Peter's, and if a hundred thousand St. Peter's were aBehold Jacob, behold John, Thomas, Bartholomew Philip, discussion), their truth could be irrefutably demonstrated Peter, and all the world were a pope, and an angel fromSimon Judah 2c. As much is it, I say, that he speaketh to from the enclosed scriptural passages, and their conformity heaven stood with him. For we have here the Lord himselfthem all together, as that he speaketh to one in particular. with the doctrine and practice of the Evangelical Lutheran over all angels and creatures: who saith that they shall allFor each one must accept the other at the same time, Church could be proven from the confessions of the same have the same power, key, and office, even that two badbecause it is said to all alike; therefore St. Peter, with the and many testimonies of our orthodox fathers. The Synod Christians alone are gathered together in his name. Let notcommon keys and common office of the keys, which is was convinced all the more firmly and vividly by this hearing the priest and all devils make fools, liars, and drunkards offorgiveness and retention of sins, can neither understand nor what an abomination that unionistic and religiously menacing us; but let us trample the priest under our feet, and say thathave anything peculiar or special above the other apostles. nature is within Protestant, even Lutheran, churches, in that, he is a desperate liar, blasphemer, and idolatrous devil, whoAnd here is no exclusiva, as the Roman asses mend and as it has its real source in base unbelief and in curse-worthy has snatched the keys for himself, under the name of St.seal. It is not called, tiki?6tro soli (Thee Peter alone). And if indifference to the holy, infallible Word of God, so it also has Peter, when Christ has given them to all alike in common;it were so, the Exclusiva would not be against the apostles, its source in the desecration and degradation of the holy and let him make a liar of the Lord Matt. 16: yea, that oughtbut perhaps against Caiaphas and the Mosaic priesthood. Lord's Supper, which was ordained by Christ. This is also the to be praised. Otherwise Peter remains instead of all the apostles, as these case in the desecration and degradation of the Holy

"Item Joh. 20, 21. 22. 23. saith the Lord, not to St. Petertwo sayings Matth. 18,18. and Joh. 20,21. sq. forcefully prove Communion, the distinguishing sign of the one and pure alone, but to all the apostles or disciples: 'As I was sent intoand compel. This is certain."

a Father, so I send you.' And when he had said this, he blew on them (not on St. Peter alone), and said to them: 'Receive ye the Holy Ghost; Whose soever sins ye forgive, they are forgiven them; Whose soever sins ye retain, they are retained.' I would gladly hear what Pabstle could say against this: and if he had a thousand mischievous tongues, they must all be put to shame here. For clearly are the words of the Lord: 'As my Father hath sent me, so send I you, you, you^, not you Peter alone; which is the same thing that I preached at the Father's command, and built upon me rocks, and no other shall ye preach and build: and ye shall all have equal power, and the keys to forgive and to retain sin.' For these are the same words of binding and loosing, which he spake of keys unto Petro, Matt. 16. It is the Lord himself that speaketh these things: wherefore we ask nothing of the things which the priest doth rage against in his filthiness.

(To be continued.)

## Western District Synod.

This year's sessions of the Northern Synodical District at Milwaukee were followed by those of the Western District, others, whose representatives in the person of Presiding during the days of June 15-21, at the country church at Bishop Knoll and Pastor Wollbrecht attended the meetings Addison, Du Page Co, This dear congregation had again as advisory members. And so pleasant and satisfactory was made excellent and comprehensive arrangements to the outcome of these negotiations that our District Synod, in entertain the not inconsiderable number of 236 Synod consequence of the renewed declarations of the Honorable members present (7 professors, 112 pastors, 66 teachers Synod of Illinois, is now able to accept with all joy the and 51 congregational deputies) and to enable them all to stipulations made last year in St. Louis with delegates of the attend the meetings regularly, to which, by the way, the latter. beautiful cheerful weather contributed in no small measure. Our dear Prof. Walther, as President of the General Synod, preached the precious opening sermon on the basis of Ps. 119, 23-25, which is printed in the "Lutheraner" so that its blessing may still be felt.

\*) That is, we theologians do not build such an important doctrine on the decision of the question whether Christ needs the tense in the future tense, "I will or I will give," or in the present tense, "I give."

may become accessible to as many of our fellow believers, those in struggle and those in tribulation as possible. The meetings themselves were held under the chairmanship of the honorable Mr. District President, Pastor Bunger, a total of ten, and each of them was attended by a large number of listeners, both from the congregation in Addison and from the neighboring congregations, with obvious attention. Among the subjects considered by the Synod, only the three most important may be mentioned here for the present. First, the theses of Prof. Walther on communion with those of other faiths, the wording of which is already known to dear readers from No. 20 of this newspaper. These extremely important and timely theses could be thoroughly explained and considered on all sides except for the last two (for which, unfortunately, there was not enough time for a more detailed discussion), their truth could be irrefutably demonstrated from the enclosed scriptural passages, and their conformity with the doctrine and practice of the Evangelical Lutheran Church could be proven from the confessions of the same and many testimonies of our orthodox fathers. The Synod was convinced all the more firmly and vividly by this hearing what an abomination that unionistic and religiously menacing nature is within Protestant, even Lutheran, churches, in that, as it has its real source in base unbelief and in curse-worthy indifference to the holy, infallible Word of God, so it also has its source in the desecration and degradation of the holy Lord's Supper, which was ordained by Christ. This is also the case in the desecration and degradation of the Holy Communion, the distinguishing sign of the one and pure confession and bond of divine fellowship established by Christ, to a deceitful and hypocritical cloak of various faiths, doctrines, and confessions. Thanks to the grace of God, the Synod therefore accepted the Lutheran, i.e. biblical, truth confessed in the above theses with complete and hearty unanimity as its own confession, and thus declared itself anew to be an irreconcilable enemy of that Union spirit which, for example, unfortunately still treats the *Church Council*, despite all its assurances of Lutheran confessional fidelity, as a

The second main subject of the honorable Synod was our relations with the Lutheran General Synod of Illinois and others. The second main subject of the deliberations, or rather the passing of resolutions, of the Honorable Synod was our relationship with the Lutheran Synod of Illinois and others, whose representatives in the person of Presiding Bishop Knoll and Pastor Wollbrecht attended the meetings as advisory members. And so pleasant and satisfactory was the outcome of these negotiations that our District Synod, in consequence of the renewed declarations of the Honorable Synod of Illinois, is now able to accept with all joy the stipulations made last year in St. Louis with delegates of the latter.

The synod was able to confirm and accept the truth and, as faithfully and unwaveringly from the devil, the world, the If he should be a pious man in other respects, he would not such, to offer the aforementioned synod the brotherly handflesh, and the false church, as once St. John the Baptist did, admit them into his ecclesiastical fellowship and to Holy of complete brotherly faith, i.e. also communion in the bear witness to this light and walk in it. Amen! R. Communion. If he did not want to admit such people to his

Lord's Supper. Such peace in truth is pleasing to God and church fellowship and to Holy Communion, he would all the holy angels, and fills all Christian hearts with heartfelt excommunicate them, declare them heathens and joy and praise. May the faithful Saviour, who has brought Samaritans, i.e., put them under a ban. - One of the chief about this peace by his Word and Holy Spirit, also uses of philosophy is to distinguish well. If the Doctor had

## To the ecclesiastical

graciously promote, fortify and maintain it, and let us on **Moldehnke's Philosophy.** (Continued.) Since Pastorunderstood the difference between suspension and both sides - the Synod of Illinois and that of Missouri - Moldehnke, Doctor of Philosophy, has continued to useexcommunication, he could not have brought forward such a experience the richest blessings of the same. That thephilosophical phrases against the Scriptural doctrine of thecruel history of excommunication, heathens, etc. We would three other honorable District Synods and then the General sacred office of preaching, let us, although the days are hot,permit him to say that he was right. We would like to take the Synod of Missouri as such will ratify this peace treaty inonce more take the trouble to expose the untenability of thisliberty of drawing his attention, for his own good, to the general is no longer subject to doubt. philosophy. minutes of our Western District, which will soon be published,

A third and no less important subject of the synodal Before Moldehnke goes to the matter itself, he speakswhere this point, this difference between suspension and proceedings in Addison were the theses presented byquite admirably of the manner of a theological struggle inercommunication, will also be thoroughly discussed in the Pastor Fick and printed below on the right position of ageneral as follows: "We do not consider scolding andcourse of the proceedings of the Communion.

Lutheran in the local district or public school system.mocking to be theology." Good, very good! Only it would be Let us now proceed to the matter itself. The Missourian Unfortunately, time did not permit us to go through all thewished that Moldehnke had also acted according to thisdoctrine of the sacred office. Preaching Ministry is this: The theses in due time. However, the Lord God gave grace thatprinciple, otherwise such a principle is to him, after all, onlyoffice of preaching is conferred by God through the church the Synod, after a thorough discussion of the mostan empty philosophical figure of speech. But is not this a poorand by its divinely prescribed profession. Moldehnke had said important theses, was able to reach agreement on the rightscolding, when Moldehnke calls a whole synod "pompous"that this was "false doctrine," and pronounced as the main points of view and principles for the evaluation and solutionand chastises it of Pharisaic glibness? When he says, "Itground for this his assertion that such a conferral was of these state school issues, which now move mindsseems as if this (Missouri) Synod were puffed up, painting its"impossible, simply impossible." We had shown him by a everywhere and are so close to us Lutherans in thisinward damages and false doctrines with glistening colors."number of examples that this was only Moldehnke's country. The Synod, which is to follow the principlesWhen he further says: the Missourians cry, "Great is thephilosophy, i.e. airy thoughts; for in fact and truth such a revealed and clearly taught in the Holy Scriptures. TheDiana of the Ephesians!" Is not this crude, lying abuse andtransmission was very possible and happened daily in the Synod, recognizing and adhering to the essential differencemockery of a whole body? And the philosopher thinks this ismost varied circumstances. These examples have caused between state and church as revealed and clearly taught in theology? When he says, "The Schooßkind of Missouri is athe doctor no small amount of discomfort, and he now attacks Holy Scripture, holds that the state schools here are to bebastard," we must again ask, dearest, philosophical Doctor,them with great philosophical zeal. But these are only regarded as purely state or civil and secular institutions, is such name-calling and mockery theology? When he finallysayings, nothing but philosophical blue vapour. Let us now whose purpose and goal should not and cannot be thesays: "Missouri treats the members of other Lutheranprove it. -

education of youth for the Kingdom of God, but only for thesynods, who do not approve of her favorite and false There are three examples in particular that he objects to. civil community, and that only in the most necessarydoctrines, like Samaritans and heathens," and in another The example of the tree, of marriage, and of authority. As to manner; that furthermore a faithful Lutheran as a goodplace: "Missouri not only excommunicates and calls them the true one, he says: "The example of the tree rooted in the citizen should also support the state schools through taxes, (such members of other Lutheran synods) Samaritans and earth, and at the same time in the word of God the Creator, etc., and only with all means at his disposal. and that heheathens, but also persecutes them everywhere with scorn is not true; for we read Genesis 1:11, that God said, Let the must use all honest means to ensure that these institutionsand derision" - this sentence also contains no theology, but earth go forth, and so forth. Thus God directly puts power do not fall prey to the two monsters from hell, the crudeeither only ordinary Moldehnke philosophy, into the earth, and uses the earth as a means; it is the old materialists and the Jesuits, who are fighting over them; or Moldehnke's malicious desertion. For where and when diddistinction of eausa. xrinccmli8 and 0UU8Ä i "8truni6 "tali8, and finally, that it is impossible for a Lutheran, without the Missouri Synod ever excommunicate such Lutheranswhich applies here as in other spheres. Where do we read, sinning gravely against God's Word and his conscience, to and declare them heathens and Samaritans? That is simplyaccording to that word, that the church lets the spiritual office entrust his children to these schools, which are in fact only not true. But we do not want to assume in our weariness thatcome forth from herself? The ministry does not proceed from heathen schools, for training or education, as long as they the Doctor, out of pure hatred against Missouri, has the church, but from Christ's direct institution. According to are not sufficiently fortified in the knowledge of sound fabricated this little, cute story of lies about theEphes. 4. it is a gift, and is therefore given to the church, not doctrine and in a life corresponding to it. excommunicated, pagans and Samaritans, but that he hasproduced by it."

Now, praise and thanks be to the merciful God for all theonly made a little excursion on his well-known philosopher's On the other hand, we would have to mention rich and wholly undeserved blessings with which he hashorse. Let us explain the matter to him in more detail. What several things, a. It is to be wondered at that Moldehnke confessed himself to us poor sinners up to now and again inwould the doctor say, for example, if one wanted to reproach does not know the corresponding word of God for the Addison. Let the light of his truth continue to shine graciouslyhim because he had treated a reformer, or a Catholic, as establishment of the sacred office. If there were no such word, the church would be sinning to establish a divine ministry without a divine command. But now the Lord says Matt. 28:19, 20: "Go ye, and teach all nations, baptizing them, etc., teaching them to observe all things whatsoever I have commanded you.

be able to





teaching properly and honestly, 1 Cor. 14." Finally, the remark, that modesty is even becoming to a Doctor of Philosophy. Moldehnke says: "There may, of course, be people, and we know some of them, who for the sake of the dear peace of the church say yes to everything; but we love above all the truth, and let ourselves be taken captive neither by Walther's unproved conclusions, nor by Brauer's expectations, but only by God's Word." It is, of course, quite ugly that there are such yes-brothers, and beautiful and exhilarating to hear from such rock-solid lovers of truth, who then also have at the same time the full consciousness of the wickedness of others and of the value of their own selves, and also display the courage to have this self-praise printed in black and white. But we believe that it would have been even nicer if others had praised Moldehnke in this way and not he himself. For the proverb remains true: "Self-praise stinks."

We think Moldehnke will wish, as Luther expresses himself, that he had his beer, i. e., his three points against the office question, in his grasp again. He will probably sigh, "O si taouisses, pbilo8op1iii8 mans 18808!" i. e. O had you only written nothing about office, you would have remained the great New York philosopher! Z.

Notice.

This year's meetings of the Middle District of the Synod of Missouri, Ohio, &c. St., will-God-begin on the 10th of August, at the congregation of the Rev. F. Wyneken, Cleveland, O., west side. Those who have ordered quarters, please inquire at the basement of the Lutheran church on Jersey St., west side. The principal subjects of discussion will be, "Pulpit Fellowship," and "Church and State."

Th. Wichmann, d.Z. Secretair.

Changed conference display.

The Northern Illinois Pastoral Conference will, God willing, hold its next meetings, at the residence of the Rev. Gotthilf Loeber, at Niles, Cook Co.Ills. from August 16 to 18, 1870, in accordance with a resolution of the Conference, which the same passed on the occasion of the last meeting of our Western Synodical District.

V L. Those brethren travelling on the North- Western Div. railway are requested to alight at Brighton station.

Gottl. Traub, Secr. xro tompons.

Conference displays.

The Northwestern Special Conference of Wisconsin will meet, God willing, from the second to the fourth of August incl. at the home of Rev. Homme,in the Town of Winchester, Winnebago Co, Wisc.

I. N. Beyer.

This year's Wisconsin Pastoral Conference will assemble, g. G., from September 2 - 7, 1870 (incl.) at Watertown, Wisc.

Aug..Ro hrlack, Secr.

A misprint.

On the first page of the previous (21st) number, in the third column, it says: "Or yet prove to us poor subjects of Christian whence your infernality has such power." Instead it should read: "uns arme unterthänigen bon Christian." These last words really mean something like "good Christian." In Luther's day, in Italy, especially in Rome, every one who still believed in God, judgment, and hell, was derisively called a "bon Christian," a "good Christian," by which it was meant that he was still such a fool as to ask for conscience, truth, and justice. Therefore Luther wrote already in 1520: "All evil examples of spiritual and secular evil flow out of Rome into all the world as from a sea of all wickedness. Of this all laughed at Rome, and he who mourns for it is a bon Christian, that is, a fool." (XVIII, 1200)

To the message.

For such brethren in the faith who wish to settle in the West, I would like to inform you that since last winter there has been a German Lutheran congregation in Derter, Dallas Co. Iowa, which for the time being is served with God's Word from here every four weeks. The land in that area is, in my opinion, among the most beautiful and best in all of Iowa, and some of it can be had very cheaply. The congregation, which now numbers only about 14 members entitled to vote, would be very happy if it were strengthened somewhat by new members moving in.

Fort Dodge, Iowa, June 27, 1870.

J.F. Doescher, Pastor.

Obituary.

July 3, died blessed in the Lord of a stroke river, the faithful pastor at Augusta, Mo. because. Mr. ^1. E. J. M. Wege. This to the brethren for the present. More about this sad case in one of the next numbers.

Report of the Treasurer of the General Synod on Receipts and Expenditures since Report Meeting September 1869 to May 1870.

Synod Treasury.	
Intake:	
From the Northern District, through Kassirer.....	Eissfeldt\$849.....43
From the Western District, by Kassirer Roschke 2750.77	From the Eastern District, by Kassirer Birkner.... 752.32
From the Middle District, by Kassirer Droste.... 1837.47	by Kaff. Bonnet because of its late settlement^2316 .....26
Random income .....	10.00
Issue:	
Salaries and travelling allowances of the professors, deSal. of the agent a. the house managers in the institutions, widow's salary of Mrs. Biewend a. Mrs. Gönner, house rent in St. Louis 2c., with inclusion of the deficit according to the last synodal report vou \$1011.08\$13753.....64	
Repairs at the College of St. Lonis 2356.12 at the Colleye of Fort Wayne 2996.92 at the Seminary of Addison sthis bill runs from 1866f 3238.44	
Current deficit of the synodal treasury \$13828.87	
L. Mission Coffee:	
Intake:	
Inventory according to last synodal report\$2513 ..21	From the Northern District ..... 18.44

From the Western .....	District 126.93
From Eastern .....	District 48.25
From the mid-District, by Kassirer Droste .....	50.87
by Kassirer Bonnet not yet invoiced due to its late settlement^	1
	75.79
	----- 2933.49
Issue:	
By Mr. Pastor Sievers .....	K115.00
Current cash balance\$2818.....	49
	----- -2933.49
O. Inner Mission:	
Intake:	
From Eastern District .....	\$100.00
From Middle District .....	\$32.60
Cash balance according to the last synodal report \$1640'33	
Issue:	
To Colporteur Umbach and to various pastors for purposes of inner mission .....	
Current cash balanceK1102.....	.93
	----- 1772.93
v. Past. Brunn's proseminar:	
Intake:	
From Western District .....	\$811.99
From the Northern District .....	Al18 .19
From the Eastern District .....	\$57.01
From the Middle District, By KassirerBonnet .....	\$67.69
by KassirerDroste .....	\$152.31
By HerrProf. Walther .....	\$571.00
By HerrProf. Selle .....	\$26.00
Stock according to the last synodal report\$1077 .05	
	-----2901.24
Issue:	
Sent to Pastor Brunn .....	\$800.00
Travel allowances and freight for scholars and Effects from New Dort to St. Louis andAddison .....	\$997.04
	----- 1797 04
2711 Since it became desirable to have a separate account for the Hermannsburgs, which until then had been included in the above, a deduction has been made from this account for the Hermannsburgs and between the two.	
From revenues u \$2901.24 Expenditures a \$1797 04	
	\$634.715 '619.32
	-----2266.53\$1177 .72
Current cash balance\$1088 .....	.81
	Results in \$2266^53
Committee for printed matter:	
Revenue5 .....	'30876.09
Edition\$19160.....	71
	Remains in cash\$11715.....38
D. Construction Cashier:	
Intake:	
Balance of Fort Wayner construction fund by Bonnet .....	\$211.72
Received for the land to be purchased Oak Grove at Fort Wayne by Bonnet.....	99.37
Balance of Addison Construction Fund by Bartling ...	148.18
Received for Addison by Schuricht .....	93.69
Remnant of bricks sold in Addison, through Bartling .....	6.50
From the Western .....	District 3883.57
From Eastern .....	District 344.15
From the Northern .....	District 1550.07
	\$8516.25
Issue:	
For the continued construction at Fort Wayne and the building of teacher housing in St. Louis 13685.04	
Current balance of the building fund2718.....	46
	----- 16403.50
27L. The above receipts of the building fund also include the money received for the fire damage in the amount of \$6083.45.	
I. F. Schuricht, Treasurer of the General Synod.	
Postscript. Although the above report shows that God has blessed our dear Synod abundantly, the undersigned cannot refrain from calling the attention of the dear congregations to the fact that the sum set aside by our General Synod for the absolutely necessary buildings to be carried out has not yet been raised by far and that therefore our Synodal building fund is still in great need of abundant charity taxes. Brothers! the	
\$22345.12	

The Lord has done great things for us through the gift of his dear Son and his pure Word: let us now do to our fellow redeemed as he has done to us, and therefore help with joy that the work of making others partakers of the same grace may not come to a standstill, but by Rev. Riedel, Jesferson county, Mo., 81.00.' Bon Past. Gräbner's may be continued ever more blessedly until the Lord shall come and bring his church out of labor into eternal rest.

C. F. W. Walther, d. Z. General Präses.

For the Synodical Building Fund: from Chr. Schulz through Past. Lehmann, St. Louis County, Mo., 81.00. Subsequently .by Past. Köftering's congregation at Altenburg, Mo., 8'9.25.' From Joh. Dettmer at Altenburg, Mo., 88.88. Past. Traub's Gem. in Crete, Ill., 845.00. H. Coke, Rodcnberg, Ill., 85.00. Past. Franke's comm. in Addison, Ill., 8'6.00.

For Kröning from the parish in Johannksburg \$2.5L For Läwen from the parish in Bergholz 83.56.

Correction. In No. 18 of this year, instead of "8170.20 for the college fire at FortWayne from Petersburg Township," read: from PittSburg Township.

New York, June 1, 1870. J. Birkner,

No. 102 William Ttr.

Received in the coffee of the Western District:

For the synodical treasury: Collecte Past. Lchmann's Gcm. in St. Louis County, Mo., 812.00. Pentecost Collecte Past. Schwensen's Gcm. in New Bielefeld, Mo., 817.10. From the parish of the Cross, Past. Kleppisch's at Waterloo, Ill., 85.50. Of whose ImmanuelSgem. 8'3.70. Coll. Rev. Besel's congreg. at Perryville, Mo., 86.00. Pentecost coll. Rev. Käbler's Gcm. in Chariton County, Mo., 8'6.00. By Past. Heinemanus Gem. in New Gehlenbeck, Ill., 89.00. by Rev. Tirmenstcin's parish in New Orleans, La., 830.00. by Rev. Linscmann's congreg. in Marion County, Mo., 89.00. From ImmanuelS District in St. Louis, 830. 50th Pentecostal Coll. Past. Grupc's Gem. in Champaign, Ill, 89.25. From Past. Kösteriug's Gem. in Altenburg, Mo., 815.00. Of Past Biltz's Gem. in Lafayette County, Mo., 820.0". From Past. Stephen's Gem. in Ehester, Ill, 89.70. Of Past. D'örmann's St. Pauli Gem. 8'25.50; of whose -Lt. Peter's Gem. 89.70. Of Past. FrdckerkingS Gem. in Prairietown, Ill, 810.50. From TrinityDistrict in St. Louis 814.50. From Past. Dorn's Gem. in Elkgrove, Ill, 87.85. Of Past. Eirich's congreg. in Minden, Ill., 819.00. Of Rev. Ricdel's congregation in Thvrntvn Station, Ill., 843.50. Of Rev. Schürmann's congregation at Homestead, Iowa, O8.00. from its Filialgem. 83.00. from Past. Seidel's gcm. in Quiucy, Ill, 815.05. From Past. Markworth's gem. in Danville, Ill. 8'6.50. Offercoll. Past Schliepsiek's Gem. at Dwight, Ill., 88.02. Of Past. Matuschka's comm. at New Mellc, Mo., 833.50. Of Past. Biedermann's Gem. there, 8'5.50. Of Rev. Wunders Gem. in Chicago, Ill, 842.75. Pentecost Collecte Past. Große's Gem. in Chicago, Ill, 8'28.00. Of Rev. H. Schmidt'sGem. at Schaumburg, Ill., 823.7"). From Past. Heid's Gem. in Peoria, Ill., 8'12.61. Of Prof. Selles Gem. in Whcaton, Ill., 8'3.25. Of Past. Love's Gem. in New Oxüans, La., 832.00. Bon Past. Baumaart's gem. by Mrs. Lingke 88.25, Raupp 82.50, Hermann, Höpfer, Pech each in Lone Elm, Mo., Klil.Oil. Pentecost Coll. Past. Franke's Gem. in Addison, Ill, 839.95. of Rev. Hahn's Gem. in Bentou County, Mo, 50 Cts, Baist, Müller 25 cts. each, H. Clasen 8'6.00, by Mrs. K. 815.55. of Rev. Streckfoot's Gem. in Washington County, Ill, 8'16.75. Dankopfer 85.00, C. Martin 81.50, together 8'89.75. parish at Of the Revs. Schürmann, Riedel, Köstering, Eirich, Wagner, Wollsville 87.00. parish at BasWood Hill 8'1.25. parish at Martinsville Rauschert, Schliepsiek, ^seuel, Wunderlich, Beyer each 8'1.00, 839.16. parish at Port Richmond, L. I., 2nd consignment 852.00. Gräbner, G. A. Müller each 8'2.00, Matuschka 81-50, Seidel 81.55, Wünsch 83.00, Joh. Große ustd Früchtenicht each 84.00, Schuricht 81^ 70. Faithfulness - congregation in Buffalo 850.00. congregation in 85.00. Of the teachers: Bünger, Lücke, Bcyer, Koch, Appell, Rose, College Point 89.00. congregation in Washington 825.88. Lasch, Steinbach each 81-00, Herpolsheimer, Haasc, Gruhl, Bartlingcongregation in Eden 86.50. St. Andrew's congregation in Buffalo 85.10. Rev. Grossberger 81.00. Zionoe congregation in Boston, Mass. 8'38.00. congregation in Patterson 815.5"). From Rev. Lochner and some members of his congregation in Richmond 822.00. Of the congregations: Alleghany 8'4.84, Olean 8'6.00, Ashford 81-65, North East 85.15, Johannisnbnrg 84.56, Bergholz 85.32.

For the college building in Fort Wayne: From Joh. Lochhaus dnrch Past. Lehmann, St. Louis County, Mo. 81.00. Chr. Wagner and A. Lürs 85.00 each by Past. Stephan, Ehester, Ill. Past. Streckfoot's church, Washington County, Ill, 818.00.

For fire loss of sophomores at Fort Wayne: from Joh. Lvchhaus through Past. Lehmann, St. Louis County, Mo. 8'1-00.

For poor students: From Past. Ways Gem. at Augusta, Mo., 85.75. n. n. by Past. Gräbner at St. Charles, Mo., 81.00. Thanksgiving offering by Mrs. Krug at Vandalia, Ill., 82.00. Past. Richmann's Gem. at Elqin, Ill., 85.0"). C. Rasche, Falls City, Nebr., 8'1.65. A. Bohn, Cleveland, O., 81.00. N. N. by Past. Hahn, Benton county, Mo., 81.50. Past. Mießler, 50 cts.

For the seminary - household in St. Louis: from Past. Gräbner's parish, St.Charles, Mo., 820.75.

E. Roschke, Kassirer.

Received for the Castle Garden mission: From the congregation of Mr. Past. Mießler A5.50. By F. Stutz A1.00. By Mr. Freund A4.00. By Hem Past. T. Körner A10.00. By A. Köhn Al.00. evening niahIS collecte in Port Richmond A10.60. By Rud. He- rold A10.00. By Past. Zuberbier A2.00. By J. Koll- morgen A5.00. By E. Keeper A2.37. By C. Hildr- brand 15 Cts. From H. Schuhmacher Al.58. From Wüiwr Pieper A2.37. From Joh. Rauscher 40 Cts. From T. Hofi mann A1.00. From M. Ziegenhard A2.00. From Mrs. M. Gr. A2.00. From the congregation of Mr. Past. Bilh A7.75. From Mr. Past. Rägner A2.00. Bon Mr. Pass, Landvoß A1.00. From Mrs. Roscntrcter A1.50. Bon Pa" stör Rauschert A5.00. From 4 emigrants A2.00. Lo" Mrs. Meyer A2.40. From W. Martens 50 Cts.

9ecw York, June 1, 1870. J. Birkner.

No. 102 William St.

Received in the coffee of the Eastern District:

For the Collcgcbrand in Fort Wayne: Net proceeds of an evening entertainment of the society "Frohsinn" in Williamsburg 8'120.00. From Past. Sommer's congregation 814.00. From Joh. Ltuckardt 81.00. From J.Senft 81.00. Second mission of the congregation in Williamsburg, namely from Pallmeyer, Hutzelmann, Klink, Fielen, ^chnaid, Zimmermann, Botländer, Höpfer each 85.0"), Böhin 815.0'), Love's Gem. in New Oxüans, La., 832.00. Bon Past. Baumaart's gem. by Mrs. Lingke 88.25, Raupp 82.50, Hermann, Höpfer, Pech each in Lone Elm, Mo., Klil.Oil. Pentecost Coll. Past. Franke's Gem. in Addison, Ill, 839.95. of Rev. Hahn's Gem. in Bentou County, Mo, 50 Cts, Baist, Müller 25 cts. each, H. Clasen 8'6.00, by Mrs. K. 815.55. of Rev. Streckfoot's Gem. in Washington County, Ill, 8'16.75. Dankopfer 85.00, C. Martin 81.50, together 8'89.75. parish at Of the Revs. Schürmann, Riedel, Köstering, Eirich, Wagner, Wollsville 87.00. parish at BasWood Hill 8'1.25. parish at Martinsville Rauschert, Schliepsiek, ^seuel, Wunderlich, Beyer each 8'1.00, 839.16. parish at Port Richmond, L. I., 2nd consignment 852.00. Gräbner, G. A. Müller each 8'2.00, Matuschka 81-50, Seidel 81.55, Wünsch 83.00, Joh. Große ustd Früchtenicht each 84.00, Schuricht 81^ 70. Faithfulness - congregation in Buffalo 850.00. congregation in 85.00. Of the teachers: Bünger, Lücke, Bcyer, Koch, Appell, Rose, College Point 89.00. congregation in Washington 825.88. Lasch, Steinbach each 81-00, Herpolsheimer, Haasc, Gruhl, Bartlingcongregation in Eden 86.50. St. Andrew's congregation in Buffalo 85.10. Rev. Grossberger 81.00. Zionoe congregation in Boston, Mass. 8'38.00. congregation in Patterson 815.5"). From Rev. Lochner and some members of his congregation in Richmond 822.00. Of the congregations: Alleghany 8'4.84, Olean 8'6.00, Ashford 81-65, North East 85.15, Johannisnbnrg 84.56, Bergholz 85.32.

For the Heathen Mission: From St. Paul's Parish in Baltimore 829.55. Trinity Parish in Buffalo 85.00.

For teaching salaries: From St. Paul's Parish, Baltimore 825.00. St. John's Parish 83.00.

For Past. Brunn's Institution: Thank offering of a wife for happy delivery 85.00. From the congregation at College Point 84.44.

For the orphanage at St. LouiS: From A. Klopfer 81.00. Joh. Stuckart 75 Cts. KindtauHCollcct at Peter Teubers 84.50. From G. Glauner 81-00. From I. Senft 81-00.

For the hospital in St. LouiS: From A. Klopfer 81.00. Miss Aug. Klose 81.00. Joh. Stuckart 75 Cts.

For the church building in Yorkville: From Pastor Fleckenstein and his congregation 811.50.

For inner mission: From the Trinity Church in Buffalo 810.00.

For Mrs. Pastor Metz: From Miss Auguste Klose 81.00.

For the college maintenance fund: from the New York parish 813.00 and 88.90.

For the building fund: From the community inMiddleton 85.00.

For the synodal printers: From Joh. Stuckard 50 Cts.

For poor students: From the congregation at College Point for G. Kretzmann 814.00. From the congregation and Sunday school at Providence for Theob. Walther 830.39. For E. Giesccke 826.00 su. zw. from the congregation at Eden 811.00, from d. Martinigemcind 88.00, from N. N. 86.00, from H. 8't.OOj. From Joh. Stuckardt for Fort Wayne 81.50, for Watertown 50 Cts. From Mrs. Krank 8'5-00. for A. Goehle 816.05 su. zw. from the congregation at WolcottSville 85.05, from the confirmands there 81.00, from Trinity - congregation at Buffalo 810.00. Rev. Grossberger 85.00, wedding coll. at Fritz Rose 83.70, child baptism coll. at C. Wagner 81.00j.

For the Seminary - Organ received from April 1 to June 30: Don Teacher H. Bartling Al.75. By Kassirer Droste A3.10. By M. Conzelmann in Indianapolis, Ind. A2.00. By Past. Jor Al9.00. By Past. Mertz Al3.00. By teacher M. 80 Cts. By Seminarian Krieger from students of the Seminary A8.30. By Past. Sandvoß by W. B. A5.00 and by W. S. Al.50. By Past. Rvder of the congregation at Dunton, Ill, A12.00. By Teacher Kienzle A2.00. By Teacher Bernthal Al.50. By Mr. Fickinscher at Aurora, Ill, 50 Cts. By teacher F. Koch of the Women's Association in Minden, Ill., A6.00. By teacher Kleinsteuber A3.00. By Kassirer Roschke A6.00. By Paß. Gräbner A5.00. By teacher J. B. A1.00. By N. N. in Chicago K2.00. By teacher N. N. A1.00.

Addison, Dn Page Co, Ill. K. Brauer.

(Versvatct.)

For the college building at Fort Wayne received from Past. Steinbach's parish on Feb. 17, 1870 A50.00, from Past. Stock's parish on 23 Lcplember '69 A37.50, on 5 Oct. '69 Al5.00, together 52.50.

Fort Wayne, June 21, 1870.

Chr. Piepenbrink.

Receipt and thanks. For poor students cribelt from Baltimore "k<m tke (ionoi-o.Ot.v L ltraoo ot' 0)1 r 1,0)0 r")jä dlrvivour D 65." A1.5Ö. C. F. W. Walther.

Changed addresses: liev. Hr. Russin, 8t, Coui" Co., Äio. Ilenn/ 4th Cio88e, teacher, 998t . Clevoluncl V. 8., Olrio.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 26.

St. Louis, Mo., August 1, 1870

No. 23

**"Thou art Peter, and upon this rock I will build my church."**

Matt. 16:13-20.

(Continued.)

"Last of all, there is also the work and the deed. For St. Matthew was not made an apostle by St. Peter, but was confirmed by lot from heaven through Christ, and placed with the other holy apostles, Acts 1:26. Now if it is an article of faith, as the Roman asses would gladly condemn and lie to us, that St. Peter alone has the keys, as a privilege (so the fools of Rome call it), here St. Peter, with all the apostles and Matthew, is also a vain heretic, that they act contrary to such an article, and do not let St. Peter alone be an apostle. Peter, together with all the apostles and Matthew, are also heretics, because they act contrary to this article, and do not allow St. Matthias to be ordered and confirmed by St. Peter alone, who alone is to have the keys over the whole world; and Christ himself will have to be under the pope's ban, because he has confirmed such heresy, committed with St. Matthias. O poor sinner Christ, how will he ever more obtain forgiveness of his heresy and sins from the Roman See? I had almost said, with the mules?

"And although Papal Holiness would leave power to the Lord, as to a prince who is subject to no law, and might well, after his ascension, appoint more apostles than he

If the same apostles had been called to the earth, none of them could preach on the earth or ordain bishops, but must go out of the world into the land of the sleeping monkeys, and there preach, establish churches, and ordain bishops. The things like Christ. Oh, how would the most holy father be reason is this: The most holy father, with his St. Peter, as he troubled, so that even after the last day he would not come Decreta say, is bishop of all the world, and preaches to an end; meanwhile where would the Roman see be, and orders bishops no one in it but the pope alone; therefore St. the mule regiment at Rome?

Matthias and the other ten apostles must have neither room nor place to preach or to endow churches, nor to order bishops in the whole world, but the papal holiness alone; understand well what I mean.

"Or if it be so, that every apostle had equal power with St. all. For if St. Peter has preached more in the world, and Peter, and had preached in his own place in the world, and ordered churches and bishops, he who is at Rome cannot founded churches, and ordained bishops, without St. Peter's boast that he alone is the heir of St. Peter's chair, but all the knowledge and command, but by Christ's command, as is others can boast as well as the Roman one: St. Peter is our heard above, John 20:23: it would follow that the papal apostle, and has ordered our churches and bishops; holiness should do three things: First, to condemn his decrees therefore his keys are ours, and not the bishop's at Rome. as desperate, conceited lies, and to strike himself on his lying. Now it is certain that St. Peter was an apostle in Jerusalem, blasphemous mouth, since he boasts of being the high priest in Antioch, and, as his epistle testifies, in Asia, Ponto, and head of all churches on earth, and makes Christ, Matt. Cappadocia, Bithynia, Galatia: all these may boast against 16:19, John 20:23, and here Acts 1:26, a liar and heretic. The the bishop of Rome (rather against the pope, who came after other, that he should first search and ascertain what churches the bishops, neither bishop nor Christian): Dear bishop, St. St. Peter preached in the world, and what bishops he had Peter is our apostle, we have from him appointed, that he might

the keys, and are over the Roman Church. For unto us he hath written his long and beautiful epistle; but unto the Roman Churches he hath not written one verse of the least letter. How likeest thou the carver, Pabstesel?

"Yes, St. Peter is martyred at Rome with St. Paulo, as the Decret boast. That does not matter. There are many thousands of martyrs in Rome who were martyred there, and yet no one has been a bishop in Rome. St. Stephen was martyred in Jerusalem, but he did not become bishop of Jerusalem. It is asked about St. Peter's ministry, preaching, and how he had appointed bishops in Rome, on which they lead and base themselves on Matt. 16:19. However, there are some scholars here who want St. Peter never to have come to Rome, and who would be angry with the pope for resisting such a writing. I will not be the judge of this, whether St. Peter was there or not. For St. Paul alone, who certainly was there (as Lucas writes in Apostles and he himself in his Epistles), can have ordered the churches and bishops at Rome; but this I can cheerfully say, as I have seen and heard at Rome, that it is not known at Rome where the bodies of St. Peter and Paul lie, or whether they lie there. This the pope and cardinal know very well, that they know it not.

"They set up two heads on St. Peter's and St. Paul's day, and pretend and make the common man believe that they are the natural heads of the apostles: the devout mob runs to them with Hannsen of Jena. But pope, cardinal and their servants know very well that they are two wooden, carved and painted heads; just as they do with the Veronica, pretending that it is the face of our Lord, printed in a little sweat cloth, and there is nothing but a little black board on the front, with a little sheet hanging in front of it, and above it another little sheet, which they draw up when they point out the Veronica; so poor Hans of Jena can see no more than a little sheet in front of a little black board: That is called the Veronica pointed and seen. And here is great devotion, and much indulgence in such unswung lies. The damned Pabst and his cursed school of boys at Rome have such a great inordinate desire to ape, fool, and mock the poor Christian man, even to blaspheme God in heaven, to create such idolatry in his holy churches; laugh into your fists that he may see such blasphemous, idolatrous lies worshipped; and for this robbing and stealing all the world's goods and obedience, so that it must be grasped that the ministry is (as said above) a lying spirit of the devil, therefore set up in the churches, that it should do nothing else, but to cause lies, blasphemy, idolatry, thereby to disturb the faith and the word of God, and for this to rob everything that the world, which is under him, has and is able, and to lead all souls to the devil.

"Now, as it has been said, whether the apostles St. Peter and St. Paul are at Rome or not, it is of no consequence; but Matthew and the other ten apostles, whom the pope chases out of the world into the land of the sleeping monkeys, is not located in Corinth, Philippians, Thessalonica, Colossians, and other churches, since he has appointed bishops and ordered churches, so that, as far as St. Peter is concerned, there is almost no church that has a more uncertain beginning than the Roman church. They write, indeed, that St. Peter sat 25 years at Rome; but such lies are churches and bishops he has organized in the world without self-fulfilling. For he was still at Jerusalem when St. Paul came to him more than 18 years after the Lord's ascension, and he is said to have been at Antioch seven years, from which the feast of St. Peter Stuhlfeyer still bears the name. Such a number together makes 45 years. So St. Peter will have lived eight years after Nero, by whom he is said to have been martyred. For Nero stabbed himself 37 years after Christ's ascension. They lie and lie among themselves about St. Peter from a hundred to a thousand, so that I am under the illusion that neither St. Peter nor St. Paul laid the first stone in the churches of Rome, but that a disciple of the apostles came to Rome from Jerusalem or Antioch and preached the faith of Christ in a few houses, travelled to Jerusalem at Easter and Pentecost, learned the faith there, and brought it home to Rome among their friends, Jews and Gentiles. I am moved to this by the sixteenth chapter of Romans. Rom. where St. Paul greets many saints in Rome by name, and yet he himself had not yet come there, nor St. Peter; for afterward Aquila and all the Jews were driven out of Rome by Claudio, Acts 18:2, who had previously been greeted by St. Paul.

"Now this is not a disgrace to the Roman churches, for afterwards, when St. Paul came there, he certainly judged and corrected everything, as he promises in Romans 1:7, and praised their faith, which neither he himself nor St. Peter had planted; and St. Peter also did the same when he came to Rome. For also in Crete the disciple of St. Paul, Titus, ordered churches and bishops, as St. Paul commanded him Titus 1, 5.

"Yes, what happens to St. Paul, the great apostle? Acts 9:3, 6, when he was struck down from heaven at Damasco, the Lord told him to go into the city, where he would be told what to do. Is not this a miracle? Such an apostle is not sent to Jerusalem to St. Peter and other apostles, but to a bad disciple, Anania, who laid his hand on him to receive the Holy Spirit. What will the lying ass of Rome say to this, who wants to be Lord and Master of all the churches of the world with his Petro?

This apostle Paul is a greater blow to him than St. Matthew and the other ten apostles, whom the pope chases out of the world into the land of the sleeping monkeys, together with their apostleship, because he wants to be a teacher to the whole world. Paul exposes the scoundrel in the back and in the front, so that one sees under his lies, as in the infernal kingdom of Satan. For there are his epistles, fourteen of them, which bear tremendous witness to the churches and bishops he has organized in the world without St. Peter, and certainly without the pope, who can all say that St. Paul is their apostle and not St. Peter. Therefore the pope with his petro, even with his devil, has neither right nor power over them, and his lying mouth must be cursed, since he boasts of being head of all churches and master of the Christian faith, even, to speak Roman, master of all lies, blasphemy, and idolatry.

"Ah, what will one say much? It is said, as St. Paul says Philipp. 2, 9.: *Non est apud Deum personarum respectus*, \*) the church at Antioch was founded by no apostle, but by Barnaba, or, as Acts 13, 2. says, by the prophets and teachers, Barnaba, Lucio, Simon, Manahen, and Sauls, that it is certain Saul was not yet at that time an apostle ordained among the Gentiles (as happens soon after in the same chapter). Now the church of Antioch was an excellent church, far above the Roman church, and also (as it is written) had so many martyrs, but it never had such a school and such learned people, that is true, and it never will. That is why it is not said: This church was founded by an apostle; therefore it is more than other churches that were not founded by an apostle. These are carnal thoughts, which God does not respect, and they are also false. For Antioch resists, which was founded by no apostle, and surpasses many others, which were also founded by the apostles.

"So the church of Alexandria was founded by no apostle, but by St. Mark, whom some call the evangelist, and some another; but it is certain that no apostle came there: nor is the same church far, far above the Roman church. For there was a good school there, where many countries were helped; hence Athanasius and many other great teachers came. At Rome there has never been no school, nor have any especially learned people come from there. These two churches, Antioch and Alexandria, are the best and most useful, as is known from all histories; but they have never been under the Roman churches, much less under the master (I would say liar) of all the world, the pope.

"Hippon is a city perhaps as large as Wittenberg, which had a bishop, viz.

\*) With God there is no respect of person.

\*) Small curtain.

St. Augustine, who has done more for the church than all the popes and bishops of Rome melted into one heap, and from his schools many fine bishops have come and gone to the countries, and St. Gregory confesses that his writings against St. Augustine are writings like chaff against wheat. And this is true. In addition, this bishop St. Augustine was not under the bishop of Rome, much less under the soul-murderer and world-eater, the pope. Therefore, it is no use to judge this matter by its person or its nature, and to pretend that this church is greater, that it has an apostle, that it is richer, that it is nobler, that it is the church of a royal city. Worldly and temporal things may and must be judged by this; God asks nothing of it, he wants to be unchallenged with his spirit and gifts, but to have free power, how just, to give such people or teachers to a small church, which he does not give to all large churches; as Hippoon is an example, and our Wittenberg also. For the Holy Ghost and his gifts are not hereditary goods, subordinated to secular law, or bound to a place: his rhyme is: *Spirat ubi vult* (he blows where he wills); and not: *8x>imt ut nog vo1umii8* (where we will).

"The pope may well say that the Holy Spirit is bound to Rome, but if he could put on a good seal and letter, he would have won. For if he wants to be the head of all churches (which is impossible), he must first make us certain that he and his successors must certainly and hereditarily have the Holy Spirit, and cannot err. Yes, I would like to see the letters and seals. For the fact that he claims in Matt. 16 that the Roman church is founded on the rock, that the gates of hell shall not prevail against it, is clearly enough proved above that this is spoken of the whole of Christendom, and not of the Roman papal see. And in sum, as has been said, God does not inquire in his kingdom about the great, the high, the mighty, the many, the wise, the noble 2c., but, as Mary sings Luc. 1, 52: 'He looks at the lowly/ And as he says to his apostles Matth. 18, 5. and many other times: "He that would be great among you, let him be the least; and he that would be the chiefest, let him be your servant: as I came, not that I should be served, but that I should be among you as a servant," Matth. 20, 28.

"But in the papacy and all decrees, the reason is that he alone is the greatest, highest, most powerful, to whom no where it is necessary to defend his usury. But anyone who one should be equal, no one should judge or pass judgment, but everyone should be subject and be judged; And yet he boasts that he is a servant of all the servants of God, that is, Roman and Papal, Lord of lords, King of kings, embarrassed, stinking goods that Fritschel has loaded onto and also over all Christians, that is, over God, Christ, and the Holy Spirit, which dwelleth and liveth in Christ, John 15:4. 15, 4. which is called

St. Paul 2 Thess. 2, 2. -the man of sins, and child of perdition\*, the end-Christ, who sets himself against and exalts himself above God. For Christendom hath no head, neither can it have any more, but the only Son of God Jesus Christ, who hath seals and letters, that he cannot err, and is not bound to Rome, nor to any place."

(To be continued.)

### How one can twist a thing.

When a person who is a Christian, indeed a public professor of theology at an ev.-Lutheran If a man who wants to be a Christian, even a public professor of theology at a Lutheran seminary, once gets to the point where he puts the Lord Jesus Christ, even if only in a single speech, on the same level as an ordinary popular speaker, who does not weigh his words in the balance, but counts on the sound sense of his listeners, who would already have it all figured out: it is easy to think that such a man will not allow himself to be bound by human books, by symbolic books; or, if he does allow himself to be bound by them, that he will nevertheless interpret them according to his own arbitrariness, as often as they stand in his way. Much less will such a man allow himself to be in any way constrained or even bound by the private writings, however distinguished, of doctrinal fathers of the Church. To interpret them according to his own meaning will be easy for him. We have all this to say to the Iowa professor Fritschel in the "Lutheran" right after he had made the words of the unirt Tholuck his own in his Theses on Usury: "Christ's mode of expression is that of the popular orator.... The popular orator puts down his word briefly and granularly, and counts on the *sensus communis* of his hearers as *interpretes*." But Fritschel does not seem to turn to this. His Synod, which lets its professor teach such things so freely and unhindered, must have a strong stomach, since it can digest such stones. That we were right, however, Prof. Fritschel proves anew in Brobst's last "Monatshefte"; there the professor drives along panting with a whole wheelbarrow full of proofs for our assertion. Whoever sees the man with Brobst's wheelbarrow for the first time, of course, and only glances at him, will be astonished at the mass of goods he has loaded up there; he will be surprised at Fritschel's art of searching for receipts knows the man and has watched him for some time will either. The whole story stinks. This is not good, but old, Monatshefte".

Dear reader, walk a little with me and don't be put off doing this walk, you will see that it can also help you otherwise.

But I will prove to you the truth of what has been said above, so that you may also grasp it with your hands.

Fritschel wants to prove in Brobst's "Monatshefte" that the taking of interest, which the authorities permit, is quite right and not sinful; for the authorities are from God. But he does not consider that all divorces which the authorities perform must also be lawful, and one could then divorce with a clear conscience in all cases in which the authorities divorce, for the authorities are of God. How many a sermon would this be, after which their ears would prick up! From this it would follow that the worldly authorities could determine what should be a sin in the sight of God and what should not. We have already shown in the "Lutheran" how Mr. Fritschel, in his work, maltreats sayings such as: "Leihet, dass ihr nichts dafür hoffet," (Lend, that you hope for nothing in return). But in the latest Monatshefte "Fritschel now goes to work historically. There he wants to prove, among other things, that we Missourians held to the doctrine that the worldly lending of money at interest was sinful, because Luther also claimed that; we were blind worshippers of Luther. What Luther says is certain to us, whether it is in God's Word or not. Fritschel wants to justify this harsh accusation by saying that we, along with Luther, also pay homage to a particularistic doctrine of predestination. Let us now hear how Fritschel proves this charge against us. He refers to the Synodal Report of the Northern District of the Missouri Synod of 1868, in which the Missourians approved Luther's "particularistic doctrine of predestination". So he writes: "It would be ridiculous, for example, if someone wanted to deny today that Luther in the

The first time we see this, we are told that he was in favor of the particularistic doctrine of predestination, from which he quietly retreated from about the year 1527 on. \*) And yet our opponents believe that Luther's writing "*de servo arbitrio*" (that free will is nothing) "1525, not only in so far as it contains the doctrine of the bondage of the human will (on which side this book of Luther's belongs to the most glorious, deepest, and most powerful testimonies of the Protestant Church and is rightly counted among the most important and best of Luther's writings), but that they must approve and defend precisely the doctrine of predestination contained in it. Of course, we think that whoever appropriates and approves not only the doctrine of the complete and utter spiritual incapacity of the natural man contained in the book *de servo arbitrio*, but also the absolute propositions of the said book concerning predestination, can himself only have a false doctrine of predestination."

\*) Perhaps a little more about that later, God willing, Professor!

Hereafter Fritschel writes to all the world: "The Missourialso found what Fritschel said above, my dear reader? - Well, and by which, from the confessions of the accused forced Synod of the Northern District, in its synodal report of 1868,read the whole sentence again, maybe you will find what by torture, a complete dogmatic-historical system of devil's thinks it **must approve and defend** Luther's writing *de*Fritschel says. - But joking aside! Not a word of what Fritschel confederacies and devil's courtships, of *succubis* and *servo arbitrio*, not only in so far as it contains the doctrine of says is there; rather, it says: "The question whether Luther *incubis*, of broomsticks and oven forks, of Walburgis Nights the bondage of the human will... **but precisely the doctrine** later conducted **the doctrine of free will** differently than in and Blocksberg journeys, etc., was formed. One might have **of predestination contained therein." Also "the** earlier years was absolutely denied." **Luther speaks** hoped that the Reformation would have done away with this **absolute propositions."** Now it is not at all a question of **dialectically in Scripture.** - Do you not see from this, my evil. But unfortunately this did not happen. Rather, the what is to be thought of Luther's book *de servo arditrio* but dear reader, what a lying, rotten, stinking merchandise principles of the Middle Ages with regard to the men were it is a question of whether the Missourians really spoke outFritschel is driving around on his wheelbarrow this time too? still so firmly entrenched that in the 16th and 17th centuries in their synodal report as Fritschel asserts before all the It is also a lie when Fritschel asserts that we teach onlyeverything was left as it was, and it was not until Christ. world. because such a contract is sinful and against God, in whichThomasius from 1707 onwards this abomination was

Let us hear what the synodal report of the northern someone guarantees himself a certain, certain profit from thesuccessfully combated." district, to which Fritschel refers, says about it. There it says, outset, but leaves an uncertain profit to his neighbor, thus Hereby Fritschel blames our church that from the p. 26 (for Fritschel can only refer to it), of the matter thus:making himself quite secure under all circumstances, noReformation on until the miserable apostle of enlightenment "The question whether Luther later conducted the doctrine ofmatter how it may go, but wanting to give his neighbor onlyThomasius the principles of the Middle Ages regarding the free will differently than in earlier years was absolutelysomething quite uncertain, as happens in the case of themen were still fixed. Fritschel probably could not have denied, and it was remarked that it seemed so, especially ifcustomary taking of interest: It is a lie that we hold thispacked a stinkier commodity on his wheelbarrow. \*) one compares his book against Erasmus with hisdoctrine merely because it is also defended by Luther, and The scripture teaches us that there were sorcerers in interpretation of Genesis. But it only seems so. In his "*de*that if Luther did not have this doctrine we would certainly notEgypt who imitated the miracles of Moses and deceived *servo arbitrio*" (that free will is nothing) Luther speaks withhold it either. Why we defend this doctrine, we have longPharaoh and his advisors by their sorcery. God himself said the highest deliberation; everything in it is well considered;since stated, among other things, in the Synodal Report of to Israel, Deut. 18:10-13: "Lest there be found among you a he himself calls it his best writing. The difference that makes the General Synod of Missouri 2c. of 1869. For we do not, man that maketh his son or his daughter to pass through it seem as if Luther later taught differently is that in the firstthink it sinful at all to claim a share of the profit from a the fire, or a diviner, or a dialer, or one that hearkeneth unto writing Luther speaks dialectically in such a way and withbusinessman who does business with our money, which we the voice of birds, or a sorcerer, or a conjurer, or a such words as had to be done to this very opponent. Luther,have lent him, if the contract is only made in such a way "thatsoothsayer, or an interpreter of signs, or one that asketh of as well as Augustine, learned it best from St. Paul among allit is equal"; but we think it sinful if one wants to make himself the dead. For whosoever doeth these things is an theologians. Luther, as well as Augustine, learned best of allquite sure by contract that he will in any case have a profitabomination unto the LORD: and for such abominations the the theologians from St. Paul to distinguish most sharply inand the capital back again, but the other should have anLORD thy God doth drive them out from before thee." The this doctrine, as St. Paul does in Romans 9. Christ himselfuncertain profit and in any case also stand for the restitution story of Job is also well known. Since God allowed Satan to speaks similarly when he says: 'Do this, and you shall live';of the whole capital. This is not wrong because Luther saysdo it, he brought robbers who drove away Job's cattle; he 'Take what is yours and go'; 'Have I not power to do what I so, but it is wrong in and of itself, and therefore we also saycaused fire to fall from heaven that "consumed" a flock of will with what is mine'. There are just opponents to whom onethat it is wrong. That Fritschel now writes out to all the world Job's sheep along with the shepherds; he stirred up a storm can give no other answer and must speak just so. Whilethat we Missourians teach in this way, merely because Luther, that overturned the house where Job's children were Luther speaks dialectically in the Scriptures againstteaches in this way, proves again that Fritschel only drives together; he finally struck Job himself with swarms all over Erasmus, he speaks to the people in his sermons andaround rotten, stinking goods on his wheelbarrow. his body. Known further is the story of the sorceress, "Hcre," interpretations, that is, popularly; his purpose is not to The good man also says that it is not to be wondered atof Endor, 1 Sam. 28. So also in the New Testament we read convince such an opponent and dissuade him from his that Luther and his kind have held on to this doctrine of usuryof one Simon, thy sorcerer, Apost. Hist. 8:10, 11: "Now there errors, but to teach the people. This is what alone excites the so long; it is just not easy to get rid of such a traditionalwas a man named Simon, which did sorcery before in the appearance that Luther has changed his doctrine; but it is opinion all at once. So it was also with the Herenprocessen,same city, and charmed the Samaritan people, pretending not the case." - Did you read that? Did you with this fruit of medieval superstition. "Especially," saysthat he was something great. And they all looked upon him,

\*As is well known, Luther's book "Daß der freie Wille nichts sei" Fritschel, "since Innocent VIII issued his famous bull in 1484,both small and great, and said: This is the power of God, ("That free will is nothing") has been defended by excellent old in which the Germans were instructed that there were a greatwhich is great. And they looked therefore on orthodox teachers of our church, also with regard to the doctrine ofmany witches in their country, the terrible heresy trials were \*By this attack on the old Lutheran Church, worthy of a complete predestination or election by grace. Thus by Seb. Schmidt, Haberkorn, instituted, by which many thousands of women in all parts ofunbeliever and religion mocker, Fritschel has again shown what a child of the spirit he actually is. God, who wants to save the American Lutheran Church from this spirit, therefore makes the Fritschel brothers, by great grace, more and more obvious with every essay they deliver, as men who lack nothing less and nothing more than the simple faith in God's Word, and who think that God's Word and Church are there to show how witty they are, and to seek His honor, and to be paid for it. Zentgrav: "That in Luther's book *de servo arditrio* such expressions occur, which in themselves are not to be approved; but he is to be Germany were put to horrible torture. D. R.



him that he had long charmed them with his sorcery." Theover the gentlemen, innocent people are often deprived ofThe papists have said that they consider the alleged new converts at Ephesus, who had wrought rash arts, gatherproperty, life, and fortune, not only in their own persons, butinnerrancy of the popes in their decisions to be a palpable up their books and burn them, Acts 19:19. Paul reckonsalso in their families."

among the works of the flesh also sorcery, Gal. 5:20. And Only one more thing we want to mention, to show whatnew papal article of faith is to be established by a majority of the Revelation of John, chap. 22:15, says, "Outside are thebad goods Fritschel drives around on his cart. He claims thatvotes! There is no question that if the present pope, led by dogs and the sorcerers," 2c. In short, there must have beenLuther, even in his last years, collected a handsome sum ofthe Jesuits like a blind man by the blind, pushes the matter sorcerers, and, if one wishes to call them so, also "men," i.e.,interest from borrowed money every year without anythrough, the eyes of thousands and thousands will go out female sorcerers, who were able to perform very strange**scruples.** If Luther had not shied away from taking interestwho had hitherto allowed themselves to be persuaded that things, and there must still be the possibility that such exist.himself, his doctrine could not be grasped in the way wethe Roman Church was at least united in its faith. They will All this, then, was believed by our ancient doctrinal fathersMissourians believed. But consider the writing which Lutherthen be able to grasp it with their hands that nowhere is there from the Reformation down to Thomasius; they believed itwrote not many years before his death, "An die Pfarrhernless unity of faith than under the pope. If it were not a from the heart. They did not consider the writers of the Holyvom Wucher zu predigen," and what Luther says there aboutquestion of so many poor ignorant people, who would Scriptures to be popular orators. They did not consider theusury, and what every preacher ought to do in the matter:thereby be led more and more into soul-destroying human writers of the Holy Scriptures to be popular orators who didand Luther, at the same time that he wrote this, should, asdoctrines, one would therefore wish that the dogma of not take their words too seriously, but rather people whoFritschel says, have himself taken interest from borrowed**infallibility** should go through; for no enemy of the papacy were so enlightened by the Holy Spirit that they were able tomoney without scruple! - If this were true, Luther wouldcould strike it a harder blow by anything than the friends of speak the truth. They considered them to be people who**certainly** also have been such a man, who, because he**the** same, if they still enforce this dogma by a majority of were so enlightened by the Holy Spirit that they could behimself must have thought of God's word that it could bevotes. majority of votes. This would confirm the sentence of believed. They considered all their words to be firmturned, like a popular speaker's word, as one wished, mustan old pagan: "Whom God wants to destroy, he first lets prophetic words. But to accuse them and our whole churchalso have thought of his own word that people would alreadybecome nonsensical. If the pope is declared infallible in the on this account of having approved the atrocious hereticalput it to rights and understand it quite differently from whatway that is planned, then only two classes of people will processes of the bloody Roman whore, and the idea of he says, namely, just the opposite of what he says. But letremain papists at heart, namely, completely ignorant people which was still with her up to Thomasius, is, we say, a greatus hear how Prof. Fritschel proves his proposition. He quotesand those who seek temporal advantage in the papacy, be it impertinence, especially when a professor who calls himselfa passage from Meurer: "Katharina von Bora," p. 95: "A**honor, money, or worldly air.**

Lutheran makes this assertion. Here, instead of many, wecapital of 1000 florins, which the Elector attributed to Luther In England, of late years, there has been a great will only let old Mayfart speak. The same writes on thewhile he was still alive, had until then borne interest." Nowinclination among the Episcopalians to the Papacy; but since question, "Obs recht, dass man allerlei arth Zäubererwe do not have Meurer at hand, so we do not know whetherit has appeared to be verbrennt" bei Dante, *Decis.* x. 312. thus: "Some men areFritschel honestly communicated the words as they appear that the Pope will be declared infallible by a majority vote, melancholy and are so blinded by the devil that they thinkin Meurer or not. But admittedly, the matter really is like this, already now, as Dr. Münkel reports, fewer and fewer still they have made an alliance with him, the evil enemy, anddoes it follow that Luther lent money on interest and want to become "Catholic" there; those who wanted that have done these and those things; they also confess suchcollected the interest for it without scruple, as Fritschel before now mostly prefer to go over to the Greek Church. - things afterwards, and yet they are mere imaginations andwants? No thought of it! Fritschel has invented this himself. Archbishop Purcell of Cincinnati recently made a strange deceptions, and have nothing true in them, both of theFrom the passage cited, it evidently follows only that the speech at the Conciliar: "First of all, I must tell you (members alliance and of the deeds. Some are truly connected with the**Electors** credited Luther with a capital of 1000 florins and that of the Council) that I am by nature a republican who does devil and have committed murder and harm. The first,the **Electors**, not Luther, paid interest on it. not believe in the divine institution of kingship. Kings are H. there because of the peoples, and not vice versa. The pope, too, is there because of the church, and not the church because of the pope. But the church is a republic, and the pope its respective responsible president. If he wants to raise himself to the position of absolute king, as it appears, he commits a "usurpation" (that is, a usurpation of a power), which is not due to him). This speech is obviously a bit prestigious, but it still shows what a truly ridiculous comedy it would become. It would be a truly ridiculous comedy if the infallibility of the Pope were finally made an article of faith for all Catholics by the majority of the members of the Council, against which no one would then be allowed to think, speak, or write, and that would mean banishment from the "Church" and God's wrath and disfavor. - It is strange to us that just the archbishop

## To the ecclesiastical chronicle.

"Concerning the others, who have been in connection with the devil, but have not committed murder and harm, our *theologians* usually speak mildly and pass a lenient sentence and refer to the secret order of the neck court of *Caroli V.* Also, *Carolus Magnus* has subjected such sinners to the bishop to convert them and not to the judges to condemn them. And noble *theologians* are of the opinion that the Hebrew word, which *Exod.* 22. v. 18. does not badly signify a kinswoman of the devil, but a murderess, a doer of harm." And p. 213 the same writes: "By the *process*, so one

**The Roman Council** is becoming a true scandal throughout the world, not only among all pious Christians, but even among all who claim even human reason. Not only does the whole world know that of the members of the Concilium perhaps not ten really believe in the blasphemous nonsense that the popes are infallible, but more than a hundred members of the Concilium have already openly declared it themselves in the Concilium.

of St. Louis is one of the strongest opponents. Under MayThe mainspring of Protestantism is the Bible. The Bible, the 16, the Catholic "Wanderer" in St. Paul, Minnesota, is writtenwhole Bible, nothing but the Bible - such is the slogan of the from Rome: "Among those Conciliar Fathers who mostProtestant leaders. In this Bible is found the ground, the firmly oppose infallibility is the American Archbishop of St. structure, the inner and outer sides, the length, breadth, Louis, Msgr. Kenrick. In his 42-page *Dissertatio theologica* height, and depth of the Protestant system. Now you have *de Pontificia Infallibilitate*, Naples 1870, he finds that papalplanted this terrible instrument, this main piece in your infallibility can be proved neither from the Holy See nor fromreligious system, in the public schools. In doing this, you have the Acts of Conciliar and the Fathers of the Church, and thatmade them Protestant; you have brought them virtually into it introduces a double infallibility in the Church. He deniesopposition with Catholic principles." -C. the exclusively monarchical character of the church, and **From the history of the present Council.** So the attributes to it the properties of the constitutional system,infallibility of the pope is now elevated to a binding article of etc. The dogma in question, says the Archbishop, destroysfaith! With what kind of reasons it was sometimes supported all hope of reconciliation and reunion among the Catholics,by its friends was already proven by the initial negotiations and deprives the bishops of their rights, instead of leavingon this subject. In particular, as the papers of the time or restoring to them the sphere of action which they had inreported, on May 14 two bishops distinguished themselves in the old Church." One sees that the Roman Church is attheir argumentation - one French and one Sicilian. veritable Babel. We have just read that infallibility was The original argument of the former, Bishop Pie of Poitiers, was: "The pope must be infallible because Peter70 pupils in the college, more in the winter months, and [Walther] was crucified with his head down. There the head bore the somewhat less in the spring and summer seasons. The whole weight of his own body. Thus the pope, as the head,number of pupils in the High School, which has been in *Lutheran Standard* of June 15, we find the followingbears the whole church. Now he is infallible who bears, andexistence only one year, was about 25, of whom over half concerning this matter: "The First United Presbytery of Newnot he who is borne, thus - "etc. Italians and Spaniards arewere from our Missouri Synod. York, at its meeting in April, adopted the followingsaid to have applauded this argument enthusiastically. How For board and lodging, those who are preparing themselves for a civil profession must pay H30.00 each *term*, are very much on the increase, and the tendency of the In naivet , however, this bishop surpassed his Sicilianand\$10.00 as school fees, i.e. H120.00 annually. In addition, doctrines and practice of many or all of these societies is college. "We Sicilians are supposed to have said that weeach pupil must provide his own fire, bedding and linen, and contrary to the spirit of the gospel, but the pernicious have a very special reason to believe in the infallibility of allpay 75 cents each *term* as so-called *incidental expenses*, for influence of said societies is making itself felt in the United popes. Peter, as is well known, preached on our island,cleaning the school rooms and the like. Those who wish to Presbyterian Church, be it resolved, That the Sessions to be where he already found a number of Christians. When hebecome pastors need pay no tuition at all, and only the half held under this Presbytery be strongly advised to take such declared that he was infallible, the Christians, to whom thisboard, or \$15.00 each *term*, or \$45.00 for the whole school precautions as may be in their power to provide the people, article had not yet been communicated, found the matteryear. Should, as is confidently believed, rather abundant gifts especially the young people of both sexes, with an accurate strange. But in order to get to the bottom of it, they sent aof love be received for the budget, it is hoped to be able to knowledge of the tendency of the doctrines and practices of deputation to the Virgin Mary with the question: whether shereduce this sum by a considerable amount. For all that the these societies. Further, That it is hereby recommended to had heard anything about the infallibility of the pope? Shecongregations of the Wisconsin or Missouri Synods give in the Sessions, in carrying out the above resolution, to enter replied that she did remember being present when her Sonmoney and food for the budget is to be used exclusively for into correspondence with Rev. S. Collins, Superintendent of conferred this special prerogative on Peter. Perfectlythe benefit of the pupils who are preparing for the preaching the United Presbyterian: Publication Board, to be advised, reassured by this testimony, have the Sicilians ever sinceministry. The pupils from our synod have hitherto, through and assisted by him in the purchase of suitable publications, retained in their hearts the belief in the infallibility of thethe kind interposition of the Rev. Penalties, had their washing either emanating from the Board, or otherwise published." popes?" This proof of a Sicilian naturally does not alienatefree of charge with church members of the same, and we -C. him who knows that from his island one still preserves a letterhave every reason to believe that this will continue to be

**The Presbyterians on secret societies.** In thewhole weight of his own body. Thus the pope, as the head,number of pupils in the High School, which has been in *Lutheran Standard* of June 15, we find the followingbears the whole church. Now he is infallible who bears, andexistence only one year, was about 25, of whom over half concerning this matter: "The First United Presbytery of Newnot he who is borne, thus - "etc. Italians and Spaniards arewere from our Missouri Synod. York, at its meeting in April, adopted the followingsaid to have applauded this argument enthusiastically. How For board and lodging, those who are preparing themselves for a civil profession must pay H30.00 each *term*, are very much on the increase, and the tendency of the In naivet , however, this bishop surpassed his Sicilianand\$10.00 as school fees, i.e. H120.00 annually. In addition, doctrines and practice of many or all of these societies is college. "We Sicilians are supposed to have said that weeach pupil must provide his own fire, bedding and linen, and contrary to the spirit of the gospel, but the pernicious have a very special reason to believe in the infallibility of allpay 75 cents each *term* as so-called *incidental expenses*, for influence of said societies is making itself felt in the United popes. Peter, as is well known, preached on our island,cleaning the school rooms and the like. Those who wish to Presbyterian Church, be it resolved, That the Sessions to be where he already found a number of Christians. When hebecome pastors need pay no tuition at all, and only the half held under this Presbytery be strongly advised to take such declared that he was infallible, the Christians, to whom thisboard, or \$15.00 each *term*, or \$45.00 for the whole school precautions as may be in their power to provide the people, article had not yet been communicated, found the matteryear. Should, as is confidently believed, rather abundant gifts especially the young people of both sexes, with an accurate strange. But in order to get to the bottom of it, they sent aof love be received for the budget, it is hoped to be able to knowledge of the tendency of the doctrines and practices of deputation to the Virgin Mary with the question: whether shereduce this sum by a considerable amount. For all that the these societies. Further, That it is hereby recommended to had heard anything about the infallibility of the pope? Shecongregations of the Wisconsin or Missouri Synods give in the Sessions, in carrying out the above resolution, to enter replied that she did remember being present when her Sonmoney and food for the budget is to be used exclusively for into correspondence with Rev. S. Collins, Superintendent of conferred this special prerogative on Peter. Perfectlythe benefit of the pupils who are preparing for the preaching the United Presbyterian: Publication Board, to be advised, reassured by this testimony, have the Sicilians ever sinceministry. The pupils from our synod have hitherto, through and assisted by him in the purchase of suitable publications, retained in their hearts the belief in the infallibility of thethe kind interposition of the Rev. Penalties, had their washing either emanating from the Board, or otherwise published." popes?" This proof of a Sicilian naturally does not alienatefree of charge with church members of the same, and we -C. him who knows that from his island one still preserves a letterhave every reason to believe that this will continue to be which the Virgin Mary once wrote to the Messinians and letdone.

**What Rome Fears.** The *Lutheran Standard* of June 15reports: "A sincere Catholic, in a letter to a New York secularfall from heaven, the authenticity of which the Jesuit Inchover The buildings of the institution consist of the beautiful paper, gives the following reasons for protesting against thehas also proved as clear as day in a book of his own. Everymain building, three storeys high and with a ground floor, in reading of the Bible in the public schools: 'the Bible is theyear the feast of the saora lettera (sacred letter) is celebratedwhich the apartment of the inspector of the institution, the main source and- the only source of Protestant faith; it is thethere with the high permission of the Roman Riteteaching rooms, the kitchen, the dining room and several strong weapon of Protestant power. The strongest drive Congregation, and "Viva la sacra lettera!" cries the excitedliving rooms and bedrooms of the pupils are located, and of people in the streets. F. L. a two-storey house behind it, which is used by a number of pupils for living and sleeping. The buildings are situated on

Something from Watertown, Wis.

On Sept. 14, a new school year will begin at the institution in Watertown. This institution currently consists of a German Lutheran grammar school and an academy connected to it. The purpose of the former is to prepare young people who intend to study theology for the theoretical-theological seminary in St. Louis, Mo. by teaching them the necessary old and new languages and other subjects. The academy, on the other hand, is especially intended to help those who wish to enter a civil profession to acquire the necessary skills in the German and English languages, and to some extent also in French, in all kinds of arithmetic, in bookkeeping, etc. The fact that the grammar school and the academy are both intended to prepare students for the theoretical-theological seminary in St. Louis, Mo. It is natural that the grammar school and the academy can work together in many ways. During the past year there have been an average of over 70 pupils in the college, more in the winter months, and somewhat less in the spring and summer seasons. The number of pupils in the High School, which has been in existence only one year, was about 25, of whom over half were from our Missouri Synod. For board and lodging, those who are preparing themselves for a civil profession must pay H30.00 each *term*, and\$10.00 as school fees, i.e. H120.00 annually. In addition, each pupil must provide his own fire, bedding and linen, and pay 75 cents each *term* as so-called *incidental expenses*, for cleaning the school rooms and the like. Those who wish to become pastors need pay no tuition at all, and only the half board, or \$15.00 each *term*, or \$45.00 for the whole school year. Should, as is confidently believed, rather abundant gifts be received for the budget, it is hoped to be able to reduce this sum by a considerable amount. For all that the congregations of the Wisconsin or Missouri Synods give in money and food for the budget is to be used exclusively for the benefit of the pupils who are preparing for the preaching ministry. The pupils from our synod have hitherto, through the kind interposition of the Rev. Penalties, had their washing free of charge with church members of the same, and we have every reason to believe that this will continue to be

a high, open square, which also offers the pupils sufficient space to play, about 15 minutes from the centre of the town. The climate is on the whole very healthy, although it is often bitterly cold in winter and quite hot in summer for several weeks, at least during the day. For this reason we can with a clear conscience anyone who would like to entrust his son to our institution to do so. And we do this all the more gladly, since the prosperity, yes, even the existence of our institution depends entirely on whether God makes hearts willing to support the institution faithfully and diligently with prayer, pupils, and gifts of love. The duty of this support, however, lies first with the members of the Synod of Wisconsin, since the institution is exclusively their property; but in view of the union between that Synod and ours, which was decided upon at our last general Synodal Assembly in Fort Wayne, and which has since been partly put into effect, the institution in Watertown should also be close to the hearts of us Missourians. And it is the purpose of these lines to remind us of this in all modesty.

Any inquiries and registrations can be directed to Inspector A. Ernst or to the undersigned. Registrations for the next school year, which begins on September 14, should be made as soon as possible, and the students should be sent at the right time, not after the school has opened, except in the most urgent cases. If the pupils are not already quite grown up and intelligent, it is in my opinion best at times to send the necessary money, from which the board and school fees should be paid in advance each term, to the teacher, who will keep an exact account of all income and expenditure and inform the pupil when he has to ask his parents or those who otherwise support him for a new sending of money.

**Funeral ceremony of King Bahadung of Dahome for his deceased father Ghezo July 10, 1862.**

"Their feet are hastening to shed blood." Romans 3:15.

On the west coast of Africa, inland from the port of Whydah, lies the negro kingdom of Dahome, with not yet a million inhabitants, notorious for its bloody customs, just like the kingdom of Ashanti, which lies further west and is even more powerful. Several reports about these have recently reached Europe, e.g. by the French naval physician Dr. Repin, who in 1856 attended a French legation to King Ghezo of Dahome and afterwards published illustrations of King Ghezo and his son Bahadung, of their royal palace, of the idols they worship, and of the bloody scenes he witnessed.

Church News.

On the 5th Sunday after Trinity, July 17th, Candidate Gustav Adolph Feustel, hitherto a pupil of our Seminary, who, after passing his examinations, had received and accepted a regular profession from the Lutheran congregation at Efsingham, Effingham Co, Ills, was ordained by the undersigned on behalf of the Venerable Presidency of the Western District and inducted into his office.

The Lord Jesus Christ, the Head of His Church, crown also the faithful work of this His servant with rich and eternal blessings!

St. Louis the 20th of July, 1870.

Gottlieb Schaller.

On the 5th Sunday after Trinity, July 17, 1870, Candidate A. D. Greif, hitherto a pupil of the practical seminary, from which he had been dismissed after passing his examinations, having received a call from the Lutheran congregation at Independence, Washington Co., Teras, was ordained by the undersigned, assisted by Prof. Walther, by order of the District President, F. Bünger.

May the Lord guide him to his distant field of work with His protection and crown his work with many blessings.

St. Louis, July 17, 1870.

TH. J. Brohm.

On the 4th Sunday after Trinity, July 10, the candidate for the holy office of preacher, Mr. Peter Weseloh, who came from Hermannsburg and received his last training at the practical department of our Concordia College, was publicly and solemnly ordained by the undersigned, by order of the Venerable President of the Western District, Rev. F. Bünger, to the holy office of preaching for the Lutheran congregation at Second Creek, Gasconade Co, Mo, from which he had received a regular calling, and was initiated into the holy office. May the Lord of his Church also adorn this servant with many blessings!

This wishes from the heart

A. Lehmann, Pastor.

Address: Ilov. k. W^askloir, Dralro O., Oasoonado Go., Mo.

On the 4th Sunday after Trinity, Candidate Christian Holst was ordained and introduced within his congregation by the undersigned on behalf of the honorable Presidium of the Western District. On that day, after a long preceding drought, a refreshing, abundant rain set in. May the good Lord bless the ministry of this new servant, so that the rain of grace of the sweet gospel may be poured upon many and the inheritance of the Lord may be refreshed.

H. Fick.

Address: Hsv. G. Holst, Dro^, Madison Go., 111.

(Blatter for the mission.)

Church consecration.

On the 1st Sunday after Easter, the Trinity Lutheran congregation in Carrol and Bay Co, Mo, had the joy of dedicating their newly built little church to the service of the Triune God. The dedicatory prayer, as well as the early service, was conducted by Pastor Biltz of Concordia, Lafayette Co. He based the text on Psalm 26, v. 6. and 7.

most splendidly sought to answer the two questions: First, When is the church a house of God? Answer: when God dwells in it with his word; secondly, when does such a house of God reach its purpose? Answer: when the word enters into our hearts. In addition, he had brought several members of his singing choir with him, through whom the celebration of our feast was made even more special and a joy for all. The afternoon service was conducted by the undersigned, since the invited preacher was held back due to illness. This celebration was especially important for my dear congregation, which for many years has always been surrounded by sects, but now can hear the pure Word of God in their midst, even in their own little church. The church is a frame building, 26 feet wide and 30 feet long, with a small tower. Since there are no other rooms, it also serves as a schoolhouse.

At the same time, however, we would like to express our heartfelt thanks to the dear parishioners of Pastor Biltz for their kind help in building our church. We received 31 dollars and 30 cents from the main congregation and 12 dollars and 70 cents from the branch congregation. May God reward all the kind givers with his blessing.

Norborne, Carroll Co, Mo.

Ev. Lehmann.

Changed conference display.

The Northern Illinois Pastoral Conference will, God willing, hold its next meetings, at the residence of the Rev. Gotthilf Loeber, at Niles, Cook Co. Ills. from August 16 to 18, 1870, in accordance with a resolution of the Conference, which the same passed on the occasion of the last meeting of our Western Synodical District.

X. L. Those brethren traveling on the North- Western Div. railroad are requested to want to get off at the Station Brickton.

Gottl. Traub, Secr. xro tsmxoro.

Announcements.

The Eastern District of the Missouri Synod, Ohio n. a. States

Assembles this year from the 24th to the 30th of August, at the Emanuels Parish of the Rev. Cl. Stürken at Baltimore, Md. The subjects of the proceedings are: 1) The doctrine of the Antichrist; 2) Whether the confession of the symbolical books of the Lutheran Church, when incorporated in the constitution of a body or congregation, makes such a body or congregation a truly Lutheran one?

All who intend to come are requested to give notice by letter to Rev. Cl. Stuerken, No. 22 Caroline St., Baltimore, Md. to give notice. The parochial report is not to be forgotten.

H. Hanser, secretary xro

This year's meetings of the Middle District of the Synod of Missouri, Ohio, &c. St., will-God-begin on the 1 Oth of August, at the congregation of the Rev. F. Wyneken, Cleveland, O., west side. Those who have ordered quarters, please inquire at the basement of the Lutheran church on Jersey St., west side. The most audible subjects of discussion will be, "Pulpit Fellowship," and "Church and State."

T h. Wichmann, d. Z. Secretair.

Please.

The worthy brethren who intend to attend the sessions of the next Synod of the Middle District are requested to inform the pastor looi of their intention beforehand.

F. Wyneken.

Conferenz displays.

The one-day St. Louis Local- conference gathers the first Wednesday in August in CollinSVille.

The railroad train in question leaves St. Louis at 6:45 in the morning. E. D. C. Böse, Secr.

The Northwestern Special Conference of Wisconsin will meet, God willing, from the second to the fourth of August incl. at the home of Rev. Homme, in Town Winchester, Winnebago Co, Wisc.

I. N. Beycr.

This year's Wisconsin Pastoral Conference will assemble, G., Sept. 2-7, 1870 (incl.) at Watertown, Wisc.

Aug. Rohrlack, Secr.

Obituaries.

On July 8, Father A. Graves, for many years a faithful and zealous bearer and propagator of the "Lutheran," died quickly and suddenly, but in the confession of his Savior, gently and blessedly in West Meridan, Connecticut, at the home of his son, Pastor C. A. Graves there. The memory of the righteous man will remain in blessing with all who knew him.

We have just received the heartbreaking news that on the 9th of this month our dear brother, the faithful Pastor J. N. Beyer, died of smallpox. As he was once one of our most diligent and faithful students many years ago, so he has always been one of the most zealous and active in the ministry. Together with all those who knew him who died blessed in the Lord, the reporter is convinced that at his entrance into heaven the Lord called out to him: "O devout and faithful servant, you have been faithful in so few things; enter into the joy of your Lord. We also, like him, conclude with the wish, "My God, I beseech thee by Christ's blood, make it well with my end also. -

July 20, 1870. A. Crämer.

With pleasure and heartfelt thanks, we, the undersigned, acknowledge receipt of the following

Gifts of love for the building of our church:

By Mr. Rev. S. Hunziker, at Clyde, Ohio, \$5.00. By Mr. Rev. Schürmann, of his congregation at Homestead, Iowa, \$500; by N. N. there H10.OO. By Mr. Rev. E. Riedel \$25.00; by Mr. Rev. Schoeneberg of A. 4th HTOO. By Mr. Kassirer Eißfeldt in Milwaukee \$11.11. By Mr. Rev. Heid of his congregation in Peoria, Ill, \$10.50. By Mr. Rev. A. Stamm at Äirchhayn, Wis. \$10.75. by Mr. Rev. Kuechle of A. St.OO. By the congregation of Mr. Rev. Mennicke at Rock Island, Ill, \$4T58. By Mr. Past. Joh. W. Arendt at Middleton, Canada, H4.30. From Mr. Past. Ph. Studt at Luzerne, Iowa, HTOO. Summa \$129.24.

To the kind givers of God's rich blessings in time and eternity!

Tavenport, Iowa, June 22, 1870.

W. Vomhof, pastor. Paul Stahmer, secretary. Fritz Meier, Kassirqr.

Received in the treasury of the Northern District:

For the college - household in St. Louis: by Past. Hudtloff HTOO. Past. A. E. Winter \$2.00.

For the seminary household in Addison: from Past. Steeges Branch Parish in Lake Ridge \$5.31. Collecte on Sunday Invocavit in Sebewaing \$2.90.

For 'die Heidenmission: From Mrs. Jesinger H1.OO. From the bell bag of the congregation at St. Paul HT00. For Hermannsburg from Past. Fischer \$3.76.

For the emigrant mission in New Dork: wedding coll. at Anclam \$2.50, at Langbecher \$1.80.

For Past. KleiugeeS' Wittwe: Wedding Coll. at Em. King \$3.00.

For Geo. Häffner in Fort Wayner Hochzeit\$Coll. at F. Hackbarth \$7.77.

For the hospital in St. Louis: From Past. Daib \$1.00. Mrs. G. D. at Grand Rapids, Mich. thank offering \$1.00. M. Engelhardt, thank offering for recovery of his child \$5.00.

For Past. Brunn's institution: by Simon Abraham \$1.00. Past. Hahn's congregation at Hillsdale \$2.50. Past. Henkel \$1.00. Past. Wambsganß' St. Petri parish \$6.25 Past. K. F. Schulz' congreg. in Henderson \$4.00, of whose branch congregation \$6.00. Wedding coll. at H. Ebrrt in Milwaukee \$4.00.

For the synodical treasury: Easter Coll. \$9.00. Desgl. from the Gcm. in St. Paul \$6.50. Palm Sunday Coll. from Trinity Parish in Detroit \$25.75. Past. I. Horst's congreg. in Hay Creek \$4.50. Past. Werfelmann's Gem. in Cedarburgh \$9.74, in Grafton \$8.09, in Saukville \$2.90. Out of the cent fund of the Gem. in Adrian \$10.00. Past. Ottmann's Gem. in Plymouth \$5.75, in Sheboygan Falls \$6.30. Past. Stechers Gem. in Town Mosel \$1.94, in Wilson \$5.00, in Sheboygan \$7.84. St. John's Parish in Amelith \$6.00. Eoll. d. Immanuelsgemeinde m Detroit \$9.36. Past. List's Gem. in Town Sherman \$11.00, in Cascade \$1.00. Past. Wambsganß's Gem. in Kewaskum \$6.06. Past. Prägers Gem. in Granville \$4.00. Past. Friedrich's St. John's parish \$31.65. Past. Wambsganß' upper Immanuel parish \$10.00, its lower Immanuel parish \$6.85. Easter coll. in Christ parish in Bloomfield \$4.20. Desgl. in BurrOak \$3.50. Desgl. in Frankenmuth \$33.40. Joh. Bierlein \$4.00. Past. Werfelmann's Gem. in Grafton \$5.25. Mrs. "Margaret" Schmidt, Milwaukee, WiS., \$5.00. Past. Schumann's Gem. in Freistadt \$10.85. Pentecost - Collecte in Past. Präger's parish in Town Granville \$4.51, in whose St. John's parish \$1.87. Gem. in Adrian, Pentecost-Coll. \$33.00. repayment of travel money by Past. Lochner \$1.35. Rev. E. Aulich's Gem. in Howards Grove \$5.00. St. Stephen's Parish in Milwaukee \$26.00. Past. J. H. Partenfelder's parish, Easter Coll. \$5.00, Pentecost - Coll. \$7.00. Pentecost - Coll. of congregation in Frankenmuth \$33.38, Deputies' travel allowance \$3.47. Gem. in Mequon \$2.82. Past. G. Bernthal's congregation at Richville \$5.00. Jmmauuds - congregation at Milwaukee \$15.80. TrinityS congreg. there \$32.00.

For poorPupils inÄddison: Kindtauf-Collecte at Tehmel \$1.50. Private Communion in Sebewaing \$1.06. St. John's Parish in Amelith \$3.1>0. Past. Schumann's filial parish \$2.00. Past. List's parish in Adell \$5.50. N. N. in Freistadt \$2.00. CvnncordiaVerein in Milwaukee \$15.00.

For teachers - Salaryr: From Rev. HoffmannS Zion congregation in Neillsville \$4.28, his congregation in Portage City \$2.47, his branch congregation in Lewiston 47 Cts. from himself \$1.08. Past. Daib's congregation in Grand Rapids, Mich. of Confirmationfest Collecte \$15.47. congregation in Grand Haven \$5.68. of quite a few congregation members in Town Caledonia 40 Cts. Of some Lutherans in the Towns of Lowell and Bowne \$1.00. Past. C. Strasen's congregation in Watertown, Easter" Coll. \$24.62. Easter Coll. in Pgst.SpeckhardsGem. in Sebewaing \$4.15. Desgl. in Past. E. Aulich's Gem. in Howards Grove \$7.20. Desgl. in Past. C. Strasen's parish in Watertown \$29.50.

Contributions to the Widows' Fund: From the Pastors: Hügl: \$4.00, Hoffmann H1.OO, J. F. Niethammer H4.00, P. F. Ottmann HTOO, J. L. Daib \$8.00, List H4.00, Vultanowski \$4.00, J. F. Müller \$4.00. G. H. Hörnicke K6.00, Schumann HT00, Böling \$4.00, Karrer HTIIO, Löber HT00, M. Stülpnagel HTOO, H. Fischer H4.00, Dicke \$6.00, Wambsganß Htz.oo, Engelbert HTOO, Stecher \$4.00, T. Rösch \$5.00, Henkel HTOO, Friedrich H8.00, Chr. Markworth HTOO, Werfelmann \$1.50, Präger HTOO. From the teachers: Knndinger HTOO, Fr. Dörfler HTOO, A. Ebrmann HTOO, Barthel HTOO, Braudenstein HTOO, Riedel HTOO, Simon HTOO, Treichler H5.00.

For orphanage near St. Louis: WeddingCollecte at Herbst in Sheboygan HTOO. Childauf- Coll. at Kaufmann \$3.50. Past. Daib H1.OO. At whose congregation in Grand Rapids, Mich. collected at Passion services \$12.27. Kindtauf- Coll. at G. Faber 35 Cts. Desgl. at Jakob Sprielß's in Sebewaing \$3.10. St. John's congregation in Amelith, Confirmation Feast-Coll. \$5.00. Rev. J. F. Müller 50 Cts. Wedding coll. at F. Reichte in Frankenmuth \$7.50.

(Conclusion of this receipt follows in next number).

Changed address:

Ksv. J. Xarver, Lrooksiäs, Ososola Oo.,,



Herausgegeben von der Deutschen Evangelisch - Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

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St. Louis, Mo., August 15, 1870.

No. 24.

## "Thou art Peter, and of these rocks I will build my church."

Matt. 16:13-20.

(Continued.)

"Now, that we come again to the saying of Matt. 16, tell me, how could the pope point out to us a more subtle, more mighty smch from the whole Scripture against himself, and give it into our hands, so that we might condemn and destroy his blasphemous papacy to the ground? The rock, where Christ wants to build his church on, he interprets in his decrees thus: "The rock is not Christ, but the power and authority of St. Peter, that is, his own, false, untruthful authority over all the world, which Christ is said to have given to St. Peter and the pope with the word 'rock'; all churches built on such a rock mean that they must all be obedient to the pope, or be eternally condemned, so that even Christ's blood cannot help them. Is not this a fine interpretation? The Lord saith, I am the rock, and the building thereof is faith in me. But the pope saith, The rock is my power and authority, and the building thereof is the obedience of all Christians unto me: lead therefore Christians from the faith of Christ out of themselves, and teach them, instead of faith, obedience unto him: which is a work of men, yea, of the devil, upon which Christians ought to rely, that is, the devil.

and worship them. For we Christians know that even the The Son of God, the true rock of our salvation; gather us works of God's commandments, which is holy, right together unto Christ alone, that we may leave ourselves and obedience, are not enough, if building on this rock, that is, our good works, and be justified and saved through faith in Christ, does not preserve us: what then should alone in him.

obedience done to the pope, that is, dense works of men, or "Therefore the evil spirit had to make another, false rather works of the devil and idolatry, help us?

"For the pope, or rather the evil spirit in him, knew this and the pope, or their power (is the same); to build on it well, where this mind should remain, that the rock was Christ, means to be obedient to the pope. Then a pope could come and the building upon it was faith, and the words should be out, that it was no longer said, He that believeth in Christ shall be saved; but he that is obedient to the pope shall be saved. But he, the pope himself, as the rock, let no one be is, my Christians should and shall believe in me, Christ: so obedient or subject to him. Thou hast the spiritual law, and canst thou make of these words: My church shall be built all the decrees, and the whole understanding, from which upon me, Rock, or else she shall believe on me, rely and trust thou mayest take it that the pope and his papacy are a devil's on me? What canst thou make of these words, but that all specter, out of the perverse and corrupt understanding of Christians, or all Christendom, and whosoever will be a Matt. 16:18, that is, out of lies, blasphemies, as of the devil Christian, shall believe in JESUS Christ, and put his trust as out of the.....

in a rock, that even the gates of hell, that is, all devils, shall That is why nothing good has come out of the papacy, but not hurt him? This opinion can neither give nor suffer a pope, rather disturbance of the faith, lying, blasphemous idolatry, neither directs us to a pope, bishop, or any man, whether he our own work, also destruction of worldly status, murder and be king or queen; but gather us all together under the one all misery, plus fornication, so shameful, as is now publicly and only God. before the eyes of Rome; for this, the bishopric and all the goods of Christendom, almost also of kings, have been stolen. Now what would the pope deserve, who from this blessed and

Who hath made of the faith of Christ such an abomination, "So, the word 'on earth' he thus martyred: as far as theHe alone founded and established all churches, be they and such a mass of lies and idolatry? He belongs to thatearth is, so far have I to bind, that is, to command, to set, andpatriarchs, archbishoprics, primates, or whatever dignities judgment; all the chastisements on earth would be far tooto do, and all the world owes me obedience. The dear Lordor orders they may be; but he alone founded the Roman small. and bishop of our souls, Jesus Christ, as 1 Peter 2:25 says,Church and set it up on the rock of the heretical faith, who

"Further, that which follows v. 19: 'I will give thee the keysmeant it this way: What ye bind or loose among yourselvescommanded Petro, the key-bearer of eternal life, to have of the kingdom of heaven; whatsoever thou shalt bind onhere, that shall be bound and loosed above, for I am with youpower and right over both earthly and heavenly kingdoms; earth shall be bound in heaven, and whatsoever thou shaltthere above unto the end of the world; did not mean that theTherefore no earthly judgment, but the word by which loose on earth shall be loosed in heaven,' has the mind, norwhole earth should be bodily obedient to the pope; but, as weheaven and earth were made, and all things were created, can have any other, as we have heard that the dear LordGermans say, here above, that is he on earth; what we sayhath instituted the Roman church. For it has the privilege of and faithful Bishop of our souls has left us behind him theabove, that is he in heaven: so that no dominion is given,him who established it; therefore there is no doubt that he power to bind and loose sin. For there must be a disciplineneither to bishops nor churches on earth. For Christ'swho takes away the right of other churches does wrong; but and punishment in the churches, for the sake of the rough,kingdom is a spiritual and heavenly kingdom. And though itthe who wants to take away the privilege of the Roman impudent people; again, also a comfort and hope, for thebe on earth, and must live in the flesh, yet it is not ruledChurch, which the supreme head of all churches has given sake of the fallen, that they may not think that their baptismcarnally, as St. Paul saith, 2 Cor. 10:4. But here the holyto it, falls into heresy: and as the former is an unjust man, so is now lost; as the Novatians, but rather the pope, haveFather must be excepted, who hath a higher kingdom. He has the latter is to be reproached as a heretic' 2c. taught. Now this binding and loosening is not enough for thea higher spirit, neither is Christ Himself: therefore His deeds "Here you hear that Christ's word, 'Upon this rock I will pope, and with it he cannot rule over the others, becausealone must be accepted, and not those of the Holy Spirit, orbuilt my churches,' does not mean that all Christendom such binding and loosening must also have bad pastors andof Christ. Not to the Holy Ghost, or to Christ, nor to God hisshould believe in Jesus Christ; but it means this much: chaplains. In sum, it also belongs to the faith, and not toFather. For he is against and above God, as St. Paul saith, 2Christ alone founded the Roman church; all the others, that papal obedience, as stated above. Therefore he interpretedThess. 2:3, 4. is, all Christendom, founded not Christ, but the Roman it differently and better, thus: What you bind, what you "And here it may be grasped that the pope must bechurch. The dear Lord Christ knows no more than of one command, what you set, what you will have on earth, thatpossessed and full of devils, that he has even lost all sensechurch in the whole world, which he builds upon himself, the shall be commanded, set, and willed in heaven, andand reason. For Christ's moths of the keys are certainlyrock, through faith; but the pope makes two churches: the whoever does not obey you and keep these things shall notdivine, strong promises: what you bind shall be bound; theyRoman, which alone is said to be founded by Christ upon be saved 2c. What thinkest thou of the journeyman? Thenmust be fulfilled. GOD must not and cannot lie, for he is not a the rock; the other churches (perhaps the devil, or that we see if the Roman church, that is, the papal infernalpope nor cardinal; -what he promises, that he keeps vest anddo not do much better) not Christ, but they, the Roman foundation, does not justly boast of being the mother of allcertain', Ps. 33, 4. Now ask the histories, whether St. Peterchurch, founded. Item, the keys are not to bind and loose churches and the mistress of the faith, in that we are to dosey gewest Lord over the whole world, as the pope interpretsins (as the Lord says), but to give power and right to the what a most stout-hearted boy on earth commands andthe words. Either Christ must be a liar, who has not kept hispope over all earthly kingdoms and the kingdom of heaven. wants, regardless of whether God forbids it or does not wantword; or the pope must be a desperate, blasphemous wicked! must cease, I will no more wallow in the blasphemous, it. man, who interprets such lies to our Lord, that he has handedinfernal filth and stench of the devil; another read also. He

"To this he now forces the word of Christ, our dear Lord,over the whole world to St. Peter and to him, when even nowthat would hear God speak, let him read the holy scriptures; Matth. 16, 19. (*Quodcunque*, everything), and makes it verythe Turk says strongly enough no, without what the rest of thehe that would hear the devil, let him read the pabst's filth and useful to him in his decrees: All that thou bindest' 2c' 'All' isworld does. Should I then, as a Christian, and all lovers of ourbull. Alas, alas, alas, to him that cometh to be a pope or a not to mean sin, of which Christ alone speaks; but all that isLord Christ, not be justly impatient, angry, and offended here,cardinal, it were better for him that he were never born! on earth, churches, bishops, kings, kings, and so forth. Oh, and not curse and call most shameful the accursed papacy,Judas betrayed and killed the Lord, but the pope betrays and my dear brother in Christ, it is too good for me to speak sowhich is not ashamed to blaspheme our Lord mostcorrupts the Christian church, which the Lord esteemed rudely here or elsewhere of the wretched, accursed,shamefully, and to make a lie of his promise? For here it isbetter and more precious, neither himself nor his blood. For monstrous monstrosity of Rome. He who knows my thoughtsnot only a lie that Christ, with the word, "All that thou shalthe sacrificed himself for her. Woe unto thee, Pabst!" must say that I do him much, much, much too little, and withbind on earth," promised authority over all the world to Peter, (To be continued.) neither words nor thoughts can I attain to the shameful,but it is also a lie that St. Peter or the popes have received desperate blasphemy that he carries out with the word andsuch authority, brought it into effect, or taken it into name of Christ, our dear Lord and Saviour, and then laughspossession.

in his fist, as if he had finely mocked Christ's fool, and his "And lest any one think that I speak these things of the Christians, who believe him such glosses, and yet givespope out of an angry and troubled mind, let us hear his words great pompa, as if he were Christ's vicar, and wanted tofor ourselves. 12. dis. *Omnes* \*) says the pope Nicolaus make all the world blessed with his holiness. (which is also briefly reported above): 'The Roman Church has

\*) Nemlich in the Roman Papal Canon Law.

On the history of the church in the nineteenth century.

As is well known, in the first centuries Christians were not infrequently falsely accused by their pagan or Jewish persecutors of the most horrible misdeeds and crimes, in order to make them all the more hateful in the eyes of the people and to make their extermination from the face of the earth seem completely justified and necessary. Among other things, it was said of them:

At secret meetings they plotted against the life of the work of Missouri"; - Missouri's "little feet of men make the very disorderly, while the hearers at our preaching are very emperor and the welfare of the state, slaughtered, roasted work of unification more and more difficult"; - "When we hear attentive and seem to take a deep interest in what is said by and ate children, sponged human blood, practiced the thunders of Missouri against the secret societies, it the preacher, and one notices very little disorder even cannibalism, and so on. Of course, nothing else lay at these seems to us as if we were hearing a drunkard ranting against among those who are the most disorderly at the meetings of bottom of these rumors than fierce, furious enmity poured the vice of drunkenness"; - Missouri's doctrine of interest is the sects, namely the Methodists and Baptists. Since Brother out by the devil against the irrefutable truth of the Gospel as "perfectly similar to the communistic doctrine of the French Henkel has been preaching in this vicinity, the attendance at known by Christians, or, in other words, nonsensical pagan Jacobins, that property is theft"; - Missouri's doctrine of the Lutheran preaching is gaining ground very rapidly. He is religious fanaticism. Similar means of extermination were preaching ministry is "similar to the all-dissolving sectarian often called upon to preach in places where we had not also used by the papists against us Lutherans down to demagogic doctrine of Korah's Rothe" ..; - "the Missouri preached before, and where the people had never heard modern times. On the other hand, it should be very synod unmistakably bears, like the French imperialism, the Lutheran preaching before, and in all cases the hearers give interesting and at the same time comforting for our dear facies Hippocratica (the features of a dying man) on its brow, the most lively attention. The pure gospel seems to them readers to learn how we so-called Missourians are also and at the closing of two eyes will fall thundering into the something quite new and strange; yet it seems undoubted being fought in very recent times on the part of modern abyss."----- that many are satisfied with it, and some already speak

American Protestants with said pagan and papal weapons, Well done, gentlemen, and only so continued! Such favorably of it.

and this time not at all out of any zeal for religion, beware! "facta" read easily and quite terribly beautiful, and certainly "All of this, along with other things I could share if I had but only out of pure leisurely speculation in gold and bring in good subscriber money. Meanwhile, the Holy Church the time and space, gives a favorable outlook for our church greenbacks. This is the business of the very honorable never fared better than under the sound of such songs. So it here among the English-speaking population. However, in Messrs. Severinghaus and company of the "Lutherischer is with us Missourians, yes, even he who dwells in heaven order for the church to be established permanently and to be Kirchenfreund. The paper has a small and even more select laughs at you, and the Lord mocks you and will one day able to maintain itself, it is necessary to provide the field with circle of readers. Now it's time to satisfy the taste and speak to you (about it), but know this, in his wrath! -R. workers. And here arises the question: how can these be

### Correspondence from Southeastern Missouri.

On July 13, one of the editors of the "Lutheran" received in vigor and ability to work as in his younger years, so that in a letter from the English Lutheran Pastor Moser in Gravelton, a few years it is to be expected that both of us will be Wayne County, Missouri, from which we consider it our duty incapable of our ministerial labors. Since it is the duty of our Church to do all in its power to take possession of and to report the following in a translation graciously provided by cultivate so promising a field as this young and rapidly

Pastor Brohm:

Missouri pastors are "poor satellites of Missouri Jesuitism"; - "by Jesuitical efforts they are building up quite a churchdom"; - "by lies, deceit, invective, and calumny" they defend their cause; - "refuse fraternal communion to another pastor on account of his bald-headed wife"; - Missouri has raised a rebel flag on his college at St. Louis; - "wanted to establish his own despotism"; - "supported the Southern cause"; - is accused of "selling Christians ... to the South. Louis; - wished to establish his own despotism"; - "has supported the Southern cause"; - is accused of "selling Christians ... for the purpose of fornication and prostitution" Carolina to this region, so that now the number of members Synod. The English language is our national language, and .... sanction it"; - "draws even from the puddles of atheistic prospect that people who have belonged to other are fast becoming English, and therefore, if you would of love for fornicators and adulterers"; - "ever and anon denominations will join our congregations. The so-called preserve them in the fold of our beloved Church, provision availed himself of Unionism"; - especially in his doctrine and preachers of other denominations are generally such weak must be made for the doctrines of our Church to be preached practice, concerning United hymnals and Freemasons, characters that even their own people have little regard for to them in the English language. Since you already have reveals his "Jesuitism." - "is an Augean stable" (cattle pen); them. Their preaching, if it is worthy of the name, can excellent educational institutions in connection with the - Stephen is the unclean founder of the Missouri Synod"; - scarcely procure the attention of their own members, and Missouri Synod, could not such measures be taken that they Stephen's spirit dominates the same"; - "From Missouri therefore their worship meetings, or rather their audiences, should be taught in English?

"This matter is also of deep interest to the Missouri Synod. The English language is our national language, and you yourselves will perceive that your children and posterity are fast becoming English, and therefore, if you would preserve them in the fold of our beloved Church, provision must be made for the doctrines of our Church to be preached to them in the English language. Since you already have excellent educational institutions in connection with the Missouri Synod, could not such measures be taken that they should be taught in English?

confusion which at present prevails in the Lutheran Church of America is



What institutions would answer these ends? No doubt the services of some person might be obtained, namely, from the Ohio or Pennsylvanian Synod, or elsewhere, who would be equal to the task of giving the necessary instruction and preparing young men for the preaching ministry among the English people. Perhaps an able pastor, proficient in the English as well as the German language, would be much desired. Such a man, in connection with Concordia Seminary, could not only do much to accomplish the stated purpose, but by preaching in English in and around St. Louis, he could help significantly to build up the church in that way.

"When I visited the Missouri Synod as a delegate from the Tennessee Synod at Altenburg, something of the kind was suggested, and some of the brethren of the Missouri Synod suggested that I should present the matter to the brethren of the Tennessee Synod. I did so, but received no encouragement from them. They had more work in the East than they could do. If an arrangement can be made so that English-speaking Lutheran preachers can be procured when they are needed, I have some confidence it will contribute greatly to the future happy condition of the Church in the West. We have a vast field open before us, and such a field as our preachers can enter at once.

"A very large part of the country has been settled to a considerable extent by immigrants from North Carolina and Tennessee, and many of the early immigrants were and still are members of our church. Some, in order to secure ecclesiastical privileges, united with other denominations, but most of them still have respect for the church of their fathers. I have considerable acquaintance in southeastern Missouri and southern Illinois, and in all places I find such shanks strayed from our church, often whole neighborhoods. All these rejoice to see us and hear the doctrines of the Church of their fathers preached, and my heart bleeds when I see these children of the Church without a shepherd, and think that for want of the same they, with their children, are forever lost to the Church to which they properly belong. I. R. Moser."

Theses

about the right relation to the local Free School System,

discussed from the convention of the Western District of the Synod of Missouri, Ohio, &c. St.

1.
- There are in the world three holy estates or communities established by God Himself, the nourishing estate, the teaching estate, and the military estate, or family, church, and state.
2.
- Just as the marriage state remains God's foundation even in the Gentiles, so the state is and remains God's order even when it is made up of Gentiles, false believers and apostates.

3.
- Unlike the church, the power of the state extends only over temporal goods; the means by which it is governed is the natural light of reason, and its supreme end is the temporal welfare of its citizens.
4.
- Since morality is the basis of all state welfare, the state can never grant citizenship to anyone who denies the truth of natural religion, namely, the existence of God, the binding force of the moral law, and retribution after death.
- The state as such does not have the task of making its citizens fromnn and blessed.
6.
- There cannot be a Christian state in the strict sense of the word.
7.
- A state which proclaims freedom of religion is therefore not yet an anti-Christian state.
8.
- A Christian State, in a certain sense of the word, is one which, by some official act, professes the Christian religion.
9.
- Where there is separation of Church and State, and religious liberty exists rightly, it is sinful for a party to raise its confession to the status of State religion by unlawful means, or to give it precedence.
10.
- The state can only achieve its purpose, the general temporal welfare of its citizens, if they have the necessary education.
11.
- The duty to provide for the elementary and religious education of children rests with the parents and the Church.
12.
- It is unfortunately an obvious fact that parents and congregations, and those who want to be Christian congregations, have too often neglected this duty in this country.
13.
- The sad consequence of this is the rampant de-Christianization and de-moralization of the masses.
14.
- Since parents and the church are either unable or unwilling to fulfil their duty to the children, the foundation and maintenance of the local free school system is a political necessity in order to provide the citizens with the necessary human education.
15.
- Since God's Word commands Christians to bear the burdens of the state and be obedient to its laws, Lutheran Christians are obligated to willingly pay the taxes imposed upon them by the state for its schools.
16.
- It is to be regarded as a gracious divine providence if in the free schools the reading of the Bible is still permitted by law.
17.
- Where Lutherans can do so according to the laws, it is their duty to work so that the Bible is not banned from the free schools.
18.
- To the extent that Lutherans have political influence over the free schools, they should be for it:
- 1)
- that Christian-minded persons be appointed to teach in the free schools, that is, no atheists or other persons of notoriously immoral character, which is already forbidden by the laws of the state;
- 2)
- That the teachers do not put forward anything, nor do the textbooks contain anything, which is contrary to the truth of the natural or Christian religion;
- 3)
- That good outward discipline be exercised therein.
19.
- It would be an irresponsible lack of conscience on the part of Lutheran parents if, before their children have been established in the knowledge of pure doctrine and in the faith, they were to

- are, even before Confirmation, to be sent to the free schools here, for the following reasons:
1.
- because no orthodox religious instruction may be given in the local free schools;
- 2
- Although the Bible is read in the free schools, this is by no means a substitute for formal religious instruction.
- (3)
- Far from prayer, if it is permitted in the free schools, giving them any value, it is precisely prayer, since it is too often practiced by false and unbelievers, that brings great danger to the souls of the children.
- (4)
- Even when history, geography, and other subjects are taught, the children may be poisoned, and unfortunately they are, as experience shows.
- (5)
- The textbooks in use in the local free schools usually contain without exception the leaven of false teaching.
- (6)
- The discipline practised in the free schools is almost always unchristian and very pernicious, because it is sometimes too lenient, sometimes too strict, and knows no other lever to obtain diligence and good conduct than the accursed ambition, or other sinful motives, to incite the children to zeal in learning.
- (7)
- Since Lutheran children in the free schools easily enter into the most intimate fellowship with such children who are already completely depraved, they are thereby plunged into the utmost danger of being filled with a false spirit and seduced into false doctrine, unbelief and vice, because the antidote of Christian discipline is lacking here.
- 8)
- Supposing the children made the greatest progress in all the knowledge taught in the free schools, even the highest formal education cannot sanctify and improve man morally, and the benefit of such progress is only temporal, and therefore, according to the Word of God, only a comparatively very small one, which is by no means a substitute for the unspeakable harm to the soul which they may suffer in the process.
9.
- by attending the free schools, the shyness of false teachers and the love for their Evangelical Lutheran mother church is killed in the children.
20.
- Therefore Lutheran Christians, who know how serious and difficult the account is which they have to give in the last day concerning their children, cannot leave them to the free schools for education and instruction as long as they are not yet firmly established in knowledge and faith.
21.
- It is equally dangerous, and therefore to be disapproved of, when orthodox congregations, instead of establishing their own confessional schools, seek in some way to satisfy their school needs by using the public schools.
- As is well known, the procession of Corpus Christi is a ceremonial procession in which the consecrated host is carried around and presented to the ignorant people for worship. In the Roman church, it takes place on the so-called Feast of Corpus Christi, which is celebrated on the Thursday after the Feast of Trinity. In the Catholic paper "The Wanderer" of St., Paul in the State of Minnesota of July 23rd, there is a description of the last Corpus Christi procession in Rome. It states, among other things: "The day after (June 16) was the Corpus Christi Procession, which was attended by all the Fathers of the Conciliar. The procession was magnificent, but there was more pomp than devotion, because the Romans themselves and the strangers present only came to look, not to pray.

To the ecclesiastical

...are present. Without the least constraint or restraint, the spectators gape, laugh, and chat until the pope arrives with the venerable good. Then they all fall on their knees; but then the procession is over for them." - From this one sees quite clearly that this worship of the Feast of Corpus Christi is to a hair the same as the idolatry of the heathen. When, therefore, in the year 1530, the Lutheran princes were requested by the Emperor to take part in the Frohnleichnams procession then taking place in Augsburg, they immediately refused roundly, and when they were hereupon requested to set down in writing the reasons for their refusal, they wrote, among other things, as follows: "Since your Imperial Majesty's command means that this service should be approved and strengthened as a divine service with his presence, and we nevertheless know that such a kind of divine service is nowhere commanded in the prophetic and apostolic writings, we cannot in good conscience consent to such a request. For what an imprudent recklessness, and even desperate wickedness, impudence, and recklessness, it would be to hold that which is instituted and ordained by human authority higher than God's commands and commandments, and to boldly say that it is a worship in the church, when it is written, In vain do they serve me with that which men have commanded. We do not mean to strengthen and introduce such ungodly and obvious human doctrines, which conflict with God's Word and Christ's commands, by our consent; rather, we unanimously and without hesitation declare that such unrighteous and ungodly human doctrines are to be completely abolished and eradicated from the church, lest the other still healthy and pure members of the church be infected and tainted with the same deadly and harmful poison. If we were to obey the imperial command and approve the procession with our presence, this would serve and contribute greatly to destroying and destroying the reputation of our religion and of the divine word, because we had no hesitation in honoring the procession and the comical performance of Corpus Christi with our presence." When the Emperor became very angry with all the Lutheran princes for this roundly negative answer, Margrave George made the following appeal to him: "In this matter concerning God, I am driven by the unchangeable divine commandment to resist and disobey such orders and requests, even if it is as hard and dangerous as it wants to be, because it is written: One must obey God more than men. Therefore, because of the confession of the doctrine which I know for certain to be the voice of the Son of God and the eternal, unchangeable truth, I refuse to be in any danger, even if I am not.

See, dear reader, this is how our fathers, even princes, once behaved when they were asked to take part even in an idolatrous ceremony. Oh, that their spirit of faith and confession would awaken again in our Laodicean times! error. We are sorry to find even the "*Lutheran Visitor*" of W. Columbia in South Carolina (see the number of July 13) on this side. It is highly erroneous to assert that a society is not reprehensible if and because it is a secret one, for many things are done in secret in the state, the church, and the home, without being condemned. There is a world of difference between a society that is organized by God and whose purposes are known to all, and a society that wraps itself in all kinds of secrecy, so that no one but the initiated can be sure of its purposes. Such societies, however innocent they may be (which is evidently not the case here), would be condemned and forbidden to Christians by the only word of God: "Shun all evil appearances." (1 Thess. 5, 22.) If such a saying is not enough to deter a person from joining a secret society, which at least gives an evil appearance, his obedience to God's word and fear of it (Is. 66, 2.) is certainly in a bad way. The assertion that the mere secret nature of a society does not make it reprehensible, which is also asserted by the lowans, makes the whole struggle of the church against secret societies a miserable mirror fencing, suitable for people who want to appear serious against all ungodly beings, while they are in cahoots with their enemies. If we may not already attack the secret system in those societies, we may confidently let them have their way, for these Secret Brethren Werder do not admit that they secretly intend anything evil. W.

**Masonic.** On June 8 of this year, an English Methodist preacher by the name of D. F. Rathburn gave a speech on Freemasonry in Sullivan County, Pennsylvania. As he had formerly belonged to the Freemasons himself, but had left the order for the sake of conscience, grave threats had been made against him beforehand by a Freemason, and these were fulfilled. Not only did the Freemasons present try to disturb the meeting, in which Mr. Rathburn was giving his speech, by noise and raving, so that the police had to come to the rescue, but it was soon to get even better. A few days after Mr. Rathburn returned to his home in Buena Vista, he received a dispatch from Canistro, New York State, charging him with speaking against Masonry in Pennsylvania. A few days after, he found a placard posted in his stable, on which was a coffin, and over the same a scale, which Mr. Rathburn well understood to be a Masonic sign. What happens? On the evening of the 16th of June the aforesaid hears a noise in the stable. Thinking that something had happened to the horse, he went to see. As soon as he entered the stable, however, 6 to 8 men attacked him, strangled him, knocked him down, dragged him about 40 rods, put him on a fence bar and, after pushing him back and forth, threw him into a dirty pit, through which they dragged him by the feet. They repeated the whole procedure twice more, and two of the men kicked him in the chest and tore off his clothes. Finally they order him to leave the area within 30 days, otherwise they will cut off his neck, the arm of the church. Some time ago we proved that the - It would not be fair to accuse all members of the Masonic Order and other secret societies of approving or even organizing such abominations. But whoever joins such a society makes himself a party to these abominations. Precisely because these societies are secret, into which admission is permitted only when one swears beforehand to keep secret what is to be opened, and in which the admitted person is initiated only gradually into all the secrets connected with it, therefore also every member of all the secret societies for his society makes himself guilty of these abominations.

\*) S. Luther's Werke, Walch's Ausgabe, Torn. XVI, . S.876.

The first is that of the secret societies. Those who make such a distinction between the secret societies as to declare the one permissible and the other impermissible are in great error. We are sorry to find even the "*Lutheran Visitor*" of Columbia in South Carolina (see the number of July 13) on this side. It is highly erroneous to assert that a society is not reprehensible if and because it is a secret one, for many things are done in secret in the state, the church, and the home, without being condemned. There is a world of difference between a society that is organized by God and whose purposes are known to all, and a society that wraps itself in all kinds of secrecy, so that no one but the initiated can be sure of its purposes. Such societies, however innocent they may be (which is evidently not the case here), would be condemned and forbidden to Christians by the only word of God: "Shun all evil appearances." (1 Thess. 5, 22.) If such a saying is not enough to deter a person from joining a secret society, which at least gives an evil appearance, his obedience to God's word and fear of it (Is. 66, 2.) is certainly in a bad way. The assertion that the mere secret nature of a society does not make it reprehensible, which is also asserted by the lowans, makes the whole struggle of the church against secret societies a miserable mirror fencing, suitable for people who want to appear serious against all ungodly beings, while they are in cahoots with their enemies. If we may not already attack the secret system in those societies, we may confidently let them have their way, for these Secret Brethren Werder do not admit that they secretly intend anything evil. W.

**Arithmetical Lutheranism.** The "Lutheran" seems to place the strength and health of the Lutheran church in the number of its members rather than in the purity of its doctrine. That is, to hold not the Word, but the flesh, to be the area within 30 days, otherwise they will cut off his neck, the arm of the church. Some time ago we proved that the Lutheran Conference in Leipzig included Arians, Pantheists, and Pelagians as members, and that therefore a righteous Lutheran could not in good conscience participate in such a conference without a decided protest against such false teachers. And what did the "Lutheran" answer to this? He did not seek to prove that those men were not such false teachers, but rather good Lutherans, but thought that he could reject the attack on those false teachers as unjust, because Missouri, by such proofs, was reducing the number of Lutherans on earth so much that actually only a few 50,000 Lutherans could be considered good Lutherans.

remained, namely only the Missourians. The Illinois Synod France. In a liberal conference, a Paris lawyer, a member had recently taken steps to persuade the General Council toof the local Protestant association, in consequence of the finally come out of its ambiguity with regard to its position onresolutions of the Reformed Consistory, discussed the the four points; this was very unpleasant to the "Lutheran,"question of whether it was not time to think of founding a and what did he now console himself with? Not with sayingliberal congregation. His report answered this question in the that his cause was right, and the demand of the Illinoisaffirmative and expressed the opinion that one should Synod unreasonable, but with saying that this Synod was butseparate from a church community whose faith one did not few in number of members after all. He says, "In Philadelphia

share. alone we count several thousand communicants more H. Paris wants the liberal church to be based on the belonging to the General Council than this whole Synod ofcomplete independence of the individual parish. Each Illinois 2c." But if the Illinois Synod consisted of only 10congregation appoints its pastor, who can also be sent away communicants, and the General Council in Philadelphiafrom it. Anyone who agrees to the principles of the alone had a million, only arithmetical Lutherans could find ancongregation can be admitted to the liberal congregation. The ecclesiastical argument and comfort in such a result. individual congregations shall be connected by a synod.

**How do you have to do it to get out of the General Council?** The Wisconsin Synod resigned from the Generalcelebrated, especially not Christmas and Easter, because Council because the General Council at Pittsburg had notthe facts of the miraculous birth and resurrection of our Savior given a sufficient explanation of its position on the fourare rejected. According to the procedures of the Roman known points. Among other things, it received the followingchurch, however, a feast of death is to be celebrated once a official rebuke: "The Synod of Wisconsin has made noyear, one feast on the occasion of the admission of the youth attempts of any kind, let alone serious and repeatedinto the liberal church, and another in memory of the "heroic" attempts, to remedy the evil which, in its opinion, exists; itdeath of the Lord. The sacraments are also to be abolished. has therefore not been patient until no other remedy than Here, for once, someone from the liberal party is resignation remained. She has at the very outset resorted tospeaking a free, sincere language. But Coquerel and the the remedy which, according to her own solemn vow, oughtother rationalist high priests do not put up with such to have been the last and utmost." - The Illinois Synod is nowlanguage. They do not care to have a church that suits their patient, and is making an earnest attempt to remedy the evilunbelief; they prefer to carry on with their rummaging in the which, in its opinion, exists. It has passed a resolution thatnational church, and thus make it clear to everyone that they its delegates at the next meeting in Lancaster should againhave no real faith in the independent viability of their cause. "politely but earnestly" request that the General Council, andThat is why this report was not accepted by the assembly, after it the District Synods, should again consider the fourwhich consists mostly of rationalistic pastors points, so that the General Council could finally proceed to (Schifflein Christi.)

a final declaration in 1871. - And what is the answer of the**Synod of Wisconsin.** In a brief report of the proceedings of "Lutheran" to this demand of the Illinois Synod? This: We arethis synod in June of this year, which is found in the parish persuaded, and know it, that, as things now stand, thebulletin of the same, it is said, among other things: "We For demngen of Illinois, for whatever reason they may have, speak first of our college at Watertown. A "child of sorrow" it been conceived, cannot be fulfilled by the founders and chiefwas called at the Synodal - meeting by one of the speakers. friends of the General Council, nor is it necessary in order toAnd, who would say it was not. But this time we are not accomplish the purpose for the sake of which the Generaldriven by the concern that we first reported about the Council was organized." - If, therefore, one steps out of thecollege, but rather by the most heartfelt and cheerful thanks honorable body without patience, it is not duly honorable andto God, who, above asking and hoping, has had mercy on one is censured, but if one has patience, it is again of nothe needs of our institution and has taken the heaviest avail; for it is declared in advance that the demands cannotworries and burdens from us. He has given willing hearts to be met. Thus one is stuck in front and behind. preachers as well as deputies of the congregations, and nothing was more pleasing and encouraging than the unanimity with which the whole Synod pronounced it, with God's help

Z.

to maintain the institution. Over nine hundred dollars were collected during the meeting in voluntary gifts of love, so that the administration was able to meet almost all the urgent obligations to teachers etc. that arose from the past school year. We will only mention that the assembly decided to raise 4500 dollars annually for the institution through voluntary gifts of love. After a short discussion on this point, any kind of distribution of this sum among the individual communities was completely abandoned. And that was good. Everything that looks like law and requirements should and must stay away. It was rightly said that this would mean mistrusting the congregations and killing love if one were to say that each congregation must contribute so and so much if all the necessary money is to be collected. The institution is to be built on the loving gifts of the congregations; but love is to be free; and we are now joyfully hopeful that the love of our congregations will be a free one, and our institution will suffer no lack.

Next to our institution, the negotiation of how our Synod should relate to the Honorable Synod of Minnesota has probably taken the most time. Our Synod has in its time taken the first steps to bn'ngm a closer connection and union with the Synod of Minnesota, but these steps have been fruitless, at least in regard to the main matter, since the Synod of Minnesota has declared that at present it cannot nor will not issue its union with the Unionist General Church Convention. Also at our meeting this time, this connection of the Honorable Minnesota Synod with the General Church Assembly became the reason why a part of the synodals themselves were not ready for the full recognition of the Honorable Minnesota Synod. In the end, however, it was decided that the previous friendly contact with the Honorable Synod of Minnesota should be continued, namely by sending delegates from our Synod to their Synodal Assemblies. Accordingly, a delegate from Wisconsin will be present at the meeting of the Honorable Minnesota Synod to be held at Brownsville, Minn. in these days. We hope that in time any obstacle to a fairly close union between the two Synods will be removed. We cannot believe that the bond of the Honorable Synod of Minnesota with the General Assembly of the Church should be stronger than the many reasons and facts which so clearly and urgently call for a closer union of the Synods of Minnesota and Wisconsin.

(Submitted.)

Where are you going to get

In Hermannsburg every year on the 1st Wednesday in May a so-called Hail Celebration Sermon is held. The following opening words are taken from such a sermon on the 65th Psalm, preached by Blessed Harms in 1.1862, with reference to the above question:

The celebration of hail is decreed by the church, that we should go to our God to insure our houses, gardens, fields and meadows with him. For who knows how many misfortunes may come upon us in the course of the summer by lightning, hail, water, drought, vermin, etc.? The hailers do otherwise, they insure with the hailers, with the gold nugget, then they need not beg of the good Lord. They indulge in two idols, the one idol is gold. They pat their pockets and are well disposed; for if an accident befalls them, what harm, they get back more than they lost. The second idol is pride; then they have no need to bend the knee before God. Then the insurance company is a non-profit institution, an enterprise for the general good, in which perhaps 20 directors, as many vice-directors, a whole host of supervisors, etc. are employed; it fills their pockets with money. The farmer no longer needs to bend his knees, as he used to do; when his field was cut down, he fell down in tears, repented of his sins and asked God for mercy and pity. Now he can laugh at the impotence of God, that by such punishment he has played more into his pocket than he has lost. But even brotherly love ceases, no man 'gives a red penny more to the wronged man. If he has sold out to the hail fund, they say: What should we give him, he gets back more than he had.

But if he has not insured, it is said, "The stupid devil! why has he not insured, he deserves nothing for the sake of his stupidity alone; and so, through the abominable caste system, the word of the Lord is fulfilled, "Because iniquity shall abound, love shall wax cold in many." Nay, rather be burned down, expect not a penny, and repent before God, and than take nothing to heart, and say, "What do I care for God, what do the children of men care for me!" ... It has now come to the point where everything can be insured: Houses, chattels, the harvest on the ground, the fruits of the field, even one's life, but not yet blessedness. Perhaps there will soon be a blessedness fund, in which one need only put money and afterwards receive the blessedness paid out. Then the good Lord will be entirely deposed; now one still needs him in something, on account of the blessedness, but when the blessedness fund is first there, then one can well manage without him.

I do not advise you to insure with the hail fund; even if it harms your purse, it will do your soul good." Has axxlicatio! in German: Do the application!

Church News.

On the 6th Sunday after Trinity, Candidate W. Kanning was ordained by the undersigned on behalf of the Presidency of the Western District, and was solemnly installed in his office at the church at Decatur, Macon Co, Ill. May the Lord bless the shepherd and the flock! A. H. Burkhardt. Address: Rcv. V. KauuinA, Lox 882. Decatur, Ills.

On the 5th Sunday after Easter (Rogate), Rev. Chr. G. Hiller, having received a regular appointment from my former congregation, and having accepted with the consent of his congregation in Pomeroy, Ohio, was installed in 'a new office by me, the undersigned, by order of the honorable Mr. President of the Eastern District, C. Gross. May the Lord God bless shepherds and flocks! Ernst T. Richter. Address: Rsv. Olir. O. Hiller, DAA Harlrör Eit^, ckerse^.

Indication.

The following have just appeared and can be obtained through the Synodal Agent, Mr. Barthel. "Proceedings of the 16th Annual Meeting of the Northern District" of our Synod of this year. It is hereby pointed out the great importance of the subject under consideration at that Synodical meeting. As most readers are aware, one of our Preachers in Milwaukee, having already accepted a call to another place, and obtained the dismissal of his congregation for that purpose, was re-elected only by a majority (though a large one), but his re-election was protested against by a minority. The question now arose whether the appointment of one so elected was a divine and benevolent one, and whether the administration of office under such circumstances was a lawful one. Dangerous disputes had even arisen within our communities. This case not only caused the Northern District of our Synod to hold its sessions earlier this year than originally intended, but also to discuss at length the important question of whether the profession of the majority of the members of a congregation, while protested against by some of them, was a benevolent and godly one. The result was that, according to God's Word, according to the confession of the orthodox church, and according to the unanimous, well-founded displeasure of the orthodox teachers, as found in their private writings, such a profession could not be regarded as a benevolent and godly one. - That the congregation has the right of appointment is, of course, neither disputed nor unclear among us; but as to how the matter is to be regarded according to God's Word, and what steps are to be taken if in an appointment only a majority is in favor of a proposed person, namely, if that person himself is not to be regarded as a good and godly person.

The question of whether the candidate for the vacant office has been recognized by all the members - about this there is still a lack of clarity. Every Christian who is concerned to know his Christian right in the so important matter of a preacher's election should therefore not leave the Synodal Report unread. The price of a copy is 20 Cts.

Conferenz displays.

The St. Louis District Preachers' Conference will, God willing, hold its meetings this year at Zion's Church, St. Louis, Mo. from the 13th to the 18th of October next. The preachers of the Synod of Illinois and other States are kindly invited in the name of the Conference to attend the meetings. Subject: Fire Insurance Companies. E. D. C. Böse, Secr.

The 'this year's Wisconsin Pastoral Conference will assemble, g. G., from September 2-7, 1870 (incl.) at Watertown, Wisc. Aug. Rohrlack, Secr.

Warning.

Because of certain sad experiences which the congregation of Pastor Voigt at St. Genevieve has recently made, all brethren are urgently requested not to trust such persons who refer to Pastor Buenger or to the teachers' college of the seminary at St. Louis without being able to present a written recommendation.

Question and request.

Where are the translations of the pericopes for the feast of St. John the Baptist and for the feast of St. Michael? We urgently request that you send them to us as soon as possible A. Crämer.

To the message.

The Lutheran Lazareth in St. Louis is now finished and ready for furnishing, bedding, etc. F. W. Schuricht. 1411 South 7th Ave.

Received into the treasury of the Northern District: (Closing.) Contributions to the synodical treasury: From the pastors: M. Günther \$1.00, Hügli \$2.00, Hoffman \$1.00, Werfelmann \$1.27, J. Trautmann \$2.00, P. F. Ottmann \$1.00, Hörmcke \$2.00, Stecher \$1.00, C. Strafen \$1.00, K. L.-Moll \$5.00, List \$1.00, Multanowski \$2.00, Friedrich \$2.00, A. Henkel \$1.00, Bürger \$1.00, WambSqnß -51.00, F. Johl -K2.00, Rösch \$1.00, Rufs \$1.00, Löber \$1.00, A.E. Winter \$2.00, F. Lochner -52.00, J. Schmidt \$2.00. Of the teachers: Barthel \$1.00, Denninger \$1.00, F. Rix \$1.00, H. Falk \$1.00, W. Beck \$1.00, Nie- del \$1.00, Simon \$1.00. For inner mission: from the parish of St. Paul -55.25, Freistadt -52.00, Adrian \$10.00. Wedding collecte at F. Hackbarth -53.02. For the widow's fund: From Past. Schumann's parish in Freistadt \$6.75. For the building fund: from Past. Karrer's congregation in Richmond, Mich. \$1.25. From members of St. Peter's congregation in Big Rapids \$6.25. Joh. Roth \$1.50. G. Kittsteiner 55 Cts. From Saginaw City of \$6.25. Friedlein 50 Cts, R. Mießler \$2.00, Edelinann \$1.00. W. Meyer at Hay Creek \$2.00. Past. Ottmann's comm. in Plymouth \$9.32, in Sheboygan Falls \$2.85. Past. Halms Gem. in HillSdale \$3.00. By Past. Daib of some Lutherans in Town Bowne \$2.50, of some members of his congregation ain Grand Haven, Mich. \$2.00, from the congregation in Grand Rapids, Mich. \$2.00. Past. C. Strasen's congregation at Watertown, \$10.27, branch congregation at Concord, \$8.66. Past. Stülpnagel's comm. in Courtland \$13.10.

Past.Hudtloffs 6)em. in Berlin \$7.00. By Past. Speck- hard by M. H3.00. By Rev. Stubnatzy by N. N. of his parish \$5.00. By Rev. Gremel \$2.M, Jak. Strikter 75 Cts, Jak. Mamcl 50 Cts, Ad. Haag, G. Rupprecht of George Habel in Michigan \$3.00. By Past. Jungk Beck, G. Auch, J. Spriß, I. Gremel, A. Jrion, J. Müllerweiß \$1.00 inWapakoneta \$1.00. For teacher salaries: From Past. Th. Wichmann's congregation, Amelith H1.00. Easter coll. of Immanuelsgemeinde in Detroit H12.00. Pentecostal Coll. \$18.50. Past. Küchele's congregation, Pentecostal Coll. \$19.63. F. Wahrmann \$1.00. J. Heß \$1.00. C. Maul H3.00. Ad. Nuppert \$1.00. From the Young Women's Association of Trinity Parish in Detroit \$10.00. Rev. H. Fischer's congreg. in Bentontown \$24.58. Men's Association in Past. Schwankovsky's congregation \$5.50, by Past. Scholz by Mrs. Magdalena Vogel and children \$1.OO, Stephan Vogel 50 Cts. For fire losses of sophomores at Fort Wayne: From the Young Men's Association in Past. Schwankovsky's congregation \$5.50, by Past. Scholz by Mrs. Magdalena Vogel and children \$1.OO, Stephan Vogel 50 Cts. For the student Stricter: By Chr. Bach \$5.00. For poor students in St. Louis: Easter Coll. in Past. C. Steege's congregation at Jda, Mich. \$6.86. past. H. Fischer's congreg. in Bentontown, Minn. \$2.00. From Frankenmuth: from Bro. Lotter A2.00, Hunold 55 cts, Hoffman" 50 cts, Mrs. Auch \$1.00, Private Communion in Sebewaing \$1.20, Child Auf- Coll. at J. Mamel 41 cts, at A. Werschky \$1.20. Past. J. List's congregation at Adell H5.50. For Sind. Witte of Past. Hudtloff -D7.00. For Stud. Heinr. Lotz of St. John's parish in Fall Creek \$3.48. teacher Treichler \$2.50. past. Friedrich \$1.O2. For the Synodal Printing Office: By Past. C.Strasens Gem. \$8.50. For Dr. Dümiling as teacher in Addison: from the congregation in Frankenmuth \$15.00.

C. Eißfeldt, Kassirer.

Received at the Middle District Treasurer's Office:

For the synod treasury: From Past. Schöneberg's congregation K22.50. Past. H. Horst's gcm, Easter feast coll. H3.18. Past. Sauers Gem. \$15.25, Past. C. Böses Gem. \$7.50. Past. Heitmüller's Gem. an d. Clifty H12.00. Past. Dr. Sihler's 61em. \$44.49. Past. Jiingels 65em. H37.00. Past. Schwan's Gem, Pentecostal Coll. \$86.25. Past. Stubnatzys Gem. \$46.30. Past. H. C. Crämer's congregation, Frequent & Pentecostal coll. \$31.55. Past. Jox's Gem. \$12.00. Past. Schoene-ergs 61em. \$22.00. Past. H. Horsts 61em. \$8.50. whose branch parish \$4.50. Rev. Scholz's parish, Pentecostal coll. \$5.00. Rev. Bauer's Gcm. \$9.50. Past. Wynekens Dreieinigkcits - congregation, Pentecostal coll. \$70.00. Past. F. Nützels Gem. \$19.00. Past. Everö' 61em>, out of the monthly collectcn treasury \$14.48. By Rev. A.Saupert by J. Weber \$1.00, Mrs. Meierding \$5.M. Mrs. Helms -D1.OO, K. Ruschmeier 35 Cts. Past. Husmann's parish, Pentecost - Coll. H1O.OO. Past. Oestermeier's St. Thomas parish \$4.50, St. John's parish \$2.75, Past. Zagcl's congregation \$12.62. Past. Schumms' congregation, Pentecostal Coll. S6.50. Past. Nupprecht's parish \$7.03. College tuition moneyr From Joh. GMH6.00. For the general building fund: by Past. Nützel's congregation in Columbus, Ind-, Easterfest Coll. \$4.45. by Rev. Jiingel's congregation \$1.40. by Rev. Detzer of John Lei- ninger in Fulton county, O-, H1O.IXI. By Past. Scholj of Wilh, Huhn \$2.00. by Past. F. Nützel's parish H25.00. by Past. J. G. Nützels Gem. \$7.75. by Past. Stubnatzy by Peter Grub of William County Thank offering for salvation from serious illness \$10.00. For college construction in Fort Wayne: From Past. Schwankovsky's congregation \$12.5O. Past. H. Horst's congregation: from St. Renner \$1.00, A. Tinnappel, J. Renner 50 cts. each. Whose branch parish \$1.90, Past. Hcid's parish in Peoria \$30.50. C. Fink, F. Meier, W. Weber, W. Brauer, H. Arnholdt, Bro. Peters, C. Hagemeyer each H1.00. Mrs. S. Kuhnert 50 CtS. Past. Schwankovsky's Gem, for new building \$27.OO. By Past. Schöneberg by H. Hinders A3.00. By Past. Sondhaus on Jak. Bau- mers wedding s. \$1.00. By Rev. H. Horst by I. Horch, A. Renner \$2.00 each, J. G. Renner \$3.00, J. Fladt, I. Renner, J. Ebert, J. Körner, M. Daatz, F. Döllinger \$1.00 each, M. Blau 50 Cts. From Past. Seuel in Albany, N. A., \$5.1X). Past. Wambsganß' lower Immanuels gemeindr, 3rd sending \$8.12. Whose St. Peter's parish, 3rd sending \$6.5O. By Rev. Maack on C. Wagen- hals' wedding ges. \$5.00. Past. Zagels Gem. \$75.00. by Rev. Scholz by Steph. Vogel \$1.00, Mrs. Hessing H1.00, Wilh. Schmidt 25 cts, Jobst -Lchrzer 50 cts, Mrs. Wittwe Polster HO ><X), Mrs. Betzold 25 cts, Joh. Stach \$5.00. From whose parish Oster-Coll. \$2.66, from Mrs. Gebhardt 40 cts, H. Schmidt 25 cts, Wilh. Huhn H3.00, Agnes Scholz, Pål Scholz, Martha Scholz, Marie Scholz 50 Cts. each, Chr. Scholz \$1.00. Past. F. Nützels Gem. \$17.05. Past. Dubpernell's St. Paul's parish in Wellesley, Waterloo Co, Ontario, ^11.50. Friedr. Nahr- woldt in Past. Lehner's Filial Parish \$1.00. Past. Husmanns Gem. \$50.00. O Cllieder of ImmanuelSgem. in Fort Wayne u. zw. F. Pötsch, H. Hilbrecht, F. Rahdert, G. Spiegel \$5.00 each, Ch. Wöbking \$10.00. F. Lankenau

For the household and for poor students in Fort Wayne: From Past. Reichardt's parish from C. Luecke 2 sack wheat, 1 ham 1 shoulder. H. Brand 3 bush. Wheat, 2 Bush. Oats, 3 Bush. Potatoes 1 hog. E. Brüggcmann 4 bush. Wheat, 2 gall. Acpcfclbutter. H. Brueggemann 4 bsh. Wheat, 1 S. potatoes, 1 hog. From Past. Flcischmann's parish from H. Ateinan 1 S. flour, 4 Bush. Beans, 1 shoulder, 2 pairs of stockings, 4 towels; from Past. Bd'sc \$1.00. from Past. Wyneken's parish from Mrs. W, for happy delivery H5.00 to L. Hölter. New Year's coll, of the congregation of Mr. Past. Reinke at Blue Island \$15.45. Coll. to Coopers Grove \$15.25. from Mrs. D.Stelter \$1.00 for H. Fischer. From the comm. at Logansport 12 pc. meat, 1 sausage. From Past. Kcyl's parish at Wilshire 10 p. flour, 4 p. wheat, 1 p. potatoes, 1p. Rye, 1p. Turnips, 2 pc. meat, cash \$9.50. From Past. Allwardt's Trinity parish \$5.50 to C. Gross. From H. Griebel! \$10.00 ToH. Dreßler's wedding by Rev. Stubnatzy collected H9.40. From the Woman's Club at Kcondallville \$8.00 for dir students J. Bohn and C. Francke. W. Reinke.

Received in the Western District treasury: For the synodical treasury: Collecte in Past, Schmidt congregation in Schaumburg, Ill, \$18.95. DeSgl. in Pass, Polacks congregation, Cape Girardeau, 'Mo, \$8.85. Von Lehm Hölscher in St. Charles, Mo, \$1.00. Past. Muckel's Gem. in Staunton, Ill, \$9.50. TrinityS-Distr'n'cj in St. Louis \$15.80. Past. Ruhland's Gem. in Picasaat Ridge, Ill. \$25.00. Past. Katthain's Gem. in Hoyleion, Washington Co, Ill, \$8.40. teacher Gotsch in St. Loui- \$2.00. past. Markworth's Gem. in Danville, Ill. \$7.55, Past. Markworth \$1.00. For the college maintenance fund: From theFm- manuels-District in Lt. Louis \$22.00. From the Dreieinigk.- District there \$11.00. For inner mission: From Trinity Distr.m St. Louis 75 Cts. For the Synod Building Fund: Subsequent vW TrinityS District in St. Louis \$15.00. For college construction in Fort Wayne: Vi" Elise Hameß in Cape Girardeau, M., \$2.00. By pass. Katthain's township at Hoyleton, Washington Co. iii, \$12.80. For poor students: From an Unnamed by Past. H. Schmidt in Schaumburg, Ill, \$4.00.

E. Roschke, Kassircr.

The following gifts have been received for the Lutheran Hospital in St. Louis: From Messrs. Lm- hardt L Schuricht, 4 sacks of flour. From A. B. in L. \$'5.00. From Heinrich Schmidt in Frohna, Perry Co, Mo, \$5.00, From an unnamed person in Lafayette County, Mo..., KIM From the laöbl. virgins association dds Immanuels-District- in St. Louis, 2nd consignment, \$32.85. From the laöbl." virgins association of the Dreieinigkerts-District there, A" consignment \$21.20. From Mrs. Kayser L Lindemann in St. Louis coffee, sugar, barley, neis and oat groats in: Werth of \$10.00. From Miss. Bertha Müller \$2.00. From Mr. E. Zwicker 1 table. From Messrs. Kalbfleisch <L Lange 3 sacks of flour and 500 psd. of cow fodder. By Past. Quclr at Lyonsville, Ill, \$2.50. From Mr. Bön- ning at St. Louis \$1.00. From a faith schwestn in Past. Sondhaus' parish \$5.00. From Messrs. E. Mueller & Walter estate of an invoice for Painter- work in the Lazarcrth in the amount of \$6.00. Collecte at parish of Mr. Past. Hügli, Detroit, Mich. in the amount of \$10.30. From the Honorable Young Men's Association in Mr. Pastoi Claus' Parish in Ncw Bremen, Mo. for the Lazarcrth \$50.00. From Mr. C. Meth, Detroit, Mich. \$1.00.

F. W. Schuricht, Kassirer. 1411 South 7th Street.

For the seminary household: From a member of the congregation of the Rev. Erdmann 3 potatoes. From the congregation of the Rev. Frederking 8 pieces of smoked meat, 2 pieces of salted meat, 1 sausage, 2 pieces of butter and \$10.00. From the congregation of Mr. Past. Gräbner \$20.00. by Mrs. Pastor Zucker \$2.00. by Mr. Rev. Ottesen \$25.00 from his parish. From N. N. from the Immanuels-District here 1 barrel of flour. From the wedding of Mr. Rev. Pallmer \$21.30. For poor students: Pentecost coll. of Mr. Pastor Bergen \$5.10. From the Immanucls - congregation in Brucvcre \$15.00. By Mr. Past. Matuschka from his congregation \$13.50. Thank offering from Mrs. Rev. Dubpernell \$2.50 (gold). By Mr. Past. Martin \$1.50. By Mr. Past. Strengths Thank-offering from Mrs. Fihberger \$5.00, from Margarethe: Schülein 50 Cts. From the Bremen Women's Association 12 bed sheets, 12 kiffeübrczzüge, 18 towels. By Mr. Past. Wunder from the women's association of the community of Mr. Rev. Wagner \$24.00. From the Women's Club in Cape Girardeau 7 shirts and 15 handkerchiefs. By N. N. from Horse Prairie, Ill, \$10.00. By Mr. Past. Böse from Chr. Könemann \$2.00. By Mr. Rev. Flachsbart from F. Pretz 75 CtS. By a Miners- townner \$5.00 for Krause. A. Crämer.

For Brunn's proseminar received from Pastor Hügli in Detroit at Mr. Fr. Jäger's wedding there collected \$6.50. For poor students, according to Pastor Hügli's instructions, the sum initially intended for Land. B. was used. From the Detroit worthy women's association \$10.00, From the worthy virgins' association there \$6.00. All to Mr. Lenigk's school children's box of God at Frohna, Perry Co, Mo, \$54>0. From the congregation of Past. Mark- worth's at Danville, Ills, \$5.00.

C. F. W. Walther.

For a student in St. Louis and for a seminarian in Addison, the following monies have been received by me since November, 1869: Ans W. Grauf's infant baptism s. \$1.60, on H. Thon's wedding s. \$7.40, on Ad. Wagner's infant baptism s. \$1.45, from the women's association of my parish \$43.73, from the missionary fund of the parish \$5.00, from the virgins' association \$5.00. W. Hattstädt.

tists deal with God's word. Against this, the writer now seeks to defend himself in the aforementioned paper of March 3 of this year. In the manner of such swarming spirits, he helps himself partly by scolding, reviling and blaspheming the Lutheran Church in ridiculous spiritual arrogance, partly by referring to learned men for his interpretation of Scripture, whose explanations he has cited, and partly finally by saying ever more confusing things in order to make his confusion recommendable to the readers as a bright light. Moreover, he writes: "I ask the 'Lutheran' whether in his churches all the 'baptized,' like Paul, testify by word and life to the power of the Word of God." This question is put to us by this brother smarty-pants, in order to obtain by the answer the admission that there is, however, nothing the matter with baptism in infancy. But before we now answer the question, we ask Mr. Re-baptist to answer us first the questions: 1. Whether his Baptist church is really, as it pretends, the church only of 'believing baptized Christians,' and how it can prove this. (2) Whether in his churches all so-called 'believing baptized Christians,' like Paul, testify by word and life to the power of the Word of God. But we must ask the Lord Anabaptist not to do it again, as before, namely, not to go about the matter in question, and only to haughtily reproach, revile, and blaspheme, and yet to stand hypocritically, as if he were morally outraged at the "Lutheran's" alleged reproach. - Finally, one more thing. We had expressed our distress that the Anabaptists were "tearing the faith out of baptism out of the hearts of poor Christians." To this our Anabaptist replies: "It is true that 'quite poor Christians' are those who give as the reason for their hope a baptism of which they themselves know nothing, while they regard Sabbath violators, liars, hypocrites, thieves, and prisoners, perjurers, and adulterers as members of the body of Christ. We learn it daily. I must confess that I was one of them, and I might have remained so if God had not sent me a Christian who tore off the larva of my Lutheran Christianity." If, then, our Anabaptist, while he was still in the Lutheran Church, only carried Lutheranism as a hypocrite's larva, and thereby lived as he himself describes such "Lutherans," he thus gives a bad proof of his present repentance, that he now reviles the Lutheran Church, which he formerly helped to disfigure. Or does he dare to assert that true Lutherans say that "Sabbath violators, liars, hypocrites, thieves, and convicts, perjurers, and adulterers" should only take comfort in their baptism, and all will be well? Since, then, our Anabaptist knows that the opposite is true, that only hypocrites-Lutherans-have such principles, what is this called?

well, if our Anabaptist nevertheless imputes this to the true Lutherans? Can he blame us if we fear that he has now only changed the larva? W. [Walther]

**Iowa Synod.** Prof. Fritschel again deals with the third point answered by the *Church Council*, concerning the secret societies, with that extraordinary dexterity already known in two parts of the world. Yes and no, praise and blame, shortcomings and merits are again baked together in a cake that is as lovely to look at as it is nasty to eat. In after all, the advice that is really to be given to those his answer, Prof. Fritschel must "object to deficiencies"; involved in the lodge system. It says: "Therefore we must he also says: "we are not blind to the fact that their testimony still lacks many things for its completeness: it is advantages which, in their opinion, are connected with the 'secret societies' could not be obtained in some other existing secret societies." Yes, it must be very way which would be less exposed to abuse. - We think disconcerting when an ecclesiastical body gives an answer to a question which does not answer what is the Christian point of view: how can I obtain this or that wanted to be answered. One wanted to know the position of the *Church Council* on the "existing secret societies" and am I to think of the communities in which certain advantages are offered to me? - To answer the latter And to gloss over such evasive, hide-and-seek artifice, question § 2. is supposed to lead, but the same only Prof. Fritschel now even compares it with the conduct of describes 'all and every unchristian societies,' and now presumes to the reader: Make up your own mind! -But done no harm to the Concordia Formula that it has not public testimonies need not be put in this way! The designated the rejected heresies by the names of their Church Assembly did not have to leave it to the Christian authors, so also the present resolutions, in spite of the fact men to draw the decisive conclusions, but to draw them themselves. Without the decisive conclusions, no the secret societies are not listed by name in them, themselves. Without the decisive conclusions, no will no the less ignite a struggle in which our American resolutions."

As to the calumnies with which Prof. Fritschel hurls at the Missouri Synod, that Lodge brethren leaving other congregations would be willingly received by it, 2c. 2c.; unfortunately we find ourselves in the fortunate position that if the Iowans testify something about us, we do not need any defense, since no one will believe them until they have recanted their false testimony. Z.

**"Turner."** The suburb of the North American Gymnastics Federation has addressed a request to all federal associations that an edition of five cents be levied from each member of the association for the purpose of supporting the surviving dependents of the recently deceased editor of the "Torch," Samuel Ludvigh. There is of course nothing to be said against this; on the contrary, it is certainly praiseworthy when the Turnerbund also sets itself the goal of supporting the needy. However, the "Vorort" justifies its request by not only praising the deceased as "a bold and untiring champion of social and religious reforms", but also by adding: "One of our most sacred duties is gratitude to those men who saw their life's work in fighting for the principles of the Turnerbund. Samuel Ludvigh was among the noblest and most gifted of these men." The principles of such a rabidly religious

composed Fritschel's moiety, we want to share with them the assessment of this point on the part of the representative of the Wisconsin Synod. In No. 11 of the "Gemeinde-Blatt" it reads as follows: "As far as the resolutions on the 'secret societies' are concerned, we readily concede that they contain a correct judgment on the reprehensibility of the said societies (K 2.), but the resolutions do not apply the judgment to the secret societies; one notices the shyness to tackle the secret societies in fresh faith, and this again makes the whole good testimony lame. Why does it not simply say at the end of § 2: As such un-Christian purge-

mocked and enemy, especially of the Christian religion, as Ludvig was, are therefore "the principles of the Turnerbund"! If this is so, then of course no Christian can participate in such an alliance. W. [Walther]

Church News.

Rev. Heinrich Koch having received a call from St. John's Lutheran parish at Humberstone, Can. and having accepted with the consent of his former congregations in and near Wellesley, Waterloo Co, Can. the same was installed by order of the Hon. Pres. Eastern District on the 3rd Sunday in Lent, Oculi, by the undersigned with the assistance of the Rev. Brand into his new office. May the Lord make his face to shine upon both shepherd and flock, and build up in peace that which was broken down by dissension. Amen. Buffalo, March 9, 1869.

C. Groß, Past.  
Address: Hev. H. Xood,  
Huwkersbovo, Ontario, Ouir.

Death notice.

For the time being we only briefly inform you of the very sad news that it has pleased the Lord over life and death in his unfathomable wisdom to call the venerable Pastor A. Kleinegees of Pilot Knob, Mo., on March 25, in his 45th year of life, after only eight days of sickness, by a blessed death from the contending to the triumphant church. The funeral took place on the following day. May God, who is rich in mercy and grace, be the judge of the widow and the father of the poor orphans. -

On Judica Sunday, Rev. E. G. C. Markworth, who had received and accepted a regular appointment from my branch at Town Bloomfield, Waushara Co, Wis, was installed by me in his new office by order of the Most Reverend Presidency, Northern District. I. N. B e y e r.  
Address: L. O. Obr. Nurkreortk, irenwvt I>. O.  
IVauxaoa 60th, IVis.

Conferenz displays.

The St. Louis District Conference meets, God willing, at the church of the Rev. Gräbner, at St. Charles, Mo. on the fourth Thursday in April, and lasts from the 22nd to the 27th of the same month. The subject before us for discussion is the paper, "The National Church," 2c., and the doctrine of election by grace according to the Concordia formula. It is therefore remembered that the members of the Conference would like to bring the symbolical books with them. A. H. Burkhardt.

Hostier display.

Since the host baker Franz Borck, known to many, will also change his residence here after his departure from the congregation, notice is hereby given that from now on good, genuine hosts will be available from Mr. Heinrich Müller, a member of the local Lutheran congregation. Price H2 per 1000 pieces.  
Town Sherman, Wis. I. List, Past.  
Address: Ur. H. Nusller,  
Lilsbo^au Oo., IVis.

(Receipt and thanks.

For poor students received through Pastor König in Cincinnati from the worthy virgin and women's associations there (each -10.00) -20.00.  
C. F. W. Walther.

To the seminary budget received through Mr. Pa- stör Lehmann 1 Bush. Potatoes from G. Lindemann (recently overlooked); through Mr. Past. Ruhland from his parish -14, from N. N. \$2; from Mrs. Past. Sondhaus 3 dozen eggs; from Messrs. Müllern Berg L. Becker in CollinS- ville 2 barrels of flour; from Mr. Past. Heinemann's parish and from W. Sievers, of Staunton, 219 dozen eggs, 9 lbs. of butter, 3 hams, 3 shoulders; from the Woman's Club in Lowell -14.75; from Mr. Girseking, gardener, 1 barrel of cabbage, 1 barrel of suppcn cabbage, 1 dozen. Eggs; from Mrs. Emmerich -5, 11 gall. lard, 1 dozen eggs; from Mrs. Hasenjäger Eggs; from Mrs. Hasenjäger 1 doz. Eggs; from a parishioner of Bremen by Mr. Rev. Claus -1 silver and -3.05 in paper.

For poor students: By Mr. Past. H. Meier, at the wedding of Mr. Past. Baumh'öfrner, -11.10 for Twietmeier and Gräff; vrn. Past. Bernreuther -2.75 Collecte at M. Geuders HauSweihung and -1.95 Coll. on M. Marths Kindtaufe for Weiche; by Mr. Past. F. Wyneken -12.50, collected on weddings, for ScheipS; by Mr. Past. Baumhöfencr, on B. En- gelken's wedding, -10.40 sför Twietmeier and Gräff;

v. Mrs. H. Knoche, of Prairie-Town, 1 quilt; by Rev. R. Kähler, of N. N., 50 cts.; by Rev. Wüstemann, of the Woman's Club of his parish, -4, byJ, 1 Gotsch -2, by N. N. -1 for A. Cämmerer.

! A. Crämer, j  
Received:  
To the Lutheran Hospital in St. Louisr Bon of the congregation of the Rev. Stephan in Ehester -26.01;  
do. subsequently -6.50. Bon Hrn. W. Sieinmeyer2barrel 1 vegetable. From Collector Neumüller in Altenburg, Perry Co, Mon, -10.00. Subsequently by Mr. Past. Gräbner in ? St. Charles -1.00. From the comm. of Mr. Past. Heim,. mann -36.00; namely: H. Lücker -3.00, F. Lücke"! -5.00, Ant. Lücker -3.00, L. Tegeler -5.00, H. Niemann -4.00, Ludwig Schlechte -10.00, F. Verhörst -3.00, W. Verhörst -1.00, H. Verhörst 2.00. By the general,1 Synodal-Cassirer I. F. Schuricht from the DißrtctS-Cas-Z sirern: Eißfeldt-80.28; Birkner-3.00. By Mr. Past. Cousin of Michael Friedrich, Brlleview, j Caihoun Co, IIS, -3.00. By Mr. Past. John of Dohnhorst 75 Cts. By the comm. of Hrn. Past. Bau". \$ gart at Benedy, IIS, -16.15. Bon Hrn. Th. Merz j 1 Bush. Potatoes, 1 sack of turnips, 2 sacks of shückS, 2 doz. Eggs. From Mr. E. Struwe in St. Louis -1.00. From Hm. I Gottfried Merz 2 Bush. Ruben, 6Krautköpfr. From N. R. in Frankenmuth, Mich. as a thank offering of health attained -1.00. Don Hrn. Bönning near St. Louis -0.50. Bon deu Herren Lronhardt. Schuricht400 lbs. of flour. Subsequent^ from the comm. of Mr. Past. Heinemann, New GrhlenbechH IIS., -7.55. From Mrs. verw. Otto at St. Louis -5.00.  
From Mr. E. Bertram -2.00. From Mrs. Knigge in Ruf"! selSgrove- 2.00. By Mr. Past. Wehrs, Collecte on Hrn. Teylrr's infant baptism - 1.40. Bon the laudable Jung- , frauen-Vrrein of the Trinity District in St. Louis!  
-31.35. From Mr. Robert in New-Orleans -5.00. Vv" Hm. Bro. Schulte in EvanSville. Ind, -5.00. Bonden Messrs. Kalbfleijch & Lange 300 lbs. flour, 500 lbs, bran, 400 lbs. scrcaning.  
May God's rich blessings follow the kind givers on their heels. F. W. Schuricht, Cassirer.

Preachers' and teachers' widows' and orphans' funds.

1- YearMtUilg of 1868.

L. Intake.  
1. regular contributions- ..... 495.75  
2. gifts ..... 734.4g  
H2M.15'  
S. AuSdition to 11 widows and 21 orphans - 893.W  
6. caffrn inventory- ..... 326.35

II. specific receipt.

H.. At regular contributions from the gentlemen pastors and teachers:  
1. for 1867 G -1.50-: Don Th. Bürger, EndreS,! Grätzel. Gross, M. Große, Keyl Jnn., Kleist (-1.00).  
2. for 1868 G -2.00 -: Von Bernthal, Tb. Bürge, (-1.50). Endres (-1.50)' Engelder, Fick, Gross, M. Große (-1.50), Hattstädt, Kleist, Köhler, Kühn, Kunderinger, Lembke, H. Loßner, H. Meier, E. Mießler, G. A. Müller, Sprenglcr.  
3. for 1869 G -2.00 -: Bon Prof. E. Brauer, F. Bünger, Prof. Crämer, Fv'hlinger, Dr. Gotsch, O. Gotsch, Gräbner, Hallerberg, H. Loßner, Ulrich.  
D. On gifts"  
By Mrs. R. Boos in St. Louis -100th Collecte ant; Thanksgiving at the parish of the Rev. Sprengeler üt' Carvrr Co, Minn, -7.00. By Mr. Rev. Burühardt in Troy, IIS, collectirt: at the wedding of Mr. Schulz - 2.20; from the wedding of Mr. I. Meier -4.55; from the- wedding of Mr. H. Hortmann -3 70. from Mr. Günther in St. Louis for Wittwe Metz - 3.00. from Mr., Past. R. Köhler for Wittwe Metz-1.00. Collectirt am WeihnachtSfeste in der Gem. des Hrn. Past. Stephan in Ehester - 10.60. Thanksgiving offering by Mr. B. Glorer in Quincy for the recovery of his first wife -5.00. For Mrs. Metz by Mr. H. Bünger in St. Louis -5.09. Likewise by Mr. F. Koch in St. Louis -5-00.  
I. F. Bünger.

changed addresses r

Rev. U. lirononuttzin,  
Dox 1624. Aorv Orleans, 1^,

üev. 6. O. Nurkvrvtok,  
I'remont, Oo., 4V>sv,





Year 25.

St. Louis, Mo. April 15, 1869.

No. 16.

### Emigrant Mission.

It gives us great joy to be able to inform the dear experienced man who is able and willing to spend his bureau connected with that company. The location of the local of our emigrant agency is a very suitable one for the quite real exchange and passage members of our Synod, as well as all friends of the time and strength for the benefit of the immigrants. The New York Conference has appointed the emigrant mission in other Synods, that with God's help This prayer has been heard by the Lord our God, and in undersigned as an "Emigrants" Commission until the we have succeeded in making a start in our part of the the person of the Rev. S. Keyl, who had to leave his next meeting of the General Synod, and has world with the aforementioned mission in the city of former congregation in Philadelphia for health reasons, commissioned them to assist our missionary with advice New York. Already in the year 1866 this matter was he has supplied us with a man who is not only capable, and action. Specific instructions for the missionary's brought up at the general synod in St. Louis and the but also willing from the heart to serve the Lord and His work have not yet been drawn up, and must result from New-York-Conference was instructed to take the matter Church in this missionary work. The New York the natural development of this unique mission itself. In in hand and mainly to look for a suitable man as Conference of our Synod has called Rev. Keyl, who has general, our missionary is charged to be involved emigrant missionary. In Jahrlang 24, No. 7 of the accepted the call and has been in full activity since the wherever his help is needed and desired, but primarily "Lutheran" of December 1, 1867, a detailed essay beginning of February. Through the kind mediation of Mr. to devote his attention to our Lutheran brothers in faith referred to the great hardship in which the immigrants Bissinger, President of the German Society and at the and their various concerns. He will therefore not only find themselves on their arrival in New York. Its same time a member of the Commissioners of Emigration deal with those immigrants who travel to our synodal described the dangers to which most of them are appointed by the State of New York, our missionary has congregations, but to the same extent with those who exposed when they set foot in their new home, and also been granted access to the general emigrant depot in have their destination in other Lutheran synods and their pointed out the difficulties of escaping these dangers if Castle Garden most willingly, and there is therefore no congregations. Our missionary will be ready at any time the inexperienced arrivals lack a faithful friend who legal obstacle to his developing his full activity. It has also to accept orders from those who are expecting their takes care of them with advice and action. In view of been possible to rent a suitable room in the vicinity of friends from the old home, or who are sending them this great need of all immigrants and of our fellow Castle Garden, and in the same house in which the support for their onward journey, or who want to travel to believers in particular, the members of our Synod were German Society will have its official locale from May 1 of the old home themselves, and to carry them out to the asked to lend a hand to this work of Christian mercy and this year. In view of the constant intercourse of the best of his ability. We therefore request all such persons, to send in their gifts accordingly. The conclusion German Society with hundreds, even thousands of also in other Lutheran Synodal Associations, to contact Germans emigrating to and from Germany, and the

to contact Pastor S. Keyl with confidence, and hope that they will also contribute in their circles and to the best of their abilities to support this mission.

Dear brethren, you will with us thank God the Lord, who has hitherto given His blessing also to this work of mission. He has heard our prayer and sent us a suitable man for this difficult mission; therefore we are certain that He will also send the means necessary to sustain this missionary work. You have all now heard how this work has come about, and would now also like to know in what way you can all participate in it. This can be done through your heartfelt prayer and intercession and your willing sacrifices. That the mission begun here is connected with not insignificant costs, will be easily understood by anyone who knows the local circumstances only to a certain extent. On the other hand, we know that all who have a heartfelt interest in the cause will gladly and willingly contribute their mite. Most readers will remember vividly the situation they were in when they arrived in this country; how desirable it was to them either to find a friendly advisor immediately upon their arrival, or how heavy it was on their hearts when they found themselves strangers, friendless and helpless after an arduous sea voyage in a city like New Dort. Who, after having found a new home here through God's goodness, would not gladly do something so that his countrymen and fellow believers who follow him to this blessed land, as soon as they land, learn that Christians live here, who immediately come to meet the helpless arrivals and extend a friendly helping and advising hand? We would like to suggest to our dear brothers in office that this matter be brought up quite soon, perhaps at a congregational meeting, based on the article cited above (in No. 7, Year 24 of the "Lutheran"), and to ask the dear members of the congregation to send in their contributions as soon as possible. Our treasurer, Mr. Joachim Birkner, is gladly prepared to receive any gift, even the smallest. Everything you donate, dear brothers, will be faithfully invested and accounted for in due time. Our missionary will occasionally inform you about the progress of the missionary work, and "if" we lack funds, we will also tell you, so that you can send more. -

May God the Lord bless His mission among the emigrants and also the dear givers all!

F. W. Föhlinger. I. E. Göttlich.

I. Birkner. H. Bergmann.

I. Morch. S. Keyl. G. C. Holls.

Address for all communications to our missionary:  
Usv. 8. Ls^l,

13Rove ^orle Oit^.

Address for sending money for the mission: No. II. Uirkner, 92 IVllliara 8br>, New Lork.

(Submitted.)

The victory of the Gospel over paganism among the Pomeranians.

(Continued and concluded.)

III.

A great door is opened unto me, which bringeth forth much fruit: and there are many abominable. 1 Cor. 16, 9.

Even if West Pomerania had only declared itself in favor of the acceptance of the Gospel through its nobles and deputies of the cities, there was no doubt that through the process of the same and through the permission for the unhindered proclamation of the Gospel, the work of God would grow mightily and gain the upper hand.

But as it always happens with successes in the expansion of the Kingdom of God, certain people were not happy with this unexpected and quick turn of events. These were the pagan priests with their followers. But because they now lacked power, they resorted to deceit and trickery. When, therefore, the rumour spread that Otto would first come to Wolgast from Usedom, a figure met a peasant in the woods one day at dawn, who introduced himself to him as Barovit, the hitherto god of the Wolgast people, very angry at the apostasy of the Wolgast deputies from him, the god of their fathers, but in turn promised the people of Wolgast all the best and satisfaction of all their needs if they would immediately chase away, or better still immediately kill, those who now wanted to bring them new gods, and then they could count on the protection and help of their old god. Frightened, the peasant ran back to the town, and his tidings caused such a commotion among the inhabitants that they decided not to harbor any Christian, much less let him preach. The alleged god Barovit, however, was none other than one of his cunning priests who carried out this hocus-pocus. However, "take counsel, and it shall not come to pass; take counsel, and it shall not come to pass; for here is Immanuel." (Isa. 8, 10.) The two assistants sent by Otto to Wolgast, Ulrich and Albinus, found secret reception and a place of refuge in the house of the city bailiff, and when a few days later the bishop himself came, accompanied by the duke, no one was allowed to lay a hand on him, nor to disturb those who accepted his word and gathered into a congregation, nor even to harm the pastor whom Otto placed in the young congregation on his departure.

While Otto had his co-workers establish missionary posts here and there, he bravely and victoriously attacked the paganism in Gützkow in his own person. But with all his wisdom, which avoided unnecessary resistance, he also needed seriousness and energy where it was necessary. Thus at Gützkow. There stood a splendid idol temple, the destruction of which he refused to allow, in spite of the pleas of

He ordered many to be spared, because he was convinced that sooner or later he would be a snare for the still unfortified Christians. Thus, under the pranks, the magnificent building sank, together with its idols, which were made "a mockery" by first mutilating them and then dragging them into the water with a rope around their necks. All this the Gntskowers let happen without disturbance and resistance, to the great astonishment of the envoys from Franconia who were just present and whom his sovereign, Margrave Albrecht, had sent after him to see how he was doing. But if Otto opposed the wishes of the people here, he sought on the other hand to satisfy his own inclinations by building an equally splendid Christian church on the site of the demolished idol temple and making its consecration a Christian public festival. The scene at this consecration was moving when the bishop tried to persuade Count Mitzlaff, who was present, to grant freedom to the Danish Christians captured in the war, and, encouraged by the count's willingness, now also asked for freedom for the pagan prisoners of war and immediately baptized them, who had already been instructed in the faith by him during his stay in Gützkow, amid the tears of the Christians present.

At the time of his second stay among the Pomeranians, they began to rebuild the cities that had been destroyed by the Pole wars, not to arm themselves against the Poles, but to protect themselves against the invasion of the Pomeranians who were still pagan or had become pagan again. The Polish duke, however, was suspicious of his armament and issued threats. Then Otto remembered the word of the Lord: "Blessed are the peacemakers, for they shall be called the children of God." And so, in spite of his age, the indefatigable servant of God set out on the arduous journey to Poland to convince the Duke of the peaceful disposition of the Pomeranians. In reply to the bishop's representations, the latter said: "If the Prince of Pomerania will come to me and ask my forgiveness for the latter events, I will grant you your request. Know, however, that in this affair I would not even please the Emperor, my lord; but I honor thy office and thy gray hairs, and that for God's sake thou hast not esteemed thy life too dear, and hast brought Christianity to the heathen." After three days the Prince who had been sent for appeared, the Duke of Poland made a covenant with him, and Otto returned with him to Usedom, where the success of his mission of peace was a source of joy to all.

But now Otto did not want to delay any longer in returning the apostate Stettin and Wollin to the faith. But his companions and confirmed Christians saw the bishop's precious life in the greatest danger by going there, despite the fact that the

Deputies from there at the Diet of! Usedom had returned to the Lord for their person. When they therefore urged him to renounce his intention and to spare his life for the sake of the church, he decided to leave secretly for Stettin in an irresistible urge to love. After a fervent prayer in his chamber, the bishop seized his Bible and the sacred implements and wandered with a trusted servant in pitch darkness towards the lakeside. But soon his companions at home discovered his escape. When he was about to board a ship at dawn, he saw them hurrying after him. Then he looked up to heaven and prayed: "O Jesus, sweet Name, my hope! Grant that these may go with me, and not prevent me from praising Thee with my death!" The former was granted him at first. Weeping, they threw themselves at his feet, saying: "We have sought thee with pain, and will not leave thee. If thou wilt go on thy way, we will go with thee and die with thee. Turn again, dear father, let us go home with one another, and then go forth with one another. Where you are, there we will be also!" So Otto, accompanied by his friends who had become deathly courageous through his example, sailed up to Stettin the following day. As the ship approached the city, it became very agitated. Some rejoiced, others were angry, and messengers ran about the streets shouting: "He is coming again who once preached a new faith to us, confused our city, and angered our gods. Arise, let us meet him with swords and knuckles!" At a site once consecrated by him by a little field-church erected outside the city he halted. Soon, however, the little church was surrounded by a furious mob calling for his blood. He was about to try to tear down the church, when the psalms and songs of praise of the enclosed people rang out to him, and just as Ambrose and his faithful band of Christians had once been surrounded by the Arians, so these songs of praise became a protective force for Otto and his followers. The raging mob outside became quieter and quieter, until at last some, sobered by their frenzy, persuaded the others to go home for the time being, so that nothing rash might happen. But the Lord not only so wonderfully protected his servant, but he also immediately prepared the way for him. In Stettin there lived a citizen named Witstock or Witschach. Although he had once been baptized, he had once been a pirate, had been captured during a raid, and had been put in chains, but had later been miraculously freed. As a result, he repented, renounced piracy, and resolved to be active in some way for the spread of Christianity. This came out to Otto and led him to the

the following Sunday into the city. In the marketplace, he introduced him to the excited crowd with fiery words as a messenger of the Christian God, who had once so miraculously rescued him from great danger to his life, and then called on Otto to preach. But he had scarcely begun to speak when a pagan priest rushing up interrupted him with the cry, "You fools, why do you allow yourselves to be blinded? Behold the enemy of your gods-will you let him mock them with impunity? Arise, and slay this wicked man this day!" But "touch not my prophets, and do my anointed no harm," said the Lord here also. According to legend, all who immediately took up murderous arms slackened, and only after Otto's intercession and after they had been baptized did they regain the use of their limbs. To his annoyance, the enemy and his followers had to let it happen that Otto called the apostates to repentance again, destroyed Trieglaff's temple anew, became the man of the Stettin children's world again, and in short, that he conquered Stettin for Christ anew and its inhabitants declared in their entirety to exterminate paganism in its entire borders. Of course, he did not succeed in winning back all the apostates. His life was constantly threatened by them, who hardened and hardened themselves daily. Once one of the renegades swung his weapon behind the bishop's back to let it fall on his head, and only the bishop's unintentional turn prevented the death blow. After Otto had reconciled the Stettiners with Duke Wartislav because of their apostasy and their hostile actions, he also hurried down to Wollin with brave courage. Here, too, there was no lack of assassination attempts by the pagan priests; but here, too, they were put to shame. The apostates repented and recalled their exiled bishop Adalbert, whom Otto then appointed bishop of the entire Pomeranian church. The second missionary journey had thus achieved its most noble purpose. The deceived congregations as such had been brought back to order, and not only had the church planted three years ago been fortified in the faith in East or Rear Pomerania, but in West Pomerania the light of the gospel had now also been kindled in the most important places, and she could continue to let it shine from these places. But the most powerful bulwark of the Pomeranian paganism still stood on the island of Rügen, which lay to the north and was so rich in natural beauty. Otto already looked longingly over to it during his stay in Gützkow, although the inhabitants told him that they would murder him immediately as soon as he set foot on land. But not these threats, but the united pleas of the Pomeranian Christians finally induced him to send in his place his trusted friend Ulrich

to send there for a mission attempt. Due to heavy and persistent storms, however, he could not reach the island, but was finally forced to return without having accomplished anything. For Rügen the hour of grace should strike later - long years after the departure of the Pomeranian apostle.

Heartbreaking letter from a Lutheran mother

to the editor of the Hannoversche Sonntagsblatt, in which the same requests the editor to do everything he can to prevent the intended separation of the schools from the church and the introduction of the Union.

Dear Pastor!

H.' on 2 December 1868.

In the good newspapers of our country it is now so often urged that one should hurry and help what can be helped, so that our Lutheran school is not separated from the Lutheran church. We also have children who attend the school, and thus take the most active part in the matter; indeed, I can say that this danger does not escape my mind. For it is quite certain that once the unchurched state has our schools under its administration, it will soon have made our children unchurched as well. It was like a stab through my heart when I heard some time ago that the State Consistory had twice asked the King for an audience in the matter of the seminary, but had not even received an answer. So now I think, and this is the real purpose of my letter to you, dear Pastor, you should help me to arouse a many-thousand-voice petition storm throughout our country, but understand me correctly, I do not mean such as are made on sheets of paper with signatures and sent to Berlin, but you, dear Pastor, should ring the storm and emergency bell in front of all schools in your daily newspaper, and not just in one number of your paper, so that the call reaches every schoolroom even in the loneliest Haide village in our Hanover country: You teachers and you pupils, get down on your knees! They have it in mind to tear you away from your church and throw you into the arms of the Union. Since we do not even receive an answer to our pleas from the great men and princes of this world, let us call upon the King and Lord in heaven and besiege him with petitions and supplications that he may build a wall around our school and that the enemy, the Union, may not break in. I wish I could tell you what I mean! You can often write so urgently, but write an article about this matter in your Sunday paper, which will make every schoolchild and his teacher feel urged to pray: Dear Lord Jesus, have mercy and let our school remain Lutheran! - I mean, the Lord

should then probably make up and leave our school withno longer steal the sacrament of entrance into thethan would wish to write great annual reports of it. And our church, if a few hundred thousand or ten thousandkingdom of God from poor children. But things turned outespecially whoever has learned to look a little deeper in children in Hanoverland prayed for it. Just think of thedifferently. More than 300 people had gathered to witnessthese last sorrowful and evil times in which we live, and story of how the Turkish emperor once wondered why hethe strange spectacle of an "infant baptism" in a formersees how not only the apostasy and the increasing could no longer win a victory in Germany, and how heBaptist church, and now had to see that it had been forunrighteousness of the world (Match. 24, 12.) rises was answered: That is why so many children in Germanythe best. The infant baptism announced was a baptism ofhigher and higher and threatens to completely flood and chirp and sing: "Keep us, O Lord, by Thy word, andsome young Baptist converts, among others a girl ofdestroy the church, but also how the small group of prevent the murder of the Pope and the Turks, who wanttwelve, "who," writes the messenger, "had never beenbelievers today stands so powerless and mostly torn in to overthrow Jesus Christ, Thy Son, from His throne."deceived - as the other four were - with the infantitself and disunited in the face of the world, how, Just as the schoolchildren prayed away the Turks insprinkling." Such Jesuitical tricks are used by this sect toaccording to the prophecy of the Lord, love grows cold in those days, so, I think, our children today should also bedraw souls into their nets, to deprive them of baptismmany, false doctrine and various seductions to error are able to pray away the Union, and they should be able tobased on God's command and promise, and to foist uponbecoming more and more prevalent, yes, how in sum the do it better than the certainly very necessary and goodthem a baptism based on humanity. W. [Walther] whole power of faith and the life of faith in us Christians petitions of church leaders, pastors and teachers. Help

**"Lutheran Standard."** In this journal of today seems to grow weary and diminish more and us now, Pastor, and write a letter in your paper "To all there appears at present an article on justification, more in comparison with the example of the old fathers: teachers and pupils in Hanoverland, also to all parentsrunning through many numbers, from the pen of the whoever sees all this to-day must well exclaim with the and children." We pray in the evening at home with oureditor, Prof. Loy's at Columbus. We deem it our duty to holy prophet: It is the goodness of the Lord that carries children for their school for the Holy Spirit for the teacherscall attention to this article to our English understanding and sustains us from year to year, that even in these evil and pupils - oh, that they would all receive Him! If thisreaders. It contains, as far as our knowledge of English times still gives us ways and paths where our feet can were to happen in town and country, would it not help?writings goes, the best and most thorough thing that hasgo; It is the goodness of the Lord that we are not yet Should our country now also be Prussian and be calledever been written in English by an English author on this finished here in Steeden and in our local institution, as so, the church need not therefore be called unit. Godmost important subject. In addition, the "Lutheran we would certainly have deserved and as would have grant that it may be and remain Lutheran! Standard" always contains such excellent testimonies for happened long ago and without a doubt if the Lord's the pure doctrine and the corresponding church practice, mercy had not kept us; it is the goodness of the Lord that and such decisive testimonies against the errors and has once again made us worthy of doing its work for a abuses of our time, that every truth-loving, even German, year. Not our poor deeds and works, but the abundant but English-reading Lutheran should hold the paper; he goodness and mercy of the Lord be praised and glorified would thereby not only contribute to the fact that this so forever. The goodness of the Lord has been shown to us important organ of orthodox Lutherans would receive the again in the past year in a great and glorious way. The so well-deserved support to make possible a desirable Lord has carried us again this year on eagles' wings and expansion, he would also, above all, have a great benefit has poured out such rich streams of his blessing and from it himself. W. grace upon us and our local institution as ever! He has [Walther] promoted all the works of our hands and made them

A mother who doesn't want her children to be unhired.  
(Hann. Sonntagsblatt No. 49.)

**To the ecclesiastical chronicle.**

**Baptism.** The "Sendbote," organ of the "believing (?) baptized Christians," writes under the 24th of March of this year: "Among the more than 50 German Baptist preachers of this country there are perhaps scarcely any who were not sprinkled in their childhood." And yet the gentlemen Baptists do not wish to be called Anabaptists - They evidently call all those baptized with sprinkling only "sprinkled" in order to indicate that infant baptism is not a disguise at all, and by declaring only "believers baptized" to be really baptized, they at the same time make their own baptism uncertain for the hour of challenge. But they care little for this, since, as is well known, they lay great stress on the form of baptism, but think the less of baptism itself, strangely enough. W. [Walther]

According to the "Sendbote" of 24 March, the Baptists in Chicago recently played **a so-called pious deception**. In order to attract a large number of people to their church, they announced in the "Illinois State Paper" that "infant baptism" would take place in the German Baptist Church on January 31. Of course, everyone understood this in the way one must understand it if one is not afraid of being deceived.

**Annual Report of Pastor Brunn.** In this year's January number of his newspaper, Pastor Brunn in Steeden, our dear and faithful co-worker in the work of the Lord in America, gives an annual report. From this report we share the following with our readers here: "The goodness of the Lord is that we are not finished, Klagl. Jer. 3, 22. With these words I would like to begin my annual report. For in it I am to report again on our doings and works, and how poor it is with all human works! Not to mention that it is only unmerited grace when the Lord accepts us sinful, lost human beings as his children and servants, and dignifies us to do his holy work, even our best work is always so tainted with sin and imperfection, that we must daily experience our own powerlessness and the nothingness of all human beings, that we would rather hide it in the furthest corner of our minds.

W. succeed, has graciously averted all and every accident and damage from us and our missionary work, and has abundantly satisfied all our needs. That is why we were again able to close the old year in our mission house in Steeden with joyful praise and with the old shout of joy: "The Lord has done everything well. The fact that we were again able to send a large number of missionaries to America in 1868, and that all of our 18 missionaries arrived safely in America, has already been communicated to our dear readers. To date we have only good news from all those we sent.... During the last days of July we have again begun the new course of instruction as usual in our local institution. . More students had registered than our house was able to hold. But, as always, it took some time until the number of those to be admitted had been fully established at 24. Our house has room for so many, and this is also a grace from the Lord, that He does not leave any place empty, but that the house is always completely full.

and completely fills. Until today, however, when half of our teaching course is already over, the Lord has kept us together with all our household members in peace, joy and blessing, and so, with God's help, a large group of our pupils will again be sent to America next summer. As far as our missionary treasury is concerned, the Lord again kept to the old rule this year, not giving us a penny too much, and thank God, not a penny too little. Our income amounted to 2394 Thlr. 15 Sgr., while the expenditure was somewhat higher, namely 2540 Thlr. 1 Sgr. Of this, 875 Thlr. 12 Sgr. went to the equipment and travel of our emigrants, the rest to the maintenance of the institution. The latter has also been higher this year than would have been the case had it not been for the fact that all foodstuffs were still in short supply for the greater part of the year. But the Lord has given in every time what was necessary; for even if the expenditure was apparently somewhat greater than the income, both are completely balanced out by the surplus of the year 1867, or actually and in truth there was neither a surplus in 1867 nor a shortage in 1868, but, even if such a shortage is found on paper, in life such small periods of ebb and flow, which are found in income and expenditure, usually flow completely into one another. Thus, on the whole, we know how to boast and praise ourselves that the Lord's gracious guidance and rule over us and our institution has always been proven by the fact that he has given us what we needed at all times up to the present. Therefore, to the praise and honor of the Lord, who has so graciously brought us to this point, let us also cheerfully continue our work in the year that has begun. Let us see that our work is not in vain in the Lord. The past year has shown even more clearly than before which high calling our Missouri Synod in America, which is the next destiny of our institution here to serve, has been given by the Lord, namely the calling to be a carrier and witness of the pure teaching of the Word of God and the unadulterated and unabridged Lutheran confession before others. The Lord knows that the foregoing is not said for the sake of human rest. Oh indeed, no. No, the persons of the Missourians, as dear friends as they are to us, should truly be of no concern to us, where it is solely a matter of the cause of the Lord. But this is our heartfelt joy, that the testimony and confession of the pure Lutheran doctrine, as the unadulterated word of God, finds such a wide and ever-widening place in America, that more and more do join in, who give honor to the truth and bow before it, and that in this way not only the many American sects, but also so many Reformed, English Episcopalian, German Protestant and Uniate, and finally also so many half-, three-quarter- and seven-eighths-Lutherans, are being helped by the Lutheran Church.

in America, a circle of synods, members and confessors of our Lutheran Church is forming around our Missourians, who fully, faithfully and resolutely give honor to the Lutheran Confession and make its preservation their goal and task. This is the fruit, first and foremost, of the many years of faithful and unswerving witness of Missourians to the pure Lutheran doctrine; it is the great significance of the Missouri Synod and its ecclesiastical struggles for the Lutheran Church in America; it is also the cause and driving force that and strengthens us in particular courage and joy to stand faithfully by the side of the Missouri Synod, even in its small part here, and to strengthen, increase and promote it in its ecclesiastical struggles and work. We cannot build the kingdom of God or promote the salvation of poor lost souls any better than by helping to ensure that the fountain of heavenly truth, the Word of Life, also flows over there in America, full and clear, unclouded and unmixed with the foul puddles of human wisdom, and is brought to the abandoned souls. This testimony to pure Lutheran doctrine, as our Missourians over there in America are leading, is also resounding from there into our Germany and can also become a blessing for us here. For let us not arrogantly exalt ourselves, but willingly admit how much is still lacking in the recognition of pure and full Lutheran doctrine, especially here in Germany. How so many churches and pulpits, not only, but also in chairs in schools and universities here in Germany, are still filled with false doctrine: oh, forsooth, there is nothing more necessary to us than that the testimony to the pure doctrine of the divine Word be placed quite high and ever higher on the lampstand. For my part, at least, I must openly confess that I see the greatest ruin of the church indeed the inevitable downfall of the Lutheran church here in Germany, in the fact that one does not more seriously and strictly care for and watch over the pure teaching of the Lutheran confession, that one still lets every preacher, professor, minister and teacher of the Lutheran church believe, teach and carry on his ministry as he pleases, yes, that one thinks it is enough if someone has at most a little appearance of faith or biblical teaching, e.g. that he believes Christ to be God's Word. For instance, that he holds Christ to be the Son of God, crucified and dead for us, and at the same time thinks that in holy communion we eat and drink Christ's body and blood; then, one thinks, it is enough, one may not demand more in these days, one must be glad if only so much of faith as is here is present 2c. But the many, often so great, and dangerous heresies, which are usually hidden under the appearance of faith, are not known, and nothing is asked about them. Ah, all must be lost at last, and according to the apostle's word,

1 Cor. 5, 6, the existing leaven of false doctrine finally corrupts, poisons and destroys everything, the whole of Christianity. Oh that one would therefore recognize from where alone salvation and salvation for the church of our orders and constitutions in the church, as good and necessary as they are in themselves, nor from zeal for the Lutheran church government, liturgy 2c., no, but only one thing can help us, i.e. God's Word, the pure, truthful doctrine of the Holy Gospel; to care for it and to strive for it, to watch over it and to fight for it, that is what we need above all in our time and especially here in Germany. And in this I see a calling and an importance that the Missouri Synod in America also has for us here in Germany, namely, that it is also a witness of the pure Lutheran doctrine for us here. The inviolable divine majesty and holiness of pure doctrine or of the Word of God, the necessity of pure doctrine, the unbreakable connection of the same as a chain, of which not a single link can and may be dispensed with and broken, but the preservation of pure doctrine as God has given it to us in His Word and commanded us to keep it, Match. 28:20, and as it was laid down in the Lutheran Confession according to God's Word and faithfully preserved, testified to and handed down to us by our old Lutheran Church: this is what the Missourians preach and testify with a loud, powerful voice from over there, even into our Germany. Let us not be misled by all kinds of human weakness, which we also see in the Missourians. May they, after all, here and there drive in a little too hard and curtly, or may they, in the form and expression of what they say, at some time or other fail to do so, yes, even if it were true what is said of them: they stretched here and there the string of the bow a little too sharp and severe, demanded too much in regard to the purity and unity of faith, even admitted, I say, it would be so (though of course it would have to be proved first), and further admitted, that there is, however, also a danger of going so far in zeal for pure doctrine that one forgets heart and life over it, well, the Missourians over in America prove that they are far removed from such dead orthodoxy and mindless Pharisaism. For if, according to Matt. 7:16, every tree is to be known by its fruit, there are few trees in God's garden today on which such fresh, living, mighty and glorious fruit can be seen as on the Missouri Synod and on the whole structure of our Lutheran Church over in America. And as for our Germany here, ah, there we are still far from the danger that the zeal for pure doctrine would be too far exaggerated; our main enemy in Germany to this day is still indifference to pure doctrine and disdain for the-

the same, by which the way for ecclesiastical union is being paved ever more visibly everywhere. Therefore, we truly have no need to frighten people with the concerns that the strictness and zeal for pure doctrine might be exaggerated; no, we should rather stand together effortlessly in order, in union with all faithful Lutheran hearts, also in union with our brothers in America, to awaken, strengthen, and increase the sense and zeal for the pure and clean doctrine of the Gospel, as it is contained in the Lutheran Confession, everywhere. So this year we again ask all our dear friends near and far for their continued love and participation in our North American missionary work. In America it is still not only a matter of supplying many thousands of poor souls and abandoned congregations with the preaching of the Gospel in general, but it is also especially a matter of preserving and preserving the pure and unabridged Lutheran confession! This should increase and strengthen the sympathy and love for the cause of the North American Lutheran mission and church among us all the more. In this sense, I think I will also continue the new year to publish in our missionary journal not only historical information from America, but also questions and objects of Christian life, both to promote the understanding of the pure doctrine and to show the necessity and importance of it to our dear readers. A circle of readers has already been found to whom our missionary journal has become dear for this very reason, as I have learned from many testimonies. However, the circle of readers of our paper is still very small, so that it is difficult to cover the printing costs. Therefore, our dear friends, to whom both the existence of our paper and our North American mission in general are dear to their hearts, should help to ensure that our missionary paper becomes more and more widely read. - To the faithful, merciful God and Saviour, who has brought us this far, may all our worries and concerns continue to be handed over. Yes, let his be the governing and caring, ours the praying and working."

Iowa. Our dear readers will wish to know what the lowans replied to our proof that their public accusation against the College of Teachers at St. Louis was based on factual untruth. As is well known, they had alleged that we had "incited to terrible fanaticism" the student who wrote the above-mentioned letter to his brother; "filled him with blind hatred by the most untrue suspicions"; "induced him to commit grievous sin." Even an honest man of the world, even a decent editor of a political journal, will withdraw an accusation if it is irrefutably and factually proved that he was mistaken. For he does not want to be seen as a public

After he had accepted the position of the deacon of the Lutheran Zion Parish in New Orleans, La., he was solemnly installed there on Sunday, March 10 of this year, by order of the Reverend Presidium of the Westl. District.

Address: Uev. N. Pirmsnswin, Box 1624. Reveal, Orleans, Us.

They feel guilty, but they are ashamed to confess it. Now that it is necessary to make a confession of guilt to the Missourians, they seem to follow the principle of their president in silence, but to pass by the Missourians with self-confidence. Thus they can do both, sin without principle, and make no repentance from principle. This is indeed a piece of Iowa theological development. -

We also have to inform you that the seminarian from Wartburg, to whom the letter was addressed, which the lowans published as proof of our fanaticism, left the Iowa seminary primarily for the sake of this publication and sought residency in the seminary in St. Louis. For this has become somewhat too strong for the seminarian, that his teacher, Prof. Fritschel, has falsely stated publicly in the church bulletin that he, the seminarian, "deeply grieved Traub at Crete, Will Co, Ill. The meetings will commence Tuesday, April 27, and continue until Thursday, April 29. F. Lehman.

God willing, the Lutheran North American Conference will hold its next meeting at the residence of the Rev. G. Traub at Crete, Will Co, Ill. The meetings will commence Tuesday, April 27, and continue until Thursday, April 29. F. Lehman.

The Wisconsin - Pastoral - Conference will hold its session of this year, g. e. G., from June 4 to 8 of this year (incl.) at Watertown, Wisc.

Aug. Rohrlack, Secr.

The Buffalo District Conference will, God willing, hold its meetings this year from June 2 to 8, i.e., from the Wednesday after the first Sunday after Trinity to the Tuesday following, at the residence of Mr. Rev. A- Ernst at Elmira, Waterlbo Co, Canada. The brethren from Western New York intend to meet at the undersigned's house in Buffalo not later than Monday evening, May 31, in order that they may travel together to Canada on the following day. C. Gross.

Church News.

On Laetare Sunday, March 14, 1869, Rev. I. F. Nuoffer was installed in his new congregation at Town Crete, Will Co, Ill, by the undersigned, by order of Pres. Büniger.

The Lord be with him! A. Francke.

Rev. M. Tirmenstein having, by permission of his former congregation at Providence, R. I., received an appointment from the

Conference Display".

The St. Louis District Conference meets, God willing, at the church of the Rev. Gräbner, at St. Charles, Mo. on the fourth Thursday in April, and lasts from the 22nd to the 27th of the same month. The subject of discussion is the paper, "The National Church," 2c., and the Lebre of the Election of Grace by the Concordia Formula. It is therefore remembered that the members of the Conference would like to bring the symbolic books with them.

A. H. Burkhardt.

Blatter for Mission.

Under this title a small missionary journal has been published since 1864 in Werdau in the Kingdom of Saxony, which deserves a hearty recommendation. It does not contain reports about what is happening on the mission fields, but in each sheet an overview of the beginning and progress of the mission among a particular people. It has eleven editors, among whom Deacon N. Härting, formerly in Werdau, later in Zschopau, now appointed to the Leipzig Mission Institute, is the first overall editor. The paper is written in a truly popular style and really gives the most interesting information that mission history has to offer. It has found an immense circulation. It has already been translated into nine languages, Swedish, French, Slovakian, Wendish, Latvian, Estonian, Norwegian-Danish, Polish and Dutch, to which English, Italian and Magyar will be added this year. The sheet is excellently suited for reading aloud in missionary edification hours. Each volume consists of only six sheets. Hence the low price. The volume can be obtained through our agent Mr. M. C. Barthel for 15 Cts. As the first six volumes do not form one newspaper, all those already published have the same value as those published later. W.

Urgent request to the remaining parents and providers of local children.

The fourth deadline for payment into the budgetary coffers, namely 15 April, is almost upon us; but unfortunately there are also debts of almost H400.00, because for 40 pupils the payment for the earlier deadlines has not been made in full. It is therefore urgently requested that the defaulting parents and guardians of the remaining pupils fulfil their duty as soon as possible and pay off their debts to Mr W. Reinke. It is indeed most unfair and unjust that these pupils live here at the expense of the parents and caretakers who keep the payment dates in order; and it would please the forgetful and negligent parents very badly if it were to happen to them in this way. But what ye would not that men should do to you, do not ye even to them. People who want to be considered Christians should have a sharpened conscience and not fall short of the common conscientiousness and righteousness that the non-Christian does in the natural light of reason and moral law. It is therefore urgently requested that an end be put to this ever-increasing disorder as soon as possible, and that our boarding-house keeper not be compelled to refuse board to the coarser nestlings at first.

Fort Wayne, April 8, 1869.

(Receipt and thanks.

For poor students received from the Carlinville Sew- tmin 75 Cts.; by Past. Sondbaus Kinotauf-Collecte bci Mr. Eilgeld ach \$1.10; from Mr. Heinrich Balke at Eole Camp, Mo., \$5.00; from Thomas Meyer there as a thank-offering for happy delivery of his wife \$1.00; from Past. Th. Mießler \$1.00. C. F. W. W a l t h e r.

On the building of the Lutheran church at St. Genevieve, M o., the following gifts have been received: Don members of the Lutheran congregations in St. Louis, collectirt by Hcrrn Grober of St. Äcnevieve \$135 00. Subsequently from Mr. Schäfer in Dreiemigkeits-District \$1.00. By Hcrrn Past. I. v. Brandt in JcbrnStown, Pa. \$2.85. By Mr. N. Mül- sich in Mica, N. I", \$1.00. Many thanks and blessings!

I. F. Bünger.

The undersigned hereby certifies the receipt of the Collecte raised on Sunday Septuagesimä by the Lutheran Church of the Holy Trinity in Milwaukee, Wisconsin, consisting of 528.81. In expressing his heartfelt thanks for this benevolent gift, he wishes that the Lord may abundantly shower the dear givers with spiritual and bodily blessings.

Gustav Wangerin.

Received

- Znr purchase of musical instruments in the school teachers seminary at Addison received until March 2: By I. H. G. Treibe collected 1. in Washing on, D. C., from Friedrich Stutz, Geo Will- ner, A. Heikmüller each \$3, Georg Emmert, Johann Flüger, Ich. Georg Reisinger each \$2, Friedrich Stinzing \$1, I. H. Schlosser 50 Cts.; 2nd in Baltimore, Md, by Joh. Philipp Neisinger, I. H. Gottlieb Treibe \$5 each, C. H. Herrlich, Noam Bach, Louis Felder, Philipp Weder, Joh. Heinrich CasstenS, E. Hockscll, Heinrich Schäfer, Wilhelm Klinmeycr, Friedrich Lctmate, Joh. Heinr. Klinker, Joh. Friedr. Dank- meper, Carl Spielman, Melchior Schlerf, Reinhard Schumacher, Jako^Aichele, Eberh. Muhly, Adam Sieck, Christ. Meyer, W.^Englhanpt, Joh. Immich, Alex Einwächter, Heinrich Träger, Georg Och, Wilhelm Klingclhöfer, Georg Mombcrger, Bernhard Schemmel, A. Letmate, A. H. Ort- man, Johann Briel, Wilhelm Bäcker, F. L., Georg Bauer, Gottlieb Schulz each \$1, Heinrich Bürger \$1.25, Past. Claus Stücken, Joh. Heinrich Thiemeyer, W. Schaumlöffel, W. Letmate, Andr. Padst, Joh. Valentin Horn, Conr. Schulz. H. Adolf Sieck, Gottfr. H. Schimpf, Joh. Silljacks, Joh. Mütd each \$2, Heinrich Lohmüller \$3, E. H. Burman, P. L. Leyser, Friedrich Thiemeyer each \$1.50, Joh. Heck \$1, Nikol.

Ruppel, Rudolf, Joh. Hilgerdner, Nikol. Müth 25 CtS. each, Joh. Scharrer, Joh. H. Spielman, Philipp Schlerf, Joh. Bruns, Emil Vogel, Past. W. Keyl, N. Ruppel, Heinrich Ruppel, A. Götze, Carl Witter, Georg Meier, Joh. Zink, Carl Rössel, Michael Friedrich, Friedrich Luis, Joh. Meß, Carl Klcppisch, Carl Prüfer, Dietrich Katcnkam, Emil Gatt, N. K., Past. Hanser 50 Cts. each, Daniel Schwarz 75 CtS. From teacher Gruhl \$1. a reader of the "Lutheran" \$2. teacher Engelbrecht \$2. C. Grice in Cleveland \$10. Kornhorst in Addison \$1 collected by Klohn in Milwaukee at Mark's wedding \$6. from teacher Köbel \$3. F. Zimmermann \$5. Friedr. Kruse, Sr. \$2. collected by teacher Lücke in school \$10. from Rev. G. Löber 50 Cts. By Past, A. G. Döhler from his comm. in Wolrottöburg, N. Y., \$2.25. By Past Markwvrh \$1. Collecte on a child's baptism at teacher Zacharias \$3. By teacher Tröller Collecte in d. Gem. at Eoopers Grove, Ill, lte Sendg \$24.50, 2nd \$11.50. By teacher Großmann Collecte at Reckeweg's wedding \$8.75, by the same 25 Cts. By teacher A. Koch Coll. in d. Gem. at Fairfield Centre, Ind. \$13. Collecte on Carl Hchling's wedding in Sheboygan \$3.50. By teacher Ungemach in Boston coll. \$24. By Kassirer Bonnet \$13.50 By Teacher I. G- Nuechterlein in Frankenmuth \$7 Kindtauf-Collccte at Peter Schluckcbier's and \$25 as a Christmas present from the Young Vrcins there. By teacher Bewie in Yorkville, Ill, \$2. by teacher Wambsganß Coll. in Crctr, Ill, \$20. don teacher Garbisch \$2. lebrer H. Bartling \$5. past. Sauperts Gem. \$8. Minna S. in Lafayette, Ind, \$1 (to the organ). Collecte der Dreieinigkcitsgein. zu Buffalo \$10.60. L. Schlegel in Racine, Wis., \$2. teacher Ph. Müller \$10 by Kassirer Eißfeldt \$47.95. by Leh. rer Schünhoff of his Singchor \$10 By Kassirer EROSchke \$5. By Seminarist Steinmeyer from surplus of violin schools sold \$1.55. By N. N. \$4.65.

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Note. Through these gifts it has become possible for us to purchase a beautiful pianoforte for the school seminary. It is from the factory of Wm. Knabe k Co. in Baltimore. These gentlemen have, as far as people can see, treated us cheaply in every respect, not only in supplying us with an exquisitely strong instrument, both in construction and mechanics as well as fullness of tone, but also for the very reduced price of \$400 (without freight 2c.). (It comes to a total of T416.62.) This instrument has been used by our pupils since last autumn and gives them visible pleasure and stimulation in learning music. - The need for a new organ has now become more and more urgent. We have no choice but to try to obtain one as soon as possible, not only because the old one is becoming almost unusable due to infirmity, but also because it is not sufficient for the students' practice time. More pupils could be taught to play the organ if they could all have the opportunity to practice. An organ, as we would need it, will come to d700. Without a doubt, the Lord has placed a gift in the hands of many who love the singing Zion, which would serve to purchase a beautiful seminary organ, so that our seminarians can also prepare themselves for the office of organist for the joy of the Church of God. I therefore ask that such gifts be sent to us.

Addison, Du Page Co, Ill, in March, 1869. k. brewer.

Received for seminary worship from the congregation at Addison, Ill: Through Wm. Precht from Fr. Buchholz 4 sacks of potatoes, 1 do. Turnips, 1 do. Oats, 2 do. Grain. lWctttucb, 2 pillow cases, \$1baar; Wm. Lcsberg 7 p. potatoes, 5 do. Oats, 2 do. Wheat; Br. Lkseberg 2 p. rye 2do, turnips, 2 do. Oats, 4 do. Grain; Wm. Stünkcl and Chr. Heidemann 1 p. flour, 4 do. Grain, 5 do. Potatoes, 3 do. Reuben, 2 rolls of butter; Bro. Kruse Sr. 4 p. potatoes, 2 rolls of butter; H. Marquardt 3 p. grain, s3 do. Potatoes, 2 do. Oats, 1 do. Flour, 5 ounces of hay; C Schaper 2 p. oats, 1 do. Wheat, 2 do. Potatoes; W. Schaper 2 p. grain, 2do. Oats, 1 to Kar.

toffeln; H. Rosenwinkel \$5; Fr. Firne 5 p. potatoes, 2 do. Grain, 1 do. Wheat, 1 roll of butter, 2 sides of bacon & 2 st. of beef; H. Geils 4 p. potatoes, 1 do. Oats; W. Buchholz 3 p. grain, 2 do. Wheat, 2 do. Oats, 2 do. Potatoes, 1 roll of butter, 1 load of hay; H. Stünkel 2 p. wheat, 2do. Oats, 2do. Grain, 2 do. Potatoes, 4 rolls of butter; Wittwe Bergmann 1 p. oats, 1 do. Wheat, 3 do. Potatoes, 1 r. Butter; L. Firne 1 p. wheat, 1 do. Oats, 2 do. Grain, 1 roll of butter; L. Heinemann 2 p. grain, 2 do. Oats, 4 pc. beef, j Bsh. Turnips, 1 peck of beans; Wittwe Backhaus 3 p. potatoes, 2 do. Wheat, 2 do. Oats, 2 do. Grain, 1 roll of butter, 4 pc. beef; H. Piehl 1 p. potatoes; Wm. Firne 1 hog, 7 p. potatoes, 3 do. Oats, 2 do. Wheat, 2 do. Grain and \$1; D. Plaß 2 p. Hafrr, 2 do. Grain; D. Firne 2 p. wheat, 2 do. Oats, 2 do. Grain, 3 do. Potatoes; H. Rathe 5 p. potatoes, 1 r. Butter; L. Blecke 3 p. potatoes, 3 do. Grain, 2 do. Oats, 1 do. Wheat; H. Weber 4 p. potatoes, 2do. Grain, 2 do. Oats; L. Kehrbach 2s. Potatoes, 2do. Oats; H. Hachmeister 2 p. oats, 1 do. Wheat, 2 do. Potatoes; Bro. Meier 2 p. oats, 2 do. potatoes, 1 do. Wheat; L. Schwägermann 1 p. potatoes, 2 pc. beef; Jürg. Brackmann 2 p. oats, 2 do. Potatoes, 1 do. Reuben, 1 do. Grain; ,L. Thieß 1 p. grain; Ad. Meier 1 p. potatoes, 1 do. Turnips; Peter Bunge 2 p. potatoes; W. Neddermeyer \$5; Bro. Krufe, Jr. 1 p. wheat, 1 do. Oats, 1 do. Potatoes; F. Knigge 2 p. potatoes, 1 do. Oats; W. Rabe 7 p. potatoes, 1 do. Grain; F. Stünkel 4 p. oats; B. Heimberg 2 p. potatoes, 1 do. Oats, 1 do. Grain; Bro. Stuwe 2s. Potatoes; D. Kruse 9 p. potatoes, 1 do. Grain, 1 Bush. Turnips, 2 pillow covers; L. Homeyer 3 p. potatoes, 1 do. Flour; Bro. Hal- stein \$1; I. Kinne 1 p. potatoes, 1 do. Grain; H. Nie- mcyer 2 p. potatoes, 1 do. Oats; H. Buchholz \$1,4 p. Potatoes, 2do. Oats, 1 do. Cabbage; W. Precht 3 p. potatoes, 1 do. Wheat, 1 do. Oats, 1 do. Grain; L. Stünkel \$5; C. Schulle \$1; H. Wichmann 50 CtS.; Wittwe Ro- termund 1 p. wheat, 2do. Oats, 2do. Potatoes; Th. Dolge 50 Cts.; H. Matthews 1 quart beef and 1 hog; H. C. Buchholz 2 p. potatoes, 2 do. Corn, 1 do. Turnips; B. Wicken 7 p. potatoes, 1 do. Flour; Bro. Krage 6 p. potatoes, 4 do. Oats, 2 do. Wheat; H. Bartling \$2; Wittwe Wolkenhauer 1 p. oats, 1 do. Grain, 1 do. Potatoes; by D. Kornhaaß v. G. Amling 6s. Potatoes; F. Weiß 3 p. grain, 1 do. 'rye, 1 do. Wheat; L. Weiß 2 p. potatoes, 1 do. Rye; D. Kornhaaß 1 p. wheat, 1 do. Oats, 1 do. Corn, 1 do. Rye; Bro. Lührs 4 p. potatoes, 10 lbs. butter; Bro. Mesenbrink 10 cabbages, 4 p. potatoes, 1 do. Flour, 20 p. beef; H. Heitmann 1 p. wheat, 2 do. Potato fcfn, 1 do. Grain; W. Knüppel 1 p. grain; I. Kuhlmann 4 p. potatoes, 2 do. Grain, 2 do. Oats; W. Beirr 2 p. potatoes, 1 do. Oats, 1 do. Grain; F. Kuhlmann 2 p. potatoes, 1 do. Flour; Bro. Dammeyer 2 p. grain; D. Göllner 2 p. potatoes; D. Dammeyer 1 p. grain; L. Frillmann 2 p. potatoes, 1 do. Grain, z do. Reuben; W. BôSke \$2; F. Martens \$5; D. Haun 2 p. rye; I. Spangenberg 1 p. potatoes, 1 do. Oats; E. Pflug 2 s. potatoes, l do. Oats; Bro. Licht 1 p. potatoes, 1 do. Grain; W. Drechsler 3 p. potatoes, 2 do. Oats, 1 do. Wheat; W. Plagge 3 p. potatoes, 1 vrtl. Beef, 3 p. grain, 1 do. Cabbage; by H. Oehlerking v. Ch. Tonne 1 p. grain, 1 do. Oats, 1 do. Wheat, 1 r- butter, and several pounds of beef; by H. Aücker 1 p. flour, 1 do. Potatoes, 2 do. Grain, & several lbs. of beef; F. Kücker 2 p. oats, 2do. Potatoes, and a few pounds of beef; F. Oehlerking 2 p. of corn, 2 do. of potatoes, 1 do. of potatoes, and 1 do. of beef. Potatoes, 1 do. Flour, 3 do. Oats, j Bush. Roots; F. Tonne 1 p. wheat, 2do. Oats, 1 do. Potatoes & several lbs. beef; F. Fcd- derk 1 p. oats, 1 do. Grain, 1 do. Cabbage; G. Nittmüller 1 p. flour, 2 do. Oats, 2 do. Grain, 2 do. Potatoes, and a few lbs. of beef; D. Lührs 1 p. flour, 1 do. Turnips, 1 do. Potatoes & beef; F. Pollworth 1s. Wheat, 1 do. Potatoes; H. König 3 p. potatoes, 1 do. Oats, 1 do. Grain; Bro. Deik 1 p. grain, 1 do. Oats; H. Kücker Sr. 1 p. oats; H. Frömmling 2 p. turnips, 1 do. Potatoes, 2 do. Oats, 1 do. Wheat; I. Thiemann 4 p. potatoes, H Bush. Beans; L. Hahne 2 p. corn; Ch. Hagenow 2 p. potatoes and beef; Bro. Lührsßen 2 p. potatoes, 3 do. Korn, 1 do. Flour, 1 load of hay; I. Hagcnow 2 p. potatoes, 1 side of bacon; Wittwe Preuß- ner j Bsh. Beans, z Bsh. Roots, 1 side bacon; Ferd. Bartling 3 p. grain, 1 do. Oats, 1 do. Potatoes; W. Grote 2 p. potatoes, 2 do. Grain, 1 roll of butter; Chr. Träthoff 2 p. oats; H. Oehlerking 2 p. Mchl, 7 do. Potatoes, 6 do. Oats, 4 do. Grain, 1 vrtl. Beef, 40 lbs. butter; W. Heuer 5 p. wheat, 6 potatoes, 2do.



Oats, 1 do. Turnips, 1 do. Cabbage, 6 rolls of butter; Bro. Gehrke 4s. Potatoes, 3 do. Oats, 4 do. Grain; Bro. Eick- hoff 1 p. potatoes, 1 do. Grain, 1 r. Butter; by Bro. Graue of Wittwe Graue 1 cartload of hay; H. Mönch 3 p. oats, 3 do. Potatoes, 3do. Grain, 1 do. Weisen, 30 cabbages; Wittwe Ahrncs 2 p. potatoes, 1 do. Grain & 82; Wittwe Meyer 3 p. oats, 2 do. Potatoes.  
Addison, Ill, January, 1869, H. Gehrke.

Received in the cashier's office western district r

On the synodal treasury: BonPast. Stephen's congreg. in Ehester, Ill, \$7.10. Past. Mangelsdorf's congregation at Bloomington, Ill, \$6, by himself \$5. Past. Dorn's Gem. in Elkgrove, Ill, \$7.75. of Immanuels District in St. Louis \$13.70. of Trinity District \$14.90. past. Lange's comm. in Humboldt, Kans. \$6.15. Past. Markworth's Ge'. in Danville, Ill, \$11.70. Past. Traub's Gem. in Crete, Will To., Ill. \$25.75. Past. Wunders Gem. in Chicago, \$43. L. Kohtz there, \$1. Three Collects in Past. Biltz's Gem. in Lafayette Co, Mo, \$30.60. Past. Holls' cross comm. in St. Clair Co. there, Ill, \$17.40. Mr. W" Dierson in Trete, Will Co. there, Ill, \$5. Past. Ernst's comm. at Geneseo, Ill, \$9.56. Past. Great's congregation at Chicago, \$25. Past. Klrppisch's Cross congregation at Waterloo, Ill, \$7.80. Whose Immanuelögem. there \$2.20; by himself \$4. Mr. Judge at Thornton Station, Ill, \$1.50. Past. Brohm's Gem. in St. Louis \$16.33. teacher Grothmann in Schaumburg, Ill, \$5. past. Sapper's Gem. in Carondelet, Mo., \$18. Past. Roeders Gem. in Dunton, Ill, \$24.- Past. Ruhland's comm. i" Pleasant Ridge, Ill., \$25.  
To the Eollege-vnterhaltSkasse; Of the Jmmanuels-District in St. Louis \$11. Of the Trinityödistrict \$11- Two Collects in Past. Löbers Gem. in Thornton Station, Ill, \$15.75. Easter - Coll. in Past. SchliepsiekS Gem. in Dwight, Ill., \$7.27. Post. Streckfuß's Gem. in Washington Co, Ill, \$15.40. Past. Richmann's comm. in Schaumburg, Ill., \$17.63.  
To the Synodical Missionary Fund: From Trinity Distr. in St. Louis \$2. I. Prince in Pittsburgh 50 Cts. Don Teacher Atders & his pupils at Addison \$3. From the pupils of Teacher Bartling there \$3.65.  
For inner mission: from Past. Th. Go sch's congregation in Akron, O-, \$3.15. Past. Pissel's congregation at Rich, Cool Co. iii, \$10.  
On college building in Fort Wayne; By Joh Jeudr through Past. Sondhaus in KimmSwick, Mo., \$6. Th. Reinhardt in Chicago \$3. Past. Holls' Gem. in Tolumbia, Ill, \$7. D. Kornhaaß in Addison \$5. Wittwe Krenning by Past. Böse in St. Louis \$2. Past. Streckfoot's Gem. in Washington Co, Ill, \$55.  
On the seminary building in Addison: from Rev. Stephen's Gem. in Ehester, Ill, \$8.65.  
For Past. Brunn's Institution: Don F. W. Sundrrmann, Clarinda, Iowa, \$3.50.  
For poor students: Don Mrs. Kammeier by Past. Biltz in Lafayette Eo., Mo., \$1.  
For the Hermannsburg Mission; Don Eh. Lühring in Chicago \$3. Mrs. N. R. there \$5.  
On the seminary household i'n St. LoniS: Collected at d. wedding of Herr Dietzel by Past. Klep" pisch at Waterloo, Ill, \$4.30.  
For Mrs. Past. Metz: Don Past. Dear St. John's congreg. in New Orleans \$37. to an unnamed person there \$5. desgl. \$2. to Mr. Däuble in Evansville, Ind. \$1:  
E. Roschke.

Received at the Raffe of the Eastern District:

To the synodical treasury: don of the comm. at Martinsville\$6.30, at Washington \$16.80, at Williamsburg \$26.00, at Wolcottsville \$5.05, at Buffalo \$38.00, at Port Richmond \$37.45, at Aorkville \$5.00, at MartinSville \$4.15, at Reserve \$15.00. Of Past. Fleckenstein's Gem. \$1.00, Don Past. Tirmenstrin's Gem. \$3.00.  
On the Synodical Debt Discharge: Don Regle \$1.00.  
To college maintenance casser Don of the comm. in New-York \$9.10, do. \$11.70, do. \$14.90. From Miss Maria Bernreuther \$2.00. From MartinSville Township for Fort Wayne \$1.30.  
Concerning college construction in Fort Wayne: Of the comm. in St. Johnsburg \$34.50. Don of the comm. in Williamsburg, third mission, \$30.75. Of Past. Gottlieb's branch congreg. in Bergenport \$25.37. Of Rev. Weisel's seir. Gem. \$19.25. Of the Gem. in Reserve, subsequently \$5.M. Of the Emanuels Gem. in Baltimore \$39.25;

From the Women's Association of this Gem. 830.00. Don Maria HanauG. Bernthal 85, I. M. Partenfclder 83, F. Hachenberger, H. W. Wehrs, 81.00. From Mrs. Fahrenholz 81.00.  
For the church building in St. Genevieve: From C. Toy 81.50. FromA. C. Kanold 52, G. W. Drees 81, V. Koren, O. Valdeland, G. Traub the LirbeS fund of the parish in New-York 820.00.  
For the orphanage in St. LouiS: From Mrs. Mallo 81.50. From Maria Hanau 81.Oll.  
To the church building in Richmond; Of the congregation inTöpper, Dittmar, Fr. Moths, M. Janke, I. Käppel 89.78, S. Riedel MartinSville 85.10.  
On the building of a church in Bethlehem: From the congregation in87.50, L. Gallmann, W. Wesche, S. Garbisch 81.75, F. Wegener, H. St. Johnsburg 817.13.  
To support students: Kindtauf-Collecte bet F. Menzing 85.50. Bon875.75, A. Kohlmeier 819.50, L. Schweißer, A. Reichelt, L. Lückert 815, of the Gem. in Wolcottsburg 81.00. From I. Kühl 81.00. From drrGcm.H. Erk, H. Knorr, H. Brwie 86, I. F. F. Winter 86, S. Garbisch 810.50, in Nome 87.25.  
For F. K.: Taus-Collecte at P. Schmidt 85 65. HochzeitS-Collecte at821, F. Schiff" meyer, W. Huhn, H. Heuer, A. Busch, I. W. Backhorn, I. Kühl II. 83.35.  
For E. B.: TotalMt of Past. Schmitt.815.39.  
For M. B.: Tauf-Collecte bei H. Moll 83.75.  
For S. E. r From the Woman's Club in Boston, Mass. 85.60. From Frank 86, T. Jäckel, G. Kranz, C. Thurow 815, T. Sallmann 819.50, M. C. Miller 81.00.  
To the widow's fund: Collecte at an evening party at M. EschrichVornhof, H. Kühn 813.50, B. E. Kähler 819.50, A. Wotter, O. Juul, C. 82.00. Bon P. Gräber 82.00. From P. O. Hanser 82.00.  
For heathen mission: Don of St. Johnsbuerg congreg. 85.00; do. in812, I. C. T. Moses, F. König G40, I. A. F. W. Müller 8111.50, G. F. H. Martinsville 81.78; do. in Boston, Mass., 810.50. From I/ ChristganMesser, I. A. Schulze, H. A. Schmidt, I. L. Daib 814 25, I. Oetjen, E. G. 81.00. From Emanuels congreg. in Baltimore 825.00. From Miss EmilieC. Markworth, A. Hoppe 827, M. Merz 86, M. Michael 83, F. W. Fischer 82.50.  
For Mrs. Past. Metz: HochzeitS-Collecte bei W. Hartmann 84.00.Reichenbecher 82, I. I. Weder, C. Steege 6.0 cts., H. Jüngel 846.50, From the children of Mr. Past. Large 85 00. From Maria Bodihn 85.0 >. From N. N. 85.00.  
For inner mission: from the congregation in New York 816.10; inP. Göbel, W. Hudtloff, A. Biewend 817.50, A. Weyel 830, F. W. Boston, Mass. 820.00; in Buffalo 84.90. from Miss Aug. Klose 81.00.Pennekamv 89, I. C. Weisel 818, N. A. Quammcn, F. Döderlein 825, from the congregation in Reserve 82.10; Allegbany 82.85; Olean 82W- Hoppe, Th. Viertens 810 50, F. Hachenberger 812, A. E. Winter, I. 85; Philadclpbia 816.70. from some members of the congregation inLift 834, A. Detzer 820, H. Wunder 816.50, M. Wyneken 88.90, I. G. New York 83.50. from the Women's Association in Boston, Mass.Butz, H. W- Wehrs 813.50, I. M. Johannes 85, M. Damman, E. Georgij 85.00. from Miss Emil. Fischer 82.50.  
For teachers' salaries: From the comm. in St. Johnsbürg 85.30; in816.50, C. F. Ebert, C. W. Baumhöfner 810, N. Amlund, I. F. Biltz Wolcottsburg 86.34; in Olean 83.24; All-ghany 83.75.  
On the building of the church in Sheboygan: Don Karl Toy 81.5". K. Thorstensen, I. Vontobel, F. C. Becker, H. Walker 83, E. Rolf 820, C. Reichenbecher, C. F. Goldammer, V. Koren, W. Zschochk, L. I. Reichert, H. Wunder 816.50, P. Bredow, I. F. N. Wolf, F. Besel, I. Muckel 34.50, Th. Wichmann 824, L. Geyer 818, H. Eggers, I. P. Petersen, I. G. Nützet 813.50, G. Schumm 818.50, K. L. Moll 8'5, I. B. Frist), O. Valdeland, C. H. Lückert 87.50, B Muus, H. Kühn 88.34, E. T. Richter 89.  
Further: W. Kahle 83, V. F. Strobcl, I. Robert 83, H. Kaufmann, I. G. Nenner, P. Scheuer, M. Scheuer 50 Cts, A. Bohn 86, E. Wetzel, W. Bachmann, W. Pape, W. H. Bewie, A. Krome 875, M. Goppelt 87.50, A. Wollgast 8'3, I. W. B. Dobler, C. Merzdorf, I. I. Schwärm, F. Graue, I. Brahe 825, F. Fatbauer 840, I. G. Böbm 813.50, I. Johannes 84.50, M. Buchholz, Fr. Moths, M. Janke, I. Käppel 85.22, I. Marggrander, F. Auch, W. H. Bcwie, Fr. Kollmann, G. Eckert, D. Schaaf, Krcurberger, G. Körler, H. Wilkening, C. Müller, Fr. Thurow, I. Martin, W. Gärsmehl, H. Schleifer, H. Jacobs, R. Weehrly, I. C. Ulrich 813.50, C. Moormann 84.50, I. Knoche, G. F. Roller 811, Ballbach, Mierswa, H. Trost, H. Knorr, W. L. Wells, I. Senne 89, E. Bühring 85, P. Th. Bürger 858.50, M. Pfänder, Dr. F. Meyer, F. Reinhardt, H. Bartling 823.50, F. L. Weiß 89, C. Seim, F. Ballhorst, H. Dammeier, F. Bodemer 821, E. H. Rolf 834.50, W. Bock, I. F. F. Winter 87.50, E. Brötzmann, C. Kickhöfer, M. Friedrich, F. E. A. AhrenS, A. Schletz 88.50, A. Damköhler 84, C. E. Maschgcr, W. Barth, I. Helfrich 81, I. C. Ulrich 815, H. Pritzlaff 838.40, W. Liitkmeier, G. Möckel, I. M. Schmidt, M. Hanselmann, Or. Sceger, N. Schiudeldecker, H. Luken, 3rd G. Töpper, H. W. Bewie 810.50, G. Winneberger 848, M. Batcs, I. Brase 819.25, G. F. Roller.

For the Lutheran have paid:

The 21st year: Messrs: H. ThieS, W. K oll mann.  
The 22nd annual: Messrs. H. Tbies 83, W. Meyer 84, L. Falch 85.50, H. Ballhorst, Past. A. Mennicke, Dr. F. John, Mittenzwei, W. Kollmann.  
The 23rd year: Messrs. Revs: I. Trantmann, M. Guinther 88, A. F. Ahner 87.50, A. Mennicke 815, M. Guiniber 84.50.  
Further: I. G. Renner, C. Schmidt 824, H. Knoke, W. Buchholz, G. M. Herrmann, F. Wegener, H. ThieS 89, G. Lungwitz, G. Darnstädt, C. Kiibnert, G. Lorenz, W. Meyer 84.50, L. Falch 84.50. H. Ballhorst, I. Birner, Neumüller A. Schletz 85, Dr. F. John, A. Schieß 85, Gottl. Schröppel, Mittenzwei.  
Den 24. Jahrgang: Die Herren Pastoren: M. Th. Gotsch 8 Ex., W. Denke 88.25, A. Detzer 820, H. Wetzet, A. Herzberger, C. Mees 855, H. Wunder 825, I. Her, I. Trautmann 87.50, F. Keller 87.50, H. Bauer 87.50, I. Meyer, W. Holls 823.50, M. Stephan 84.50 H. Wunder 835.25, G. Ströhlein, C. Povp 87.50, G. Strecktuß 816.50, C. Böse 8'3, I. Rupprecht 89, C. Sapprr 846.50, Th. Brohm 834, E. I. M. Wege 8111, A. Ernst 89.28,

F. Ottmann 819.50, Th. Mießler 83, I. A. F. W. Müller 84.50, W. C. H. Lübkert, I. L. Daib 85.75, F. N. Tramm 81.90, T. Engelder, C. Kühn, G. T. Gotsch 815, A. C. Großberger 84.80, P. Heid 819, L. W. Habet, C. A. Kanold 85, C. Steege 84 85, W. Hattstädt 812, A. C. Bauer 810.75, F. Steinbach 830, H. Lemke 822.50, A. F. Ahner 85.50, H. Gräbner 831.50, I. C. Weisel 823.50,

The annual report on the Lutheran Hospital, Orphanage and Asylum will not appear until the next number due to lack of space.

# Der Lutheraner.

Und ich sah einen Engel  
fliegen mitten durch den Him-  
mel, der hatte ein ewig Evan-  
gelium, zu verkündigen denen,  
die auf Erden sitzen und woh-  
nen, und allen Heiden, und Ge-  
schlechtern, und Sprachen, und  
Völkern,  
Offenb. Joh. 14, 6.



Und sprach mit großer Stim-  
me: Fürchtet Gott, und gebet  
ihm die Ehre; denn die Zeit  
seines Gerichts ist kommen, und  
belet an den, der gemacht hat  
Himmel und Erde, und Meer,  
und die Wasserbrunnen.  
Offenb. Joh. 14, 7.

W. MACKENZIE. ST. LOUIS, MO.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

**Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.**  
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 25.

St. Louis, Mo. May 1, 1869.

No. 17.

### Open questions.

If it must be admitted that the contending church, the church here on earth, can never attain a quite perfect unity of faith and togetherness among its members, does not this prove that a little error against God's word is to be tolerated and treated as an "open question"? It is rather intended to show us two things, first, which such a dying man; he knows only the most necessary, not be achieved here, for according to Christ's doctrines must be necessarily recognized if any one is to the primary articles, for example, that God is a triune statement, the tares in the field will grow until they attain and stand in the saving faith. For some laymen God. No, such secondary articles may also be unknown harvest. When we pray in the "Our Father": forgive us our trespasses, this refers not only to the sin of criminal that they can be saved. If one were to examine such necessary, the primary articles, e. g., that God is a triune living, but also to that of error. The apostle Paul clearly people more deeply, strange things would come to light God, that God's Son became man, that Jesus Christ says that in the church many people build on the right from time to time, perhaps the most holy heresies, which, redeemed the world by his suffering and death, that he foundation also wood, hay, and stubble of erroneous if they were consciously held, would make them lose their who believes in him shall be saved, etc., and if, as a poor human thoughts, which cannot stand the fire of trial, but salvation. But it is certain that if such a layman possessed sinner, he has a desire for grace, this is sufficient. The which, because the foundation remains unharmed, do even so little knowledge, and knew only the primary apostle Peter, indeed, taught the first Christians in not deprive us of blessedness. But it is wrong to articles, but showed zeal, listened to God's word, and Jerusalem about one hour only, and then baptized them conclude from this that because the church in this life allowed himself to be punished, he could be a believing at once. How little knowledge these three thousand may does not attain perfect unity in doctrine, little error is and blessed Christian in spite of his little knowledge. The have had! But they did not stand up and declare that, permitted. For then the conclusion would also have to above distinction between the primary and secondary since they had the knowledge to be saved, the lesser apply: because perfect holiness of life cannot be articles shows, on the other hand, what doctrines may be errors were to be tolerated in them as open questions, attained, even small sins are permitted.

unknown to a Christian who is weak in knowledge, without but it is written of them, "But they continued steadfastly loss of blessedness. And this is also important to know. in the apostles' doctrine. -

For if B. a preacher to

But when doctrines are still in the midst of development, when the Church has not yet established them, has not yet given a decision on them, they belong to the

such doctrines not among the open questions? This is has decided. The lowans, in making the church the pope: make. Lutherans rightly have a great awe of this modern what the lowans and many new theologians claim, but we want to wait until the church has decided. Lutherans, open-question theology, which always seeks to develop, the old theologians and we Missourians with them deny however, who are not yet seized with the swindle of to teach and to learn, and yet never comes to a it. Thus, for example, the lowans say: "We must not development and progress, but know that "the faith is once conclusion, to the knowledge of the truth; for they do not refuse to recognize, apart from what is symbolically fixed, given to the saints" (Jude 3), do not speak of doctrines of want to be counted among the class of those people of a field of theological knowledge with open questions faith as of a matter which must first be sought, whom Paul says that they "are always learning, and can which have not yet been ecclesiastically and symbolically investigated, and then decided and pronounced by never come to the knowledge of the truth. The church is answered." Further: "Because about these things" (about unanimous consensus, -) and for which future decision of not a school of philosophers, whose work it would be to the questions of the ministry and the last things) "no the dogma-forming pope or also of the developing seek the truth for ever. Rather, the church is given the unanimous consensus has yet emerged in the Lutheran theologians humble Christians would have to wait most whole, full truth as its most precious treasure, entrusted Church... we regard the controversial doctrines obediently and submissively. Luther also knew this half-as its good supplement, not to seek it, but to "keep it" mentioned as open questions." Löhe speaks of rationalistic, half-Roman waiting for the future decisions of through the Holy Spirit (2 Tim. 1:13, 14; 1 Tim. 6:20). It is "questions not yet concluded" on which "the Lutheran church, and was not particularly well disposed toward true that the church is compelled by false prophets, who Church has not been in the case of having to decide for it; he says: "That they now say they will wait until it is arise again and again, to define and formulate more and three hundred years," which are still "in abeyance." The decided by the Christian church, let the devil wait; I will not more precisely the pure doctrine which it has, so that the theological faculty of Dorpat says that there are doctrines wait so long. For the Christian church has already decided deceitful false spirits may be unmasked and not be able "which are still in the midst of development, and which all things." It is true, it is also prophesied in God's Word, to introduce false doctrines under ambiguous have not yet entered into the historical, dogma-forming and the history of the Church has confirmed it, that the expressions; but thereby its dogmas do not increase in movement, or have only begun to do so," because they Church does not always stand in the same splendor of number, so that open questions now become generally have not yet "become the object of the closer explanation publicly pure doctrine, that rather, as the ancient valid doctrines, - but the doctrines are thereby only more and determination of the church. But this theory of "expressed it," changes occur in it as in the moon. Thus, carefully guarded against distortions, confirmed anew, doctrines gradually forming is in part evidently still a piece for example, the light of pure and full doctrine shone further developed. The gradual emergence and of heaven from the rationalistic period. For it was the brighter in apostolic times and in the first three centuries multiplication of dogmas is a dream of the new theology, nationalists who understood by dogmas, by than in the Middle Ages, and brighter again in Reformation a rationalistic and at the same time Roman-Papal heaven, ecclesiastical doctrines of faith, not the unchangeable times than in the reign of rationalism. But it is a grave error which the lowans want to smuggle into the American divine main truths of Christianity, but doctrines that had to think that from century to century the church receives Lutheran Church. That is why the lowans separated from emerged from processes of scientific development, an ever-increasing store of divine doctrines through the the Missouri Synod earlier, because the Missouri Synod which had been raised by the various ecclesiastical formation and development of dogmas, through swept out this heaven, but Löhe wanted room for the parties to ecclesiastically valid doctrines and had come unanimous church decisions or papal decrees, and that same. The *Church Council* has had the lowans muffled into force in each case. On the other hand, this neo-the church acquires an ever deeper and richer knowledge. three questions, the answer to which was made a believing Lutheran view of the formation of dogmas is a do the lowans and Löhe and the Dorpat professors really condition of union. We would like to take the liberty of piece of the Roman pagan spirit. For the Romans teach think that they have more doctrines and have penetrated giving the *Church Council* the well-meant good advice to the gradual emergence of dogmas. For the Roman to a deeper and richer knowledge and have developed also submit at least one question to the lowans, namely, teach the gradual emergence of dogmas, for the present higher than Adam, Abraham, Moses, David, Isaiah, John, whether they were willing to develop dogma-forming pope has now publicly declared the doctrine of the Paul, Athanasius, Luther, Chemnitz? Do they think they activities in the future, or whether they wanted to immaculate conception of the Blessed Virgin Mary, which had more than the church members of Corinth, of whom abandon this urge. A return to the one, old, until then had been considered an open question in the the apostle Paul testifies in the Holy Spirit that they were unchangeable, eternal truth of the general church is not Roman Church, to be a dogma, and soon the great rich? Paul testifies in the Holy Spirit that they were rich "impossible so long as there is still in their minds the council will convene in Rome, where the pope will again all doctrine and knowledge," that is, that they had "no lack" delusion and thrill that dogmas are only gradually formed, work to form dogmas and will present his faithful anew, of any gift, and were "only waiting for the revelation of our for with this delusion there is no endurance in the way of probably with the dogma of his own alleged infallibility. Lord Jesus Christ. The "right disciples" of Christ are innovation and final dissolution of all truth. - Therefore, Until, therefore, the "one laborious consensus" has been represented in the word of God as those who "know the dear reader, I do not mean that our struggle against the formed in the Roman Council, and the pope has finally truth" (Joh. 8, 32.), not those who are always searching for Iowa School is a matter of theological subtleties and "spoken" and "decided," a doctrine is an open question it, or even form and develop it themselves, or expect and trifles, but rather a matter of holding fast and preserving among the Romans. It is the Pabst's decision that depend on future ecclesiastical consensus decisions for the foundation of all saving truth. matters; that is what the "Catholics" have to wait for. And their appearance.

### Miraculous rescue of a house of worship from fire.

now, according to Iowa theology, the Lutherans are also to wait and hold doctrines of the Word of God to be open questions until a "unanimous consensus has been formed," until the "church" has spoken and decided. The Romans say: we want to wait until the pope has spoken.

\*) How could Luther have reformed the church if he had to wait for the Consensus? Where was the consensus? It was formed only afterwards, after he had pronounced the doctrines.

At no time was the devil more furious in his desire to harm men, even in the flesh, than at the very time when the only-begotten Son of God, our highly praised

The Lord and Saviour Jesus Christ administered His so much meant against us Lutherans here I the devil'slay to your heart" 2c. The church begins to empty; only ministry of destroying the works of the devil and "Wohlauf" on this Sunday Judica. a few persons besides the pastor are left within the redeeming the poor human race from the bonds of the Our Lutheran Trinity Church here, which 16 years ago,house of worship, when the cry is heard from without, devil in a state of humiliation on earth. And it was in the when it was built, seemed to be large enough for an age,"Fire, our church is on fire!" Now think, dear reader, of very places through which the Lord Jesus, preaching has now become too small with almost three times theour terror when, jumping out, we had to convince the Gospel and confirming it by divine miracles, increase of the congregation, with God's blessing, that weourselves of the truth of this call. - Women, children with passed that the evil enemy did his most terrible are in the process of providing further and better premises.the men try to throw masses of snow from below onto business, even outwardly. The more we approach the Thus it came about that on the Sunday in question ourthe burning place, since at first every extinguishing last day, the more furious the devil becomes, which house of God, which - by the way - has only one exit, wasapparatus was missing, not even a ladder was at hand. brings salvation for all eternity for the pious, but eternal filled to the brim from the back to almost the level of the- Tears almost in every eye, wailing on all sides, the bondage in hell for Satan, for he knows he has little altar. storm raging. - The pastor with the help of an overseer time left. Revelation 12, 12. and some women tried to save the altar and pulpit Every pastor will know from his own experience that it places. The service begins in the best order; just as thedecorations, the sacred vessels, the books in the is precisely during Lent, when the high priestly work of Gospel is read at the altar, the "Great Faith," No. 183, is sacristy. - The fire was just above. Christ is especially considered in the Church of God as to be sung, as indicated on the song board. The precentor - But lo and behold, a brave man has already arrived on a protection against the devil, that the devil's (because the organist was absent) begins - the burning roof with the help of the stretcher, others wickedness manifests itself most, if not always in bodily but not the "great" faith, but the "short" faith, No. 184. The follow him, the trustees finally bring order to the attacks, then at least in spiritual temptations. As this is congregation is puzzled; what does this mean? the attempts to extinguish the fire, water is then quickly required by the matter itself and by the context of people ask themselves and finally join in the singing: the brought up in buckets, anxious waiting - and then finally doctrine, the ancient Christian church also placed the precentor thinks: How did I come to make this mistake? it is said from above: "Praise God, now we will be Gospels, which deal with the devil's temptations, on the The pastor in the sacristy, however, draws the wise masters of the fire. In a short time it was also overcome first three Sundays of the holy Passion period, conclusion from this oversight: "He has not been paying with the help of the snow still partly lying on the roof; but according to its Christian liberty, in order to exhort the attention. But notice, dear reader, that this was the everyone sees - and the blood stands in the veins with the dear Christians to be careful, to watch and to pray "Wohlauf" which God, the Lord God, held out against the horror - still a few minutes - as much time as the singing before their adversary, the devil. "Wohlauf" of Satan. Because of the time saved by the of the "great faith" would have taken longer than the Such and similar contemplations are also made in the "short faith," the service was over five minutes sooner singing of the "short" (do you notice something, dear Lutheran churches (where it is done properly) on these than if the "great faith" had been sung as intended, and reader!) - still a few minutes, then, as long as the singing three Sundays; is it any wonder that the devil comes in this in turn saved our church from complete destruction of the "short" would have taken.) - a few more minutes, then, especially during the strong storm, if the service a rage, and (as he has succeeded here and there under by fire and many of us from terrible mutilation or even had ended later, part of the burning roof would inevitably God's permission in the last few years) would like to death. have fallen down on the only lightly plastered ceiling of destroy just these houses of God, especially at such a Death with horror. For, you know, during the service a terrible westerly the nave of the church, and at the same moment would time. The devil is also a monkey of our strong, zealous storm arose from nearby Lake Erie, and as a result of it have had to press down the ceiling itself. And now God, who threatens to destroy with fire the churches a chimney burned out in the schoolhouse - also the home everyone can imagine what would have happened, in a that are repugnant to Him, the idol temples and the of our dear teacher L. - located only a few steps to the church full of people, with image pillars. Jer. 43, 12. 13. east of the church. The storm blew a piece of smoldering The Lord's "well doing" was more powerful for our The evil enemy also proved this quite clearly at ourhouse of God here in West Seneca near Buffalo on the soot onto a dry spot on the roof of our church, which no salvation than the "well doing" of the devil for this work Sunday of Judica, in the middle of Lent this year. On theone saw, since everything in the neighborhood - except of destruction. But our Lord's "Wohlauf" was more preceding Sundays, many sermons had been preachedthe teacher's sick wife - was inside the church. But God powerful for our salvation than the devil's "Wohlauf" for about the raging of Satan and about Christ's overcominghad already seen it before it happened. The roof caught this work of destruction. And we can now joyfully and of him, and about the weapons that the Lord Christfire, the devil triumphed, all the more filled with rage, as triumphantly lift up our hands to the mountains, from Himself had put into the hands of the dear Christiansjust below the burning place, in the nave of the church, which such wonderful help has come to us, praise God against this enemy: - the Word of God and prayer, - andprobably at the same time as the roof caught fire, several and say: "We are in fire. pleas had been made that God would tread Satan underinfants brought to holy baptism renounced "the devil and more, since he could not keep the field against suchand confessed faith in the triune God of the Christians. weapons, against the souls he had plagued so manyWhile the roof is already burning, the pastor closes with come, Thou hast carried us out and refreshed us." Ps. times this year,-and he thought, "Well then, I will at leastthe blessing of the Lord, the congregation sings their 66, 12. plague these Christians outwardly in their property, andjoyful Three Times Amen, and still the final vcrs: "Now, also strike them in the body where possible, andwe preferably also some dead." - Behold, dear reader,

Yes, on the Sunday of Judica in the year of salvation 1869, the gracious, merciful God and Lord snatched our house of God and the visitors of the church out of the fire, and preached an excellent sermon, as in a picture, about what He always does to the congregation of the saints in the spiritual, namely, that He saves them, as a fire, out of the fire - out of the dominion of the devil, Zech. 3, 2.

God grant us all on whom the gracious

God has shown such miracles, and also to each of the readers of the "Lutheran", who are hereby commanded by God, that we are such "fires", who are spiritually "saved" from the tyranny of the devil and the hellish fire in the power of the Holy Spirit, despite the law, sin, death, hell and Satan. Spirit, in spite of law, sin, death, hell and Satan, through JESUS CHRIST, our highly praised Saviour. Amen.

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The dear reader may excuse me if I add the following - somewhat dry - "moral" for the dear congregations, according to our experience made in this accident: Do not build the outbuildings to the church too close to your place of worship and always in the direction of the same, which corresponds to the prevailing direction of the wind in your area; also possibly provide your churches with an exit at the back (best through the sacristy), apart from the front main entrance.

F. W. Schmitt, Pastor.

(Submitted.)

The victory of the Gospel over paganism among the Pomeranians.

(Continued.)

IV.

And now, behold, I know that ye shall see my face no more, all ye through whom I have passed, preaching the kingdom of God. Take heed therefore unto yourselves, and unto all the host, among whom the Holy Ghost hath placed you to feed the church of God. The Holy Spirit has placed you among them to feed the church of God, which he purchased with his own blood. And now, brethren, I commend you to God, and to the word of his grace, which is able to edify you, and to give you an inheritance among all them that are sanctified.  
Apost. Hist. 20, 25, 28. and 82.

Already during his stay in Stettin, Otto received letters from Franconia, from which he saw that they desired his personal presence in his diocese and looked forward with longing to his return home. But when the Emperor himself wrote to him, even threatening his speedy return, he finally, with many tears and heartfelt fatherly exhortations, said goodbye to his dear Pomeranians for the second time, and now for good, for he was already 60 years old. But he could not refrain from strengthening all the Christian towns and villages through which he passed, and also from taking his way through Poland in order to see the Polish Duke once more and to strengthen the present good understanding between him and the Pomeranians.

His arrival in Bamberg caused great joy. From the surrounding area the people flocked to the city to see the man of God again and to hear from his mouth what God had done again through him to the Gentiles.

He then administered his episcopal office for another eleven years. A quiet old age may not have been granted to him in his homeland either, for the pope and the emperor at that time fought fiercely over the power,

and strife and confusion reigned everywhere. How he must often have longed as a weary pilgrim for the quiet, peaceful home of eternal life! But until the Archpastor let him sleep in peace, he cared as a faithful shepherd not only for his parish, but also for the Church in Pomerania. So he had finally reached the age of seventy, when all at once his strength began to wane in a way that caused his friends great concern. But he soon sat in his bed, and soon he went about his room singing and praying with his staff. On the day of St. Peter and St. Paul, however, he noticed that his end was near. He therefore called his friends to his bedside, spoke to them of the victorious martyrdom of the two high apostles and then of his approaching death, and entrusted the monastery of St. Michael, which had become so dear to him, to their care and concern, while he entrusted himself and his entire host to the grace of God. He passed the night in prayer and sighing, and greeted the morning with joy and thanksgiving when his own came to hold morning prayer at his bedside. On the same day - it was the 30th of June in the year 1139 - his run was completed. He fell asleep as quietly as a tired child.

The news of his death caused the most heartfelt mourning near and far, among the high and the low, but especially among the poor. It found particular expression in the funeral sermon preached to him by his most trusted friend, the Bishop of Würzburg. "Me laments, that I speak the truth, of myself, and that I may say so, me laments of myself, and am very sorrowful," he spoke among other things; "for I have lost much help and comfort in this my friend. He has been a great and welcome comfort to me in this town, in friendship and society. I have had all my cares, all my dealings, and all my important stops, confidentially and faithfully in common with him. He has been, to say the least, a great help to me in all my affairs. But what do I say of myself? The whole order of my name, that is, the whole priesthood, is justly put into great mourning after the loss of their comrade. He was our jewel, our ornament, and our adornment. When we came together, he adorned our meetings with the splendor of his virtues. We could see from him, as from a living book, how we should live and what we should do; for examples and good works teach much better than words. But he taught with words and examples; he said it and did it. Can we therefore be glad that such a light has been shed in our midst? - The hand of the Lord was with him. Oh, how many rich people he has raised to spiritual life with their goods. What he was able to take from the world in terms of persons, works, and things, he united in terms of godliness.

and mercy with God. But what need of many words? His love was in all his doings and life. God's mercy was always before his eyes and in his heart." The closing words of this funeral oration are also characteristic. They show anew how, among the believers of that time, the papist doctrine of works always and forever forced itself into their view and yet was not allowed to reach the bottom of the heart, but how the heart, as soon as it somehow came to meet, was found resting only in the merit of Christ. "Therefore, dear brethren," exclaimed the funeral orator at last, "pray, pray the more diligently, that he too may obtain the mercy which he believed, hoped, and loved while he waltzed in this body. He did not listen with deaf ears to what is written in the Gospel: Blessed are the merciful, for they will receive mercy; and be merciful, just as your Father in heaven is merciful. But no one can be merciful who is not also humble. Therefore every one that is merciful is not exalted, wherefore we may be sure that his spirit also hath had true humility, acceptable in the sight of God, because he hath thus exercised mercy. If, as is the way of human weakness, his good works and deeds were tainted with human ambition (for nothing is entirely pure in the sight of the supreme judge), pray diligently, and let us all pray with one accord, that all these things may be blotted out by him who bears the sins of the whole world, the Lamb of God, our Lord Jesus Christ, who lives and reigns with the Father and the Holy Spirit for ever and ever. Otto's bones rest in the church on the Michelsberg in present-day Bamberg. There a monument has been erected to him, some of his priestly vestments and the like are still on display, and a series of pictures depict what he did and suffered for the sake of Christ.

A papal decree placed Otto among the number of saints already fifty years after his death, in 1189. In the papal church, there are also many stories about the miracles that he is said to have performed not only during his lifetime, but also especially afterwards at his grave. We will leave these miracle stories, which in any case need to be examined, aside, since in what Otto accomplished with the Gospel among the Pomeranians, true and even greater miracles are before our eyes. For this reason, let his memory remain a blessing to the orthodox church of this land, according to the apostolic words: "Remember your teachers who have told you the word of God, whose end look upon and follow their faith" (Heb. 13:7). Instead, therefore, of invoking him idolatrously with the papists, we also here dedicate to him that after-

call, which has resounded from the jubilee year of 1824 in the most powerful manner. In the "Ottobüchlein" printed at that time for the Pomeranian people, from which the writer drew this in part, his biography closes with the following words:

"This is the life and end of our dear father and teacher Otto, whose memory we hold high and precious. For he brought Christ and the Holy Gospel to us Pomeranians by the help of God, out of a Christian spirit and with all joy. Through this, without a doubt, many of our people, especially the innocent little children and many others, have been saved. Just as the dear apostle Paul, so also the bishop Otto had to endure much tribulation when he preached the gospel to the Gentiles; but he did not consider any of them, nor did he himself value his life, so that he might complete his course with joy and the ministry which he had received from the Lord Jesus, to testify to the gospel of grace. (Acts 20.) If there was some error in the doctrine of the beloved father, it was not his purpose, but the fault of the time. And our Lord God has certainly rewarded him abundantly for his faithful work in eternal life, and has forgiven him his weakness from the heart. He was, as we are, a pilgrim and stranger on earth, and went to his eternal country, which is in heaven above. O how blessed are the dead who die in the Lord! May our dear God and Father grant us, for the sake of Jesus Christ His Son, that one day, when our hour comes, we too may depart in peace, having diligently accomplished our daily work, and with a whole heart full of joy! Amen."

(Conclusion follows.)

Something about the news from the kingdom of God.

In Pennsylvania, on the railroad from Pittsburgh to Philadelphia, lies the town of Johnstown, which in 30 years has grown from an iron works into a town of about 25,000 inhabitants, among whom the German people are very strongly represented. Here the German people are divided into three great masses. One of them does not belong to any ecclesiastical association, the other belongs to the Catholic Church, which has three large congregations here, the third calls itself "Lutheran" and forms a large congregation of 300 members capable of voting, which is strengthened still further by the arriving immigrants. And what kind of congregation is this? Not only does it make a law that anyone who wants to have a child baptized by its pastor, and who is not yet a member of the congregation, must first pay \$5.00 into the congregation treasury, not only does it raise money for church purposes in a heathen way, as seems to be the custom here in America, but it also tolerates, and is very happy to put up with, the fact that, after it has driven away a good preacher, it has to pay \$5.00 into the congregation treasury.

The man who is now preaching lies to them, partly to the very face of the Holy Scriptures, partly, all the more dangerously, with the attraction of a Bible verse, in order to hold more serious people captive. This man, who has gradually made the doctor's business his main business, but the preaching ministry a secondary matter, is excellently suited for an actor's stage. As proof of his confession, let it be noted that he recently won a silver fruit basket at a Catholic fair, which was solemnly presented to him with music by a deputation of the Catholic congregation. Examples from his sermons find: "The apostle well says: it is evil time; yet I will not say that, but rather: it is good time." "When our new church shall be finished, then ye shall see, then will I also preach unto you the whole Christ." His lying sermons, coupled with an offensive way of life, work like the plague. One man expressed in an almost plaintive tone: "I used to be a believer and go to church, but he has brought me so far with his preaching and way of life that now I don't believe anything; when I die I'm done." Even the co-signed preacher, who twice listened to the sermon of that man, must confess that if he did it for a whole year, his faith would be preached dead. The cursing influence of such preaching is so wearying and kills all life out of God, that one would not like to say and complain about it to any man, but preferably only to the holy and righteous God in heaven. Our German people like this, for the natural heart is flattered by all high opinion of itself and all morality without Christ, therefore many only desire from him the funeral sermon, in which his mouth overflows with human praise. He who pays the most gets the best sermon. What one sees and hears of the effect of such lying preaching reminds one of the Word of God Psalm 12:9: "It is filled with the wicked everywhere, where such loose men rule among men." - We recognize the five years of activity of this lying preacher as a judgment of God upon our German people, who love lies more than the truth, but we believe and hope that the Lord still has his sincere but ignorant sheep in that congregation. For their sake and for the sake of the many German people who do not belong to any church, but mainly for our own souls, we have founded a small congregation for half a year, and for a quarter of a year we have also appointed a preacher in God's name to preach God's word aloud to us every Sunday. There are only nine members of the congregation who still belong to the church; most of them are impecunious. Through the practice of church discipline, we have lost several members who wanted to help the preacher, but who did not want to hear the preaching of the Word of God.

...but despise them all the same. The congregation regarded such money as sin money, and closed them down. Up to now, our church services have taken place in a church building that was allowed to us out of charity, but which is now to be sold for \$1800. Our congregation is too small and poor to buy it, although it is very suitable for their purposes. The opponents are already jubilant that we will soon have to break away with our church, but our hope stands firm in God that He will not take care of us for our sake, but for the sake of His holy name and word, and will also reveal His glory in this place. We confidently hope from certain indications that God will soon judge that false preacher according to 2 Tim. 3:9, and that then many inquiries and questions about the truth will arise from the sincere.

This is for the purpose of informing you whether a pastor here and there might feel called upon to recommend the promotion of the Kingdom of God to his congregation in this place for support with a mite. The still coming fellow believers want to remember us with sympathy and heartfelt intercession.

Johnstown, Cambria Co, Pa, Sunday Sexagesimä, 31 January 1869.

The German Lutheran Dreieimgeits-

Gemeinde. Heinrich Meier, chairman.  
August Alt, chairman. Emil Jung,  
secretary.

Johannes v. Brandt, Pastor.

Narcissus and Afra.

Towards the end of the third century, a king reigned on the island of Cyprus who got into a war with the king of Attica and lost out in this war. As a result, his wife Hilaria was forced to flee with her daughter Afra and the rest of her closest relatives. Three maids, named Digna, Eumenia and Eutropia, also followed. They came to Rome, and at last to Augsburg. Here they took up permanent residence and set up an inn to accommodate the travelers. So it happened that in the year 302 the Christians in the Roman Empire were severely persecuted under the reign of Emperor Diocletian. The persecution raged especially in Spain. Those who could flee, fled. Also the bishop Narcissus of Gerundum (Girona) saved his life by fleeing. He reached Augsburg and stayed at the inn of Hilaria and Afra. The devout prayer of the bishop and his chaplain made a deep impression on the pagan inhabitants of the inn. They allowed themselves to be instructed, became believers, and desired holy baptism. Afra's house was consecrated a church by Narcissus, and Dionysius, her mother's brother, who had received the name of Zosimus in baptism, was ordained bishop. Already in the following year (303)

turned to Gerundum. Christian customs and discipline highly inconvenient and wanted to make it even worse by disturbing the passive. No sooner had the persecution of the Christians begun disturbing, and therefore hated the pastor and did pray; the messengers from the parsonage still returned than Afra was seized and dragged to the judge Gaius everything to annoy him and to show his own free spirit undelivered, the anxiety and the anguish of the sick Aquilinus. She was ordered by the judge to sacrifice to quite openly. Thus he scoffed at the increased celebration of man's soul increase. - In the meantime, the pastor had the gods, but she answered, "Before I knew the true God, of the Lord's Supper: "He had enough of the Lord's Supper, finished his business in the city late and was attacked by I offended him with many sins, but now it shall never be which was celebrated in order, he did not want one out of heavy rain on his way back. He asked a brother done." When, on the other hand, the judge remarked, "If order," and during the Friday services he rattled past the clergyman on the way to borrow an umbrella from him. Thou hast committed so many sins, thou art far from church in his carriage with a loud crack of the whip. When the same clergyman who published this story in a "Christ," Afra replied, "but Christ, as He Himself says, questioned about this, he answered scornfully that he Hessian newspaper - but rejected all urge to leave and came into the world for sinners; He accepts sinners, and would do even better the next Friday. The following wait for the weather with the words: "He is in a hurry, he a sinner who washed His feet with her tears received Sunday a relative of his was buried, and in accordance with feels as if something is driving him away. When he forgiveness." - The judge was quite willing to make her custom he had to attend, while he had just resolved to reach home, he hardly heard what had happened in sacrifice and return to paganism, but she remained make a day of rejoicing with his comrades in the tavern, the meantime, as he set off again in his wet clothes or steadfast, saying, "How shall I seek again that which I because - as he had heard - the parson was to be the way to the dying man. The door of the sickroom have cast as dung from me?" At last the judge transferred. This had made him very angry, and now he opens, the priest enters, the reflection of the light on the pronounced the sentence that she should be burned had to listen to the funeral sermon, which spoke of God's bright communion vessels meets the eyes of the poor alive because of her refusal to participate in the sacrifice judgments and the account that everyone had to give of man. Then the words of the following priest sounded from. Then the executioners came, dragged her to an island his earthly life. To be reminded of what was then in store the bed: "Lord, I wait for thee. A deep silence spreads, a formed by the Lech, and tied her to a stake. But she for the hardened sinner was quite repugnant to him. He holy shudder shakes all hearts, the confessional begins remained steadfast even in the face of death, lifted her was still more enraged, and presumed, "If only the latter and with three fiery yeses the sick man confesses himself eyes to heaven, and cried aloud to the Lord Jesus that day will not come sooner than the \* \* \* er market has been, a poor sinner before God and man. Thus he receives the He would not remember her sins and would preserve her to that I must yet go." - The day of the market is already here meal and immediately afterwards he breathes out body and soul from eternal fire. When the fire was the next Wednesday. The man rides there, but while he his soul reconciled with God.

already burning brightly and crackling, she could still be usually can't get enough, this time he returns early, but The next day the Passion devotion was not disturbed by her death. She had heard praying, and she passed away praying. This also goes straight back to the tavern, drinks, and starts by him. He had really done better. (Pilgrim from Saxony.)

happened on August 5, 303, and a church was built insinging one wild song and another. All at once he gets up: her honor on the spot where her ashes were buried and "I don't know, I don't feel like singing anymore, it's not right named after her.

"in my chest." He staggers home, lies down, can't sleep. In

(Force of the Ev. v. J. E. Fischer.)

In a village of the Grand Duchy of Hesse, a younger pastor had not long since moved in, who, under God's blessing, had succeeded in awakening a Christian sense again in the majority of his previously neglected parishioners through earnest and loving work. Since he himself was steeped in revealed truth, he also found faith among his hearers for what he preached and spoke. He did not leave it at the Sunday sermon, but without imposing himself, he used every opportunity to win the hearts of his congregation members for the one thing that was necessary, provided good reading books and gradually made the people love their church and God's word again. Thus he was able to dare to hold Passion services every Friday during the Lent of 1866, and to hold communion once or twice before Easter, since many wanted this and took part in it. But, as everywhere, there were also people in this village who preferred to go to the inn rather than to church, and to whom it was most annoying.

in my chest." He staggers home, lies down, can't sleep. In the morning, the most violent chest cold has broken out. He feels himself that it is the end of him: "I must die!" he moans, and to the astonishment of those around him he adds: "Go to the priest, I cannot and will not die without having received Holy Communion."

It is immediately sent to the pastor, but he is already gone to the city to the dean (superintendent) to say goodbye to him, because he is really transferred. Meanwhile the fever and pain of the Sick more and more fiercely, as if frantic, he cries out, "Fetch me the priest, I cannot die otherwise." Again and again the messengers return from the parsonage with the answer that the priest is not yet here. Fear and anxiety rise, they want to fetch an outside priest, but he insists: "My priest I want," writhes like a worm on his bed, his chest rises and falls with loud gasps. - Around him they pray, "Stretch out, O Lord, make an end of his torment;" then he rises on high, and with half-closed eyes, in a hollow voice

In Christ's wounds I fall asleep, they make me  
clean from sins.

When the Archbishop of Magdeburg, Ernestus, was hearing his death, the Barefoot monks appeared before him, to assist him in his last moments. Among the consolations with which they sought to uplift and cheer him, this was their most noble, that they said to him that he should only be confident, and fear neither death nor hell, that they and their other brethren would appropriate to him all their holiness, together with the merits of their patron and of the whole Minorite Order, so that he might stand before God's judgment. On this the dying archbishop replied: "No, dear sirs, I desire neither your nor any one else's sanctity and good works, for they can help me nothing. But I rely solely on the great merit of my Lord and Saviour Jesus Christ, living in the undoubted hope that with it I will stand before God and be saved. In these sentiments he passed away on August 3, 1513.

(From Wölbling's storybook.)



Filling Stones.

All the ways and leading of God are to guide the unbeliever to Christ, but to keep the believer with Him. As surely as all men are the property of Christ through the precious redemption accomplished for all, so surely is He and His salvation the property only of those who believe in Him from the heart. Let him who does not increase in holy hatred against the antichristic pabsticalism and fanaticism (cf. Ps. 139:21) not think that he is increasing in love for the evangelical truth of the Lutheran doctrine, but let him be sure that he is decreasing in it.

Annual report of 1868

on the Lutheran hospital, orphanage and asylum in the city and county of St. Louis, Mo.

Although the good Lord graciously spared us an epidemic last year, there was nevertheless no lack of sick people who sought and received admission to our hospital. A total of 113 persons were in the hospital last year. Most of them could be discharged cured. God's blessing has visibly followed the cures of our revered, diligent hospital physician, Dr. Bosse. There has been no disturbance in our house administration. The sick have been fed punctually and undauntedly by the dear family of attendants. Also, in the present so expensive time, economic restraint has been exercised as much as possible. The debts which were still owed on the hospital grounds and buildings have been reduced by 931 Toll, by means of generous collections which have come our way and for which we express our heartfelt thanks, so that we now only have a debt of \$1007. Hopefully, we will be completely free of our debts to the hospital this year, which should certainly happen, since otherwise we will not be able to make further needed improvements and enlargements. And the Lutheran hospital should be the best in the city in every respect. The dear congregations and individual Christians therefore want to remember our hospital most kindly this year as well. It should be mentioned here that, of course, if a contribution has been collected for the hospital in a congregation, not every franc from such a congregation can be accepted free of charge. The contribution was and is made for the acquisition, establishment, and maintenance of the hospital itself and to cover the debts, as well as to cover the expenses for the care of really poor and abandoned people, who cannot receive support from anyone, not even from any community. Whoever can pay otherwise is also obliged to pay. After all, he has a cheap board, since he is not charged more per week than what mau pay almost in every boarding house.

if one is in good health and does not require special attention, namely 5 dollars for the week. The doctor's salary alone would be higher than that in a week. We also always have a considerable number of poor who cannot pay anything, among whom are our dear students. Of the 113 persons who were in the hospital last year, 38 paid their full bill, 9 only partially and 66 nothing at all, among them 39 students. The Lutheran orphanage came into being through God's goodness in 1868, as has already been reported in earlier reports. It exists on the orphan farm, 15 miles from the city of St. Louis, in St. Louis County, on Manchester Road directly behind the Lutheran St. Paul's Church there, and is run by the worthy "Pastor Lehman" and his dear wife with all love and faithfulness. At present there are 15 orphans in it, namely 13 boys and 2 girls. Only 4 are orphans, the rest are half-orphans, mostly those who have lost their biological mother prematurely. The half-orphans are to be paid \$100 a year for one child, but so far we have only 2 who pay the whole price. It has also happened that a child has been handed over to us for which payment was to be made; but the mother has forgotten her child and has not been seen again, and cannot be found in a large city such as St. Louis. Now the poor abandoned child could not be repaid for this disloyalty, and has now been regarded as an orphan. We are receiving more and more requests to take in half-orphans. We see that it is a great need to have a home for such children, who can hardly find a home in a family, often only for a short time. We have gained a little more space by adding 4 rooms and will be able to accommodate even more children. Of course, no one will find it unreasonable that we use caution, especially when taking in half-orphans, and that we also make sure that the angels pay the set amount as much as possible. An orphan boy will be confirmed in the Lutheran church this year and then be apprenticed to a Christian master. Up to now the dear congregation on Manchester Road has allowed our orphans to attend their congregational school, which is run by teacher Schulz free of charge. We hope that they will continue to be so kind as to show this love until our orphanage becomes so full that a second class teacher would have to be employed and paid by the orphan society. Of course, the orphanage is still burdened with a large debt, as the treasury report shows, and we are therefore appealing to charitable hearts to help us pay off this debt more and more. A proper service would also

if Christians would lend us even more, and even without interest. The Lutheran asylum has so far been connected with the hospital and orphanage. Last year we had 2 poor, incapacitated fellow believers in the hospital and 2 in the orphanage, some of whom had been sent to us from distant Lutheran congregations. At present there are still 3 such persons. But it doesn't want to go right at all. They do not all fit into the hospital, nor do they all fit into the orphanage, we learn. They are also taking up space in these institutions. We would like to build a house for the asylum people on our orphan farm, if we could only afford to build a house. Perhaps someone will be found who will build such a house and then live in it himself. Our poor, old, abandoned fellow believers, who can do nothing more than wait for their blessed death and prepare themselves for it, we must by no means push into the public poorhouses, where cretins and plethians, blasphemers and scoffers come together. Every congregation should be glad to send such a person, if he cannot be accommodated in the congregation itself, to a Lutheran asylum and to take care of his maintenance there. At first this idea should only be expressed and suggested. May the Lord our God be the physician in our hospital, the father in our orphanage, and a very great reward to all who remember these institutions with active love. St. Louis, Mo. in April, 1869.

On behalf of the Board of Directors, I. F. Bünger.

Medical report

about the patients treated in the Lutheran Hospital from January 1, 1868 to January 1, 1869.

111 patients were admitted to the hospital, of whom 99 were male and 12 female. 99 were discharged cured, 2 uncured, 3 improved; 7 died, namely 3 of nerve fever and 1 each of old age, pneumonia, bilious fever and consumption, whereby I only take the liberty of noting that three of these deceased patients were already handed over to the hospital in a hopeless condition. Ten patients remained in the hospital. According to the aller: under 10 years none, between 10 and 20 years 28, between 20 and 30 years 50, between 30 and 40 years 13, between 40 and 50 years 15, between 50 and 60 years 4, between 60 and 70 years 1. The diseases were: Old age and amputation of the left thigh 1 each, bronchitis 7, chest dropsy and burns 1 each, leg ulcers 4, dipbteria 1, chronic diarrhea 5, delirium tremens 1, lichen 2, gastric fever 10, lane and change fever 9 each, nervous fever 30, encephalitis, jaundice, hemorrhoids and hysteria 1 each, scabies 6, broken bones 1, pneumonia 2, kidney disease 1, dysentery 6, syphilis 1, scabies 6, liver fracture 1. Hysteria 1 each, scabies 6, bone fracture 1, "hepatitis", pneumonia 2 each, kidney disease 1, dysentery 6, syphilis 1, consumption and abdominal inflammation 2 each, ligation of the radial artery and enlargement of the heart 1 each. ! St. Louis, February 15, 1869. L. B o s s e, Ll. v.

Annual financial statement

about income and expenditure for the ev.-luth. hospital.

Intake:	
1. in legacies\$50 .....	.00!
2. in regular monthly contributions from the	
tzz Lutheran churches in St. Louis618 .....	.45
3. in extra contributions from the municipalities in St.	
Louis and other Lutheran churches974 .....	.71
4. bon virginr learning in St. Louis .....	99.80
5. catering monies paid in by patients677 .....	.50
6. newly raised funds300 .....	.00
7. monies received from the sale of certain items 4.50	
8. dorauSde Paid derepflegeSgeld of A. S....	<u>100.00</u> Summa\$2824
.....	.96

Issue:	
1. debts from last annual accounts.....	
2. extra expenses for the patients .....	
3. for the budget .....	
4. for operation' .....	
5. random' expenditure .....	
6. for utensils .....	
7. for repairs, taxes, etc. ....	
8. debt paid off to the orphanage.	
9. payable notes .....	
10. in cash .....	
Summa .....	

Present guilt:	
Payable notes\$500 .....	.00
Owed to the orphanage .....	460.20
Prepaid money from A. S.....	<u>100.00</u>
Summa\$106020	
Of which: from coffee stocks 53 13	
Remains real guiltL1007 .....	.07
F. W. Schuricht, Kassirer.	

Annual financial statement

of the Lutheran Orphanage and Asylum Society of St. Louis...  
February 7, 1868 to February 5, 1869.

Intake:	
1. gifts of various kinds, as: Collecten, Dankopfer, Gratifikationen rr.,	
according to specification in the cash book and receipts in the	
"Lutheraner" .....	\$1641.56
2. allowance for some orphans of their relatives .....	
.....	205.00
3. proceeds for sold firewood -----	- 26.00
4. refunded capital .....	330.00
5. capital raised .....	<u>\$3975.75</u> P6178.31
For this purpose, coffee stock at last invoice .....	292.05
Revenue and inventory\$6470 .....	.36

Issue:	
1. for buildings\$1580 .....	.85
2. for preparation of the farm .....	179.30
3. for furniture .....	84.25
4. for taxis to the countryside .....	6.90
5. for maintenance .....	296.38
6, For incidental expenses (inauguration, transportation and interest)	
.....	214.16
7. for repaid capital .....	<u>3759.00</u>

Total expenditure .....	6120.84
Current Caffeine Inventory .....	."\$349.52

The Company's current property consists of the following: 1. 40"/""	
Acre of land (on which the house stands)	
valued at\$4000 .....	.00
2,150 feet of land on Manchester-Road, which serves us to the front	
of said road, according to Deed of Mr. G. Grb .....	150.00
3. improvements in the countryside .....	180.00
4. buildings: ". Main building\$2000 .....	.00
l>. Northern extension 400.00	
e. Stable and kitchen... <u>250.00</u>	2650.00

5. one cow .....	50.00
6. furniture .....	100.00
7. credit balance in the HoSpitalkasse .....	460.20
8. coffee stock .....	349.52
	\$7939.73

The guilty party is society:	
1. borrowed capital according to Vrrz. x. 250 \$3340.75	
2. Mr G. Greb for land purchased by him .....	150.00
3. wages, which were left "standing" <u>14800</u>	
Summa .....	<u>3638.75</u>
Remains a real property of\$4300 .....	.97
M. Estel, Kassirer.	

Church News.

On Jubilate Sunday, Pastor Carl W. Ernst, having accepted a call from the Lutheran congregation at Providence, R. I., with the approval of his former congregation at Geneseo, Ills, was inducted into his new office by the undersigned by order of the honorable Mr. W. Keyl.

May the Lord make him a blessing to many!

C. I. Otto Hanser.

Address: Hev. Okaries IV. rnnst,  
Ro. 156 H'ouvtain Ltreet, kroviaäencee, R. I.

Conference displays.

The Cleveland Districts - Conference will meet, God willing, in Cleveland (east side) from Sunday Trinity to May 26 inclusive. I. R u p p r e c h t.

The Rock Island Peoria Conference will hold its sessions this year, Lord willing, May 27-31 iucl. in Lyons, Iowa.

C I. Seuel, Sccr. p. t.

The Wisconsin - Pastoral - Conference will hold its session this year, g. e. G., from June 4 to 8 of this year (incl.) at Watertown, Wisc.

Aug. Rohrlack, Lccr.

The Buffalo District Conference will, God willing, hold its sessions this year from the 2d to the 8th of June, i. e., from the Wednesday after the first Sunday after Trinity, to the following Tuesday following, at the home of Mr. Past. A. Ernst at Elmira, Waterloo Co., Canada- The brethren from western New Zjork want to meet by Monday evening, 31 May at the latest, meet at the undersigned's house in Buffalo, in order to travel together to Canada on the following day. C. Great.

Death notice.

It has pleased the Lord above life and death to call away from this time because. Mr. Carl Schmeißer, teacher of the Lutheran congregation at Prairietown, Madison Co., Ills. The same, joyfully trusting in the merit of the Saviour, having yet refreshed himself by the oral enjoyment of the body and blood of JEsu Christ in the Holy Supper, died of a nervous pulmonary fever on the 13th of April last, at the age of 64 years, 10 months and 2 days. - Although the Blessed did not attend a seminary for school teachers, and was only called to this office at an advanced age, he nevertheless took care of the lambs of Christ with great faithfulness and special love. Throughout the winter he was sickly, but he was not able to among his schoolchildren he was always lively and alive. May his memory remain in blessing, and God's comfort with his wife and children!

Acknowledgement and thanks.

For poor students received from the worthy proximity society in Cape Girardeau, Mo., 6 shirts with bosoms, 12 handkerchiefs and 1 pair of woolen stockings. Collected on Palm Sunday at Bethlehem Parish in Franklin County, Mo., \$6.25; same from Mr. H. HemmingShaus \$3.50. From the Worthy Women's Association in Trinity S. District, St. Louis, 18 shirts and 1 pair of stockings.

C. F. W. Walther.

Received in -er Raffe nördl. Districts: I To the Widows' and Orphans' Fund: Three Fourths! W

of the New Year's Collect in Frankenlust \$9.80. "

For Mrs. P rof. Biewend: A quarter of the New Year's Coürtte in Jrankenlust '\$3.25. i

On building a church in Sheboygan: "Don Pass" 4 Werfelmann's Gem. in Grafton \$10, in Cedarburg SS. D Past. Bauer's Gem. on Tandy Creek \$5.67. Colt, on 3rd 1 Advent in Frankenlust \$15. Z

For teacher salaries: From Past. Winter in Lsgansville \$1. Collecte on Ash Wednesday in Frankens \$10.41.

For heathen mission: From Past. Neinsch's congregation in Milwaukee \$2.50. Past. Eteinbach's congregation there,. Christmas coll. \$37.50, by himself \$1. Epiphaniä-. Coll. in Frankenlust \$12.45. Fr. Zill there \$1. I. G. ' Arnold there 50 Cts. Past. Rohrlack's comm. at Oshkosh ri.75.

To seminary construction in Addisonr ByPastsr. Werfelmann of L. B. \$1, N. N. \$2. Past. Winter i" Logansville \$1.

To the college household at FortWayner By F. Sievers, Jr. in Frankenlust 50 CtS. Past. RohrlackGem. at Oshkosh \$5. '

For inner mission; By Past. Werfelmann "W Gem. in Cedarburg \$2.32. By Past. Hattstädt of N. 1 N. in Monroe \$5. Epivhanias-Collecte in Past. Stamm- I

Gem. at Kirchhayn \$2.60.

For the college at Milwaukee: by Past. Werfelmann of N. N. \$2.

For musik. Instruments in Addison: Vra Ms. Past. Multanowski at Woodland \$3. Past. Schu- \$ mann in Freistadt \$1.

To the Hospital in St. LouiS: Coll. on the 1st of Advent in Frankenlust \$15.

For Past. Brunn's Institution: Bon Past. BauerGcm. on Swan Creek 86 CtS. By Mr. Derg of ! Grüber at Bridgewater \$1.

To the orphanage at St. LouiS: By Past. Lemkes St. Petersgrm. Christmas- - Coll. \$22.77, Child- .

tauf-Coll. at Voight 53. I. Schröder \$2, W. Schröder ! ri, Mrs. L. Strikter \$2. Kindtauf-Coll. at Mrs. Barthel in Freistadt \$2.29. Collected by C. E. jun. in Milwaukee \$5.

On college construction at FortWavne: From Past. Winter in Logansville \$1. Kindtauf - Coll. at W.

Remus in Big Rapids \$3.60. Past. Allwardts Gem. in 1 Neshkoro \$3.15. By same of G. Schwanke in Town Newton \$2, W. Merke, F. Marx each \$2, I. Schwanke I \$1, H. Klinger, A. Eichmann, F. Zimmermann, A. Der- I ning, I. Buchholz, A. Petrich, L. Holz, Ehr. Lange, G. Z Dorning each \$1, Fr. Wachholz \$1.15, Reuther 40 EtS" Ed. 4 Schwanke 35 CtS.^ A. Barsch 20 Cts., F. Karnate, G. i Kaatz. L. Kalm, I. Marquard, F. Spittgerber, C. Juhlke, j F. Chemnitz 50 Cts. each, F. Manweiler, G. Johnke, W. I Bohlman, Drewitz, A. Schätzte 25 Cts. each. From Past, 1

Werfelmann's Gem. at Grafton \$20.39, at Cedarburgh r \$10.14. By I. Duke of de--Gem. at Frankenmuth \$40. By A. Kesemeyer at Frankrnlust \$5, G. Lang \$3, j C. Schlicker, L. Zoll, M. Ziegler each \$1, Kindtauf-Coll. at B. Koch \$4.40. By Past. Müller by M. Stephani" . Amelith \$5, by N. N. at Bridgewater \$1. By N. N. through Mr. Derg 50 CtS. Past. Winter \$2. Br. Horstmann at Logansville, Wis.

On the synodal treasury: Don Past. Winter in Logansvkle, WiS., \$1. Past. Multanowski P2. Of whose U lial congregation in Horicvn Coll. \$13.25. Christmas coll. ' in Past. Moll's Gem. in Mequon \$4.16, Harvest Festival - Coll, \$3.10. Bon Past. Farmer's Gem. at Sandy Creek Christmas - Coll. \$7.61, Past. Neinsch's Gem. in Milwaukee \$11.66. Of Past. Himmler's Gem. at Town Sherman Pentecostal Coll. \$2.50, Reform.-Fest. coll. \$2.50, in Tom j Bingham Pentecostal Coll. \$1, Nef.-Fest. Coll. \$1.50, inTowu Gore Ref.-Fest.-Coll. \$2.50. Wcihnachts-Coll. in Fraukenlust \$22.05. Coll. at the funeral of W- Heitzig das. \$3.50. I. G. Arnold 50 Cts. Fr. Zill, G. Helmreich 4 \$l. each. Kindtauf-Coll. at M. Schindler \$2. Past. LrmkeS St. Petersgrm. \$9.62, St. Johanni'sgem. \$t3.06. Jak. 1 Schmidt \$l. Past. Schumann'sgem. in Freistadt \$2. Past. Ahner in Trostville \$5. Past. A. L. Winter \$2.

To the Synodalschuldrn Tilting: Of Rev. Werfelmann's congregation at Grafton \$6. Past. Rohrlack- i Gem. in Oshkosh \$3.50. C. Eißfeldt, Kassirer. !



I made the exegetical reasoning my spiritual property, in one word, completely as they believed, thought, and understood the Scriptures. And what was for me the final result of this long, profound work? None other than that "dilemma" mentioned by Flörke, in which "no Lutheran may be doubtful. All that remained for me was the choice between a complete renunciation of the millennial thoughts and - the complete desolation of my evangelical life of faith, - and with a quick right turn! I turned away from the millennium forever. Only since then has it become clear to me that both the Reformers and our old dogmatists must reject and repudiate not only a particular species of chiliasm, but chiliasm itself in all its forms, as *crassus, subtilis, subtilissimus* (the coarse, the subtle, and the very subtle). The chiliastic spirit is always one and the same, and only creates for itself, according to the diversity of times and persons in which it finds entrance, sometimes a coarse, sometimes a fine, sometimes a most subtle embodiment. The Augsburg Confession has seen through its essential character with incomparable perspicacity: it calls it 'Jewish'. This it is and remains in all its forms; therefore it must find no room in evangelical Christianity."

One is sorry that Stroebel was allowed to speak so long not in a note but here in the text itself. The lowans do him too great an injustice that they want to make him a chiliast.

But even the old doctrinal fathers, who might justly cite the lowans as deviating a little here and there from the symbols, would, if they were still alive, be highly thankful for this Iowa compliment; for they have solemnly objected to such Iowa imposition, as they subscribed to the words in the Concordia Formula, that the symbols were for this purpose: "That we have a unanimous, certain, general form of doctrine, to which our evangelical churches all and commonly profess, from and according to which, because it is taken from God's Word, all other writings, as far as they are to be tried and accepted, are to be judged and regulated." In the preface to the Book of Concord, our fathers say: "Inasmuch then as we have never understood nor accepted the other editions of the first unaltered Augsburg Confession, or other more useful writings, Mr. Philippi Melancthonis, as well as Brentii, Urbani Rhegii, Pomerani 2c., insofar as they agree with the Norma incorporated in the Concord, we do not wish to have them rejected or condemned.

But Fritschel's position on symbols is also a false one because it defeats the whole purpose of the symbol.

will be. The purpose of a symbol is surely, above all, to show the world what one believes, teaches and professes. According to Fritschel's principle, however, no one can know with certainty what one believes, teaches, and confesses. If one wants to prove to a teacher of the church, who has been admitted according to Fritschel's way, if he teaches falsely, see, here and there you depart from the symbols, he can say: Yes, but there this or that old teacher also departs from the symbols in a similar point, and yet he has been tolerated; or he can say: That to which you point is just not spoken ex professo in the symbols, and the like. In short, we should have to reprove the sects as Jesuitical hypocrisy and cunning, if they thus professed their symbols." If, for instance, I wanted to prove to a Methodist that his church teaches thus and so, and held up to him a passage from its symbols, he would say to me, "Yes, that is not taught ex pro- fesso there, I do not profess it;" and I would point out to him another passage, and he would say, "Yes, an old teacher of the Methodist church also departs from our symbols on a similar point, so you cannot hold me to that, and so on. Would one not at last have to say to such a man: Man, you are a Jesuit, you have made a confession, not to show other people what you believe, but to lead them behind the light. But in what is Fritschel's position better than this?

Since, according to the principle of the lowans, so much in the symbols is not binding, and even weighs on the conscience of those who want to be bound by them, I would like to ask: why did our old fathers put so much into the symbols that does not really belong there? Just there, where they should have spoken most thoughtfully, concisely and clearly, in the public confessions, just there they would have spoken so much superfluous stuff, so much that it would cost even an Iowa pastor effort to bring so much together if he sat down and also wrote down his confession unprepared? It would therefore be quite incomprehensible how the dear old people, who have written down their confessions, such as, for example, the Augsburg Confession, could have done so. especially the Augsburg Confession and the Formula of Concord, wrote down their confessions with great care, with much prayer, after careful consideration of almost every single word, then had them looked over by the most famous theologians of the church and had them corrected, obtained expert opinions on them and corrected them themselves according to their findings, and then only after long work and much effort published them: how they are supposed to have said so much useless stuff in these confessional writings.

Now, if these principles of the lowans are loose and frivolous in regard to their position toward the symbols, they will produce in the soul a similar disposition in their position also toward the sacred Scriptures. Scripture itself. Let us

We are not judging individual hearts, and are far from extending this to all pastors who adhere to the tenets of the Iowa dep symbols. It is the principle we are dealing with. That's the one that has the poisonous effect. Whoever holds to this principle and is not miraculously preserved by the hand of God, will also, if it has not yet happened, gradually assume the position toward the holy Scriptures themselves, which he has given to the Iowa dep symbols. Scripture itself, which he takes towards the symbols. Christ saith Lucae 16:10. "He that is faithful in the least is faithful also in the greatest; and he that is unjust in the least is unjust also in the greatest." A little leaven leaveneth the whole dough. Even in the lowans there are fruits enough of their leavening principles toward the symbols. But this leaven goes on and on, and at last leaveneth all. God's word commands us to shun all false teaching, and to hold together in one mind and one opinion with those who have right doctrine. 1 Cor. 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and that there be no divisions among you, but that ye cleave one to another in one mind and in one opinion." But what do the lowans do about this word of God? They do not care so much about it; among them live chiliasts and non-chiliasts, those who think the pope is the antichrist and those who do not; those who teach Roman papist doctrines of the church and ministry and those who teach evangelical doctrines, etc., all mixed up. Further, the apostle commands, 1 Peter 4:15, "Let no man suffer among you, but he that taketh hold of a strange office." And the apostle Paul "took special care to preach the gospel where Christ's name was not known," that he might "not build upon strange ground." Rom. 15, 20. But what do the lowans do? They care little. Everywhere they can, they set up churches opposite to ours, accept people to Holy Communion without further ado, who are rightly banned or under church discipline in our country; to this is added the sad fact that they collude and beg for such opposition churches all over the world as for a holy missionary cause. How many a poor Lutheran, ignorant of the cause, gives them his money for it, and instead of building Christ's church, helps to destroy Christ's church.

A striking example of how one who has loose principles towards his symbols will also consequently have such principles towards the Holy Scriptures themselves is perhaps Prof. S. Fritschel. A striking example of how one who has loose principles towards his symbols will also consequently have such principles towards Holy Scripture itself is perhaps, without being aware of it himself, Prof. S. Fritschel. In the March issue of Brobst's Monats-Hefte of this year, he has published theses with explanations.

He does this, however, in concrete, popular, individualistic, proverbially pointed expression, in which one must not press the individual word, or make a paragraph of law out of it in literal interpretation, but must appropriate the meaning of Jesus, grasp his leading thought, absorb the spirit of his speech. Christ's mode of expression is that of the popular orator, and not that of the school; hence no exact distinctions, no juridical convolutions, and hence no right to be so exact about the letter, and to press it. The popular orator states his word briefly and grainedly and counts on the *sensus communis* of his listeners as *interpretes*, which, depending on the intention of the speaker and the context of the speech, will add here, subtract there. In particular, the concrete expression, the example taken from life, the image, belongs to the character of the popular speaker, and preferably of the Oriental. Now the example seldom has universal validity, the image seldom general application. Just the Sermon on the Mount, this great model of true spiritual eloquence, often presents the thought "in the individual concrete example and in the picture" (Tholuck, Bergpredigt, p. 176.)." One can hardly believe his eyes when he reads how Prof. Fritschel makes these words of Tholuck his own. Christ's mode of expression is that of the popular orator. ... The popular orator counts on the *sensus communis* of his hearers as *interpretes*. This is the old rationalistic principle, since the rationalistic priest made Scripture a waxen nose, which he could twist and turn at will, nay, prove anything he pleased from Scripture. Just as he who subscribes to Iowaian symbols can determine for himself which doctrine he will accept and which he will not, so he who accepts this Tholuckian rationalistic principle can also determine what God's word and sense shall or shall not be fine. The common sense, the general popular sense, determines what shall be God's sense, what shall not. There the interpretation of a passage of Scripture depends entirely on the arbitrariness of an interpreter. One does not try to take out the meaning that lies in the text, but the *common sense* is brought in. This also emerges quite clearly from the entire treatment of this passage, which it had to experience under the hands of Fritschel. When I read Fritschel's words above, I was involuntarily reminded of a conjurer's play that I have often heard told. The

Pickpocket gives a piece of money into the hand of a spectator, he should hold it tightly. He also holds the hand tightly together. But the sleight of hand does his hocus pocus and in no time at all - the money has disappeared. Prof. Fritschel does the same to his readers with this saying: Leihet, dass ihr nichts davon hoffet. First, Fritschel puts these words in the hands of his readers as God's words, and they are to hold them firmly as God's word. But consider, he then says, Christ wants to inculcate the one royal commandment of love, which he now does in concrete, popular, individualized, proverbially pointed expression, in which one may not press every single word, or make a law paragraph out of it in literal interpretation. So, so, you think - but what about the saying? Yes, it is no longer to be thought of, it has disappeared. In the meantime, just think of the concrete, popular, individualizing, proverbially pointed expression. That will set thee on the right track.

But let us take a serious look at the matter. How do you know, Professor, that Christ intended to inculcate the one commandment of love here in concrete, popular, individualized, proverbially pointed expression, since one may not press every single word? Is this standard to be found in the text, in the context, or in parallel passages, or did you devise it yourself? Is it the common sense standard? - But do you not know that one should not follow this old, lazy, rationalistic principle if one wants to be Lutheran, if one wants to be a Christian, indeed if one only wants to be reasonable? Do you not see that with your standard one can overthrow all, even the most important basic teachings of the Holy Scriptures? Scripture can be overturned? Let me prove this to you by a few examples. You claim that in the Holy Communion the true body and blood of Christ are in Holy Communion. You will base this doctrine on the institution. But to this I now say, according to your own principle: you are mistaken. Christ wants to inculcate the one commandment of faith in him, but he does so in concrete, popular, individualistic, proverbial, pointed expression, since one may not press every single word. Do you see how your whole doctrine falls to the ground?

- Another example. You claim that Christ is the Son of God. You might prove that by saying, This is the true God. Now I apply your standard and say: The apostle wants to inculcate the important commandment of reverence for God's messenger, but he does this in concrete, popular, individualistic, proverbially pointed expression, since one must not press every single word. And so, once again, your doctrine lies on the ground. Another example. You preach to your congregation that one should trust God in all distress. To this you may adduce the word of the Lord: All the hairs of your head are numbered.

But what do you want to answer when one of your listeners contradicts you and says: Christ is speaking in a concrete, popular, individualistic, proverbially pointed expression, since one must not press every word? - You see from this that rationalistic arbitrariness is a dangerous thing that can easily do one the greatest harm.

No, the whole context teaches that Christ in the Sermon on the Mount wants to cleanse the law of God from the dirt of the wrong interpretation of the Pharisees and give it back its original splendor. He shows how the individual commandments were wrongly interpreted by the Pharisees. He indicates this with the words: Ye have heard that it was said to the ancients. Then he brings the right teaching with the words: But I say unto you. In order to understand a part of the Sermon on the Mount correctly, one must see with which false interpretation Christ is dealing. For example, when he says, "He who strikes you on one cheek, offer him the other also," he is dealing with the false teaching of the Pharisees, since they considered private revenge to be lawful. To them and refuting them Christ must be imagined here. Then every word of his is to be urged and pressed. In general, it is something disgraceful, even abominable, when a Lutheran pastor or even a professor teaches to the world that he who is wisdom and truth himself is to be regarded, even if only in one sentence, as a popular speaker whose words may not be taken exactly. We protest against the introduction into the Lutheran Church by Professor Fritschel of this changeling which has arisen from the union of rationalism and Calvinism. How very differently Christ teaches us to deal with God's Word! It is written! With it he smote the devil. This was also Luther's watchword: "It is written! They shall leave the word alone and have no thanks. In another place he says: "In one letter, even in a few bags of Scripture, there is more and greater than in heaven and earth. . . Therefore let us learn to think highly of the majesty and glory of the word of God. And again, So it is unto me, that every saying maketh the world too small for me. And this sense has been the sense of the whole Lutheran church until now.

And so it is with the words, Lend, that ye hope for none of these things. These are the words of God, like an unshakable rock. They cannot easily be thrown aside like empty straw with a rationalistic pitchfork of reason and arbitrariness, since they are merely said to be a popular, concrete, individualistic, proverbially pointed expression. On the contrary, the context teaches that Christ has the wrong view.

of the Pharisees, as if it were enough that one lends to friends and takes nothing from them, but one need not lend to the enemy in time of need. This false opinion they no doubt based on the ordinance of Moses, since Moses 5 B. Mos. 23, because of the hardness of the hearts of the Jews, allowed them to lend to strangers, i.e., to lend at interest. So the Pharisees thought it was enough to lend to friends and brethren, and take no interest. But Christ shows that the publicans and sinners also do this, because they hope that similar favors will be done to them. But a child of God ought to be like his Father which is in heaven; he ought to be good even to his enemies, and also to lend, if he be able, to the enemy that is in distress, and needeth his help, that he hope not for it, and take no interest. This is evidently the meaning of these words, as it is clear from the words themselves and from the context. But it does not follow from this that Christ intended to establish a new statute. Fritschel and others with him are mistaken if they mean this. Christ, in saying, "Lend, that ye hope nothing of it," said nothing that was not already ordained by the commandment of love and righteousness.

In conclusion, may the following beautiful words of Luther on the interpretation of Scripture find a place here, Walch 18, 2271 ff.: "But we should keep it in a reasonable manner, that we should not allow any patched-up sequence or twisted, faded sayings in some sayings of Scripture, unless the circumstances of the words compel it; unless the understanding would not rhyme at all with the simple words, as if it were contrary to the other main parts of Scripture, or contrary to faith. For this reason we must always keep to the plain and simple words of Scripture in their natural form and meaning, which the letter, or grammar, and the natural way of speaking, as God created language among men, bring with them. For if every one should have power to step out of the pure simple words, and make consequence and twisted words where he would; what then would the Scripture be but a reed that the wind beats and weaves, or uncertain Protheus and Vertumnus, which now become this, but another. If every man had power to do this, he could not conclude or prove anything certain in any article of faith, which he could not dispute in this way (that I say it is a trope or twisted word, and not to be understood plainly).

"But I say therefore, that one should avoid and flee all twisted and obscure words like poison, and remain with the dry clear words, where the Scripture itself does not compel (as that the simple mind does not rhyme at all) to understand some sayings as an obscure word. Behold how it is

Origen, who in his interpretation of Scripture has everywhere made many twisted words in Scripture, how good cause he gives Porphyrio to dispute everything, so that even Jerome, who nevertheless protects Origen, says that it is of little consequence. How did the Arians fare with the twisted word, who thought that Christ was called God by name and not God by essence, that he was God without deity, like a sovereign without a country? How did it come to pass in our time with the new prophets, in the words of Christ, Matt. 26:26, This is my body? One in the word that, another in the word is, and the third in the word body, have made a twisted word.

"I have had special regard to the fact that all heresies and errors in the Scriptures have not come from the simple words in the Scriptures or the Bible (although throughout the world the sophists have raised the proverb that the Bible is a heretical book); but all error has come from the fact that one has let the clear words go, and has invented peculiar interpretations from one's own brain by means of a patched-up sequence and foggy words

(Submitted.)

### The victory of the Gospel over paganism among the Pomeranians.

(Conclusion.)

However, we cannot close our story without once again remembering the man who, in his position as prince of the Church of Pomerania, was a nurse from the beginning, as well as the continuation and existence of Otto's missionary work after his return first to the earthly and then to the heavenly fatherland.

A large part of the Pomeranians had accepted Christianity when he, at his second departure from them, handed over the entire supervision of the church and the continuation of the missionary work to Bishop Adalbert of Wollin. With the exception of the Christians in Demmin, Gützkow, Wolgast, Usedom and other places, there were still enough pagans in Western or Western Pomerania, just as the Western Pomeranians were much more attached to paganism than the Eastern or Western Pomeranians, so that Otto was not able to reach a part of the cities there with the preaching of the Gospel. These remaining pagans in western Pomerania made continual raids not only into the Christian parts of Pomerania, but also into Saxony, the Mark, and Mecklenburg. Whenever counter-invasions were undertaken from the latter regions, the Christian Pomeranians also had to suffer severely, and all the more because one had not yet been able to find one's way into this tough people from abroad.

and a part of the Christian world also still regarded the fellow Christians in Pomerania more as pagans and hated them.

Especially the Christians in Mern had to suffer a lot from the island of Rügen. There, everything was still pagan and nurtured a deep hatred not only against everything that was called Christian, but especially against everything that was called Christian among the Pomeranians. The latter could not forget that their compatriots in Western and Western Pomerania had accepted Christianity from Otto without the advice and consent of the Nugier. The Rugians broke off all communication with the Pomeranian mainland, captured merchants and ships, appeared before the mouth of the Oder and devastated the country up to Stettin; Duke Wartislav, however, could not protect his regions with his will, since the incessant invasions of the pagan western Pomeranians gave him his hands full.

Although this prince had to be constantly in the field as patron of the church, it remained his main concern to help strengthen the work that had been started and to build the church internally. In conjunction with Bishop Adalbert, he was therefore tirelessly active in increasing the number of workers in the founded congregations, and where there was still a lack of churches and pastors, to remedy this, but also to procure the maintenance of the church servants through appropriate institutions. In such laudable zeal for churches and schools, however, the Duke experienced much resistance from the avarice, self-sufficiency, and tenacity of those who had accepted Christianity unwillingly or only in pretense. Yes, this praiseworthy prince, who had so bravely protected the church and so fatherly cared for it from the moment he took Christianity seriously through Otto's word, even had to give up his life in the end. In the year 1135, four years before Otto's death, one of his noblemen murdered him while he lay in a deep sleep in Stolpe, a village on the Peene. His death is therefore honored before the Lord and his memory remains blessed next to that of the Apostle of Pomerania.

After Wartislav's death, the Rugians, because of their invasions, were also warred against in Denmark, defeated, and then forced to accept Christianity. But with this forced conversion, nothing was done on Rügen, this most stubborn defender of paganism and this fanatical headquarters of pagan sanctities. As soon as King Erich had departed, the Rugians drove out the ecclesiastics who had been ordered to them and immediately abolished Christianity again. Some 30 years later, in 1168, they were successfully defeated by the combined forces of King Waldein ar of Denmark, the Pomeranian Dukes Bogislav and Casimir, and the Duke of Mecklenburg.

defeated and Christianized as the defeated. The last city on Rügen to surrender was Arkona. When the victors entered the conquered city, the king gave orders to cut down the idol Svantevit, and when he fell to the ground from the strokes, without, as the Rugians certainly expected, taking revenge, and now the idol was dragged out of the city with a rope around his neck, then some, especially the women, wept over the fall of the idol, while the others laughed at his thus revealed impotence. But in order to show this to the people of Rugia, the princely cooks chopped him up as firewood. With the mild fall of paganism on Rügen, the victory of the Gospel over paganism was decided. However, since Otto's departure, it took two more ages before the Pomeranian people gave way to the silent power of custom and, through mingling with numerous immigrating foreigners, stood as a Christian whole. In the 14th century, after the decline of the Slavic Pomeranian national consciousness, a fresh German Pomerania was formed, in which the external church now of course subject to the pope, blossomed into great prestige and wealth.

Nevertheless, the connection of the Pomeranian Church with the Roman See was severed when, after a few centuries, the Gospel, brought back by Luther, also irradiated Pomerania. The dead ceremonial stuff, the system of indulgences, the quarrels of the clergy among themselves, and their epicurean nature and indulgence, immorality and shamelessness, combined with raw arrogance, had long since displeased the people against the clergy and monks, while since the establishment of the University of Greifswalde by Wartislav IX. in 1456 the light of that scientific education had dawned also in Pomerania, which prepared the way for the Reformation everywhere. Considering all this, one understands how, in spite of the cautious character of the Pomeranians, in spite of their tendency to hold fast to the old and traditional, the Reformation found rapid acceptance and spread among them. And especially here it should not be something external, but something that really grew out from within. As in the Christianization of Pomerania two names shine out - the names Otto and Wartislav, so also in its evangelization. They are the names Bugenhagen and Philip I, that theologian, that prince. But this led into the history of the Reformation and thus beyond the limits of this account of the history of the mission.

For the over-viewing retrospect, the writer of this cannot avoid adding the following characterization of a theologian of the present day, which has just come to his attention. The same writes: "Through the religious history of Pomerania, a particular

This is a trait that, despite all the various influences, has not become blurred; a calmness that tolerates much, with great tenacity of passive resistance, a faithful adherence to the traditional and especially to religious customs, with an inwardness that sometimes goes as far as the fantastic, and yet an immense understanding in everything he does. Through this, paganism in former times, and later the Roman church, must have received a great power of resistance. These peculiarities are probably in part a consequence of the fusion of the two folk traditions, the Slavic and the German, with Saxon characteristics, which are expressed clearly enough ..... in the Low German language.

Those peculiarities are immersed in a deep seriousness by the continued struggle of the inhabitants with the sea through which the inhabitants of the sea draw their livelihood to a large extent. Hence that stoic resignation, which looks everything inevitable, especially death, with such calmness in the eye, that equanimity and active attentiveness to the affairs of life, which makes it seem so difficult, that indifference and active attentiveness to the affairs of life which make it so difficult to produce a deeper movement of the mind and to break the indifferentism which prevails in relation to the inner life, hence that rigidity of a pride irreconcilable in hatred which often poisons the life of individuals as well as of the common people, hence the rampant superstition of fatalism. But once they are seized by the truth and shaken in their conscience, the Pomeranians are capable of the firmest adherence to it, of the greatest sacrifices, and of the greatest loyalty. More agile are the Hinterpommeraner, more phlegmatic, but more sober the Vorpommeraner, between whom the Ober forms the border. This inner difference is probably the reason why separatist phenomena have repeatedly appeared in Hinterpommern, and why the contrast between the Lutheran-minded and the adherents of the national church has increased to such a strong opposition here."

Finally, a heartfelt word to you, dear fellow believers from Pomerania who have converted here, who are members of our synodal congregations or otherwise belong to a true-believing congregation. The God who once let your fathers come out of the night of paganism and then again out of the night of the papacy to the bright light of the gospel, has also done great things again for you, their children. He has set you all free from the Delilah arms of a compulsory union between the national churches and the people of faith - some of you already in the old fatherland and after severe persecution, others in the new fatherland and on an easier path; but some of you who, fleeing from the union network in the old fatherland, immediately on entering the new fatherland were caught in the bonds of a terrible, under the cover of genuine Lutheranism, exodus.

He has also freed those who fell into popery, some sooner, others later. Therefore, always remember with gratitude, and always tell your children, what the Lord has done for you, so that the memory of all his deeds may remain a constant living memory among this tribe and part of the church, and that it, as well as the church of this land, may increasingly become a blessing. May you learn to appreciate more and more the time of gracious visitation that has come upon you here through pure Word and Sacrament, combined with the delicious good of full freedom of conscience, and thus, through faithfulness to the grace that has been given to you, and by which you are "made rich in all doctrine and in all knowledge, so that you have no lack of any gift," both in confession and in sacrificial work for churches and schools, you will retain that testimony which is given to you at the conclusion of the above characterization and which reads: "Incorruptible love of truth and rock-solid faithfulness make the Pomeranians here as well as there, when they are once imbued with the power of the Gospel, faithful witnesses, whose quietly quiet nature, removed from all passion, easily gains them entrance also with others."

F. L.

(Submitted.)

Secret societies.

That the ultimate purpose of the so-called "secret societies", especially also of the "Order of Odd Fellows", of which the leaders are well aware, is the dissolution of all positive Christianity and the realization of the ideas of humanity "liberty, equality, fraternity" ("friendship, love, truth"), was again publicly testified by outstanding members of this Order at the celebration of the 50th anniversary of the "Odd Fellows Order" in the United States. It happens not infrequently that members of this Order - when they are admonished to leave this unchristian community, especially because it professes the common, natural religion, is an enemy of the Christian Church, and admits Jews and public unbelievers into its brotherhood - boldly assert: "That is a lie; every Odd Fellow brother is required to believe in the Triune God, and only Christians, no Jew, no unbeliever, are admitted into our brotherhood.

To refute this untrue, often very brazenly expressed assertion, a few sentences may follow from the "Festive Address on the 50th Anniversary of the Order of Strange Brethren, held by Dr. Isaak Wise" in the gymnasium in Cincinnati on April 26, 1869, printed in the "Cincinnati Volksfreund" of April 27. It says among other things, after Dr. Wise eloquently described how many millions of tears of widows and orphans had been dried by the Order:



"O, you dried tears, you are witnesses how this Order is working mightily to realize the idea of humanity (-friendship, love, honor'), to make the beautiful philanthropic dream of defeated misery, of the equality and fraternization of all men a truth and a deed. You are the great, the most glorious monument of the English blacksmith Thomas Wildey, whose spirit looks down transfigured on the great work. This is our uplifting consciousness, this is our wealth, these are our precious treasures: we are a well-organized army in the service of humanity. We are the church of action and preach: everyone believes what he wants and does what he should. We are the stronghold of liberty, because in us equality becomes action; because without law we are law to ourselves." "Well, brothers and sisters, united by mysteries, bound together in the sacred bonds of humanity, trained and exercised in the works of charity, let us hasten ahead of mankind as the image and pattern of unity, peace, brotherly loyalty, and love of truth on the path of progress under the banner of freedom. Let us, on this 50th anniversary, close more closely the great brotherly union, that it may stand firm as our mountains, until no man weeps unseen, laments unheard, mourns unconsolated; until all men, like ourselves, are sworn to the banner of liberty, equality, and fraternity, and act faithfully to their oath; until the last vestiges of strife, dissension, prejudice and selfishness, which divide men into hostile camps, have disappeared from society, light and justice permeate and dominate all strata of it, and our motto: -Friendship, Love and Honesty' has become the covenant sign and the watchword of humanity; until the great poet's glorious word has become truth:

'Srid embraced, millions, "This kiss of all the world.'"

That the purpose and tendency of the *Order of Odd Fellows* is correctly indicated in the above sentences is beyond doubt, for the Jewish Rabbi, Dr. Isaak Wise, is an "initiate," and has been a member, and an excellent member, of the Order for 22 years.

After he had prayed quietly to God for a few minutes, he said that his wife and children should be happy and confident, that he had just held up his word to the Lord which he himself had said, that he wanted to be a judge of widows and a provider for orphans, and so they were completely taken care of, although he could leave them neither money, nor house, nor farm. No sooner was he buried, and the woman returned from the funeral with her children, than she also lay down and became ill with the same disease of which her husband had died. She, too, noticed her end, she, too, desired Holy Communion once more and received it, then she, too, reclined quietly and cheerfully in the pillows, prayed to the Lord, and after laying her hands on her children's heads and blessing them, she said: "Children, be cheerful and confident, you will not be forsaken, I have just prayed to the Lord and held up to Him His word, which is written in His true Bible, namely: 'Father and mother are leaving me, but the Lord is taking me in. So she fell asleep, and found her grave by her husband's side. There the five children were alone and had neither father nor mother. The smallest child was not yet two years old. But it was not eight days before each child had a father and a mother again, not that they had come to an orphanage, but the pastor had said in the thanksgiving for the wife of the congregation that there were also five orphans who would like to have a father and a mother again, and whoever took in such a child would receive the Lord Christ. In the next eight days all the children were taken away by members of the church and now all had a father and a mother again. And these new parents confessed afterwards that they had had no need of the children, but that the blessing of the Lord had come to them with the children. Yes, it is delicious to visit orphans and widows in their affliction. The worshipper does it, for he speaks to God as his Father, and then it is said: I love him who bore me, I love also those who are born of him. Then the fatherless are without parents, and the widow is without a husband, but I am the brother of the fatherless and the widow, and as long as I have something, they also have something. For the worshipper keeps himself unspotted from the world; he has no need of crinolines or silk; he does not indulge in drunkenness and carousing; he does not go to the dance floor or sit at the gaming table; he does not take bathing trips or celebrate worldly festivals; therefore he has left for other orphans and widows what God has given him, and his greatest joy is when he can feed and water and clothe his dear Lord Jesus and thus repay Him a little.

the great things He has done for us. There are feasts in Christendom when thousands of dollars can be eaten in a single meal, and thousands of dollars can be drunk in beer and wine, and thousands of dollars can be wasted in fireworks, while widows and orphans can die of hunger, but what a happy and joyful man is the praying Christian who visits widows and orphans in their affliction and keeps himself unsullied by the world.

What is the use of house fathers diligently asking how their children learn the lessons for school and confirmation classes?

Not long ago (Dr. Friedrich Ahlfeld tells us in a sermon) a young lawyer, a trainee, lived in Berlin with a tailor for rent. He helped diligently in the judgment of poor sinners, but he thought little of the God who would one day judge him. Faith had become foolishness to him, the church a superfluous place. He did not seek God. But God sought him. He threw him down on the sickbed with a severe nervous fever. There he lay, and his limbs were shaken by the heat and by the frost. His physician, a good friend, also a young, careless blood, who cared as little for the ways of the Lord as the patient, shook his head apprehensively over the condition of the latter, but said not a word to him about dying, an exhortation to leave his house, and a warning to go home.

He not even to think of ordering it. He only ordered that the bed of the sick man be moved from the window, which gave a bad draught, to the corner next to the door. Then he left him to his fate until goodbye. In the adjoining room, the master tailor, as a faithful householder, was examining his boy that day to see if he had learned his lesson for confirmation correctly. He had learned the song, "As I live, saith thy God, I love not the sinner's death." It went badly, and the son had to stand in the corner and learn aloud. Only the door separated him from the sick lawyer. In learning he came to the verse:

Today you live, today you turn, Before tomorrow comes, it can change. WhoHeut is fresh, healthy, and red. Is tomorrow sick, or even dead. If thou diest without repentance...

Thy body and thy lake! there burn" must.

The verse would not enter his head. Once over the boy repeated the lines: "Today you live, today you convert, before tomorrow comes, it can change. This sounded just as often through the door into the bed of the sick lawyer, praise God and thanks be to God, also into his heart. The doctor came back at last and asked his patient: "How are you, little brother, what are you doing?" Looking at him with staring eyes, the sick man replied, "To-day you live

"A pure and undefiled service before God the Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Jac. i, 27.

Concerning these words of the apostle Jacobus, the be. Harms in his epistle sermon on Sunday Rogate the following: In a congregation in which God's Word had become strong and living, a devout and God-fearing man fell ill, a linnet who had a wife and five underage children. He realized that his end was near.

You, convert today, before tomorrow comes, it can change." "Not at all," the doctor interrupted him, "I only ask what you are doing." The sick man said again and again: "Today you live, today you convert, before tomorrow comes, it can change." Then the doctor suffered him no more. It was so heavy on his heart himself. He wanted to put the serious scene out of his mind. But against his will, the word pursued him into society, into the wine bar and to the gaming table. It was as if it had clung to him. The Lord became too powerful for him. He would not let him rest until he had gone to a faithful minister, lamented his distress, asked for his counsel, and earnestly set out to begin a new life at the hand of the Lord. God also gave the sick friend recovery, not only in body but also in soul. Henceforth he no longer sat on the benches where scoffers sit, but on those where those sit who boast: "Mercy has been shown me in the blood of Jesus Christ. The Lord hath delivered me from the power of darkness."

Truly, this is an instructive example, in addition to the double miracle that the Lord Christ performs here on two lost sinners. The faithful householder did not think in the least that God would bless his diligence in child rearing in such a way. How could he have hoped? The Lord is above asking and understanding. A single verse, a single word, which falls into the soul of a child, can make him blessed, and through him also others. Therefore, parents, do not be sluggish and discontented to examine your children diligently to see if they have learned their lessons for school and confirmation classes properly.

How dangerous it is to wait for the Antichrist first.

As is well known, the Papists teach that the Antichrist will be a Jew who comes from the tribe of Dan and will come from Babylon. Luther writes about this in his interpretation of the blessing of Jacob over Dan, Gen. 49,16-18, among other things as follows:

"According to the letter, no one will be able to understand that the Antichrist is to be born in Babel and circumcised in the Jewish way. And I think that the devil has devised the fable, and that he has therefore invented this gloss, that he may thereby lead our thoughts away from the true present Antichrist. For among all the high schools and papist teachers there is not one who holds the pope to be the Antichrist; they are all of opinion that he will come from Babylon. But in the meantime, while they are dreaming of him and waiting for him, they are being led away by the true antichrist, namely, the pope of Romans,

oppressed and devoured, who is a right Domitor, and came from Babylon, not which is in Assyria, but from Rome, which is right Babylon, wherein Dan, that is, the pope reigneth." (Commentary on the First Book of Moses, I, 2978.)

Church News.

After Pastor Ludwig August Christoph Detzer had received a regular appointment from the congregation in Härlem, N. Y., which had become vacant due to the removal of Pastor T. F. Körner, and had accepted the same with the consent of his former congregation in Narrowsburg, N. Y., he was introduced to his new congregation by me on Sunday Misericordias Domini, April 11, this year, in accordance with the order received from President E. G. W. Keyl, with the assistance of the previous pastor of the congregation. May the faithful God grant him many and abundant fruits for eternal life.

F. W. Föhlinger, 602 Lagt Nintli 8d., Nen ?ork, N.  
Avresse: Rev. I-. Gll. Votier, Härlein,

On Easter Monday, March 29th of this year, Director Georg Carl Holls, Candidate of the Holy Office of Preaching, was appointed chaplain of the Lutheran Church under his direction. G. W. Keyl, was ordained by me with the assistance of Dr. W. A. Passavant as chaplain of the Lutheran Wartburg Orphanage in Mount Vernon, N. Y., which is under his direction. He also serves the German Lutherans of the surrounding area, especially in New Rochelle, with Word and Sacrament. God the LORD crown his work a" adults and children with rich blessings.

F. W. Föhlinger,  
602 Lagt Hlintli 8rr., HU Lork, HI.  
Address: Uev. (4th G" lI0lI8, IVru'tburZ Orpüans  
I'rirw 8<;llool,  
Uonnt Vernon, St. L.

After Mr. F. Horn, a pupil of the practical seminary in St. Louis, had received and accepted a call from the Lutheran congregation in Geneseo, IIs, he was ordained by the undersigned by order of the Rev. Bünger in the midst of his congregation on Sunday Jubilate. May the Lord bless the work of His servant in grace.

Theodor Grüber, Lutheran pastor.  
Address: Uov. I'. Horn,  
06N6860, IÜ8.

On the 8th of April last, being the Third Sunday after Easter, Rev. F. Dubpernell, having received a regular appointment from the Lutheran St. Paul's congregation at Welles- ley, Waterloo Co., Ontario, and having accepted it with the sanction of his former congregations, was installed in his new office by the undersigned, by order of the Reverend Presidency of the Eastern District.

C. Lohrmann.  
Address: liev. I'. vudpernell,  
IVaterloo Oo., Outario, Gau.

The combined congregations of St. Peter's and St. Jacob's, Eden, Eric Co., R. I., have duly appointed Rev. M. Michael, formerly of Arcadia, Ind. as their preacher and pastor, the latter having been ordained on the Sunday of Cantate, 1869, by order received from the Presidency of the Synod of Missouri, Ohio and other Eastern Districts, Eastern District, - was introduced by the undersigned in the midst of the said congregations, according to ecclesiastical custom and under obligation to all the symbolic books of the Lutheran Church. - Reserve, Erie Co, N. Ij, April 26, 1869.  
Franz W. Schmitt, Pastor.  
Address: Hev. N. Mollael,  
Räsn V. O. 1Vlit68 Oorner, Lris Oo., H. 1t.

Conferenz displays.

The Cleveland Districts - Conference will meet, God willing, at Cleveland (east side) from Sunday Trinity to May 26 inclusive. I. Rupprecht.

The Rock-Jsland-Peoria Conference will hold its sessions this year, Lord willing, May 27-31 incl. in Lyons, Iowa.  
C I. Seuel, Secr. x. t.

The Buffalo District Conference will, God willing, hold its meetings this year from June 2 to 8, i. e., from the Wednesday after the first Sunday after Trinity to the Tuesday following, at the residence of Mr. Rev. A. Ernst at Elmira, Waterloo Co, Canada. The brethren from Western New York intend to meet at the undersigned's house in Buffalo not later than Monday evening, May 31, in order that they may travel together to Canada on the following day.  
C. At Large.

The Michigan Paftoral Conference will hold its meetings this year, g. e. G., from June 17 to 20 incl. at Detroit, Mich.  
H. Lemke, Secr.

The Southern Weft Indiana Pastoral Conference meets, g. e. G., on the 8th, and continues until June II, of this year, at Evansville, Ind.  
P. Seuel.

For the consideration s of pastors in Wisconsin.

Since the smallpox has broken out in Watertown and is currently very strong there, this year's Wisconsin Paftoral Conference cannot be held in Watertown, as has already been indicated twice, but will meet in Oshkosh, Wisconsin. The time of the conference remains the same, namely from June 4 to 8 of this year (incl.).  
Aug. Rohrlack, Secr.

Book Ad.

It gives us great pleasure to be able to announce to our readers that the incomparable Luther book of our dear brother, Pastor Fick, has now also been published in English, under the name of

Title: *"Life and Deeds of Dr. M. Luther. by Rev. H. Fick. Translated from the German by Rev. Prof. M. Loy."* The booklet is published by J. A. Schulze in Columbus, Ohio, from whom it may be obtained. The price is: 1 copy 60 Cts, with postage 68 Cts, the dozen without postage \$5.50. That the translation is a good one does not need to be mentioned, as it is done by Prof. M. Loy. The decoration is excellent. A really good lithograph of Luther's bust decorates the booklet. - We Germans are not seldom in the position of having to inform our English neighbors about the peculiarities of our Lutheran Church. There is hardly a better means for this than this "Luther Book". Luther's life, correctly portrayed, is the most faithful mirror of the church of the Reformation and at the same time the best apology of it. Therefore, not only should this biography of Luther in English be in the home of every German Lutheran here, but everyone should also make it his or her business to give it the widest possible distribution among our American fellow citizens.

[Walther]

(Receipt and thanks.

For poor students received through LI. Ways from his congregation in Augusts, Mo., 83.00; - by Mr. Usinger in Rev. EndreS' congregation 81.00; - by N. N. in Tebo, Mo., 85.00; - by N. N. in St. Louis 82.00; - by Rev. Thurmer at Guttenberg, Iowa, 83.00; - by Rev. Aulich collected on the infant baptism of Hrn. W. Meiner's 82.65C . F. W. Walther.

For the Seminarhaushaltr Don the Faßholz brothers here 1 wagon full of kitchen vegetables; from the Gem. of Messrs. Past. Gräbner, St. Charles, Mo. about 1500 w smoked hams, shoulders, sides and sausages, 8 sacks of potatoes, 1 sack of flour and -49 baar; by Mr. Pastor Dörmann from his Petri parish 10 hams, 4 shoulders, 1 side, 8 ü> butter, from his Pauli - parish 8 hams, 25 Dtzd. Eggs, 1 box of soap; from Hrn. Past. Frederking's Gem. 12""butter, 2sides!, 2shoulders, 1 box of eggs and 84; from Mr. Past. Sandvos' Gem. 1 case of eggs, 2 hams, 2 shoulders, 4 td of butter and 82; by Mr. Past..Besel from his Fridensgemeinde 86,85, from his Immanuelsgemeinde 82.50; by Mr. Past. Sandvos 82 by W. Holländer and 81 by himself; by Mr. Kahle in Guttenberg 82; by the Jungfrauen-Vrrein in the Bremen congregation of Mr. Past. Claus 810.

For poor students: Frequent - Collecte of my congregation at MinerStown 86.17; by Mr. Rev. Martin, Collecte of his congregation at Bethalto 83.25 for S. Cämercr for board money; by Sr. Past. Halbot 88.50, Easter Collecte of his congregation for Karth; by Sr. Past. Gräbner: thank-offering for the happy delivery of the wife of Mr. Heiter 83 sür Lange; by Mr. Heim. Eckert from the congregation of Mr. Past. Pennekamp 821.25 Easter offering for Mohr; by Mr. Past. Baumhöfner 87 from his congregation for Grafts; by Mr. Lehrer Brackmann, collected on Christ. Kölling's baptism of children 84 for Demetro; by Mr. Past. A. Ernst, collected occasionally, 85.20; by the Women's Association of the Immanuelsgemeinde in Milwaukee: 6 bust shirts, 6 towels, 6 handkerchiefs, 6 pairs of woolen stockings, 6 pairs of undergarments; by Mr. Pastor Hügli from C. Bieth 81; by Mr.n. Past. Merz from Mrs. Elise Tormöhlen85; by Hrn. Past. R. Koehler of N. N. tzl, by his branch 87.90; by the comm. of Hrn. Past. Fredrking 816 for Lehman"; by Hrn. Louis Lange 84, collected from G. M. on Zesingrrs wedding, Lisbon, Mich.; by Past. W. Friedrich 810 for Lotz; by Mr. Rev. Stamm, collected at a wedding 82.65 for Hunziker; by N. N. in Concordia District 81; by Mr. Rev. Lohrmann from his parish 88.50 for Wendt.

Aug. Crämer.

For my poor congregation in MinerStown, I certify that I have received the following charitable gifts for the building of their "distressed" church: From N. N. here 81; from the congregation of Mr. Pastor Harmening 86.56; from that of Mr. Past. Traub 848.75; from that of Mr. Past. Fritze 812; of that of Mr. Past. Evers 810. May the Lord also take it into the hearts of the other congregations that have been asked for a charitable contribution to make these still weak and truly poor fellow believers happy with a gift.

Aug. Crämer, Pastor.

Received for needy college students	By Mr. Pastor König in Cincinnati: from the Women's Association 85, from individual members of the congregation 85. By Mr. Pastor Oestermeyer: collected at the baptism of children at Mr. Christian Hofmann 81.10; Collecte of the Zion congregation at Willshire 84.80; at a baptism of children at Mr. Günsel gcs. 81.62; from Mr. Christian Hofmann 83. By Mr. Past. Schliepsiek r Collecte of his congregation 810.
For meager pastors:	By Mr. Pastor Strafenr Collecte of his congregation 834.38. W. Sihler.
Received for poor student en: from Pittsburg Women's Association 820. weddingS-Collecte at W. Langkamp 811.25.	for the mission inLawrenceville/Pa., dunch Past. H. Hanser: from Mrs. A. Sieck thank offering for happy delivery 82, from confirmands of St. Pautsgrmeinde in Baltimore 83. I. A. F. W. Müller.

Entered the Lollage-Lau in Fort Wayne: (since 15 Feb 1869)

By Mr. Past. Pissrl by H. Stünkel 85, L. Rathje 84, M. Weimann, F. Bode jun., L. Deneke, F. Marqucnd, F. Bartling, H. Kruse, H. Steuber each 82.50, F. Schulze 82, Linsenhop 81.25, F. Wegener, H. 89, Flora & Elmira (inrl. Agio) 818.34, Horwich 82.50, Logan 89.40, Orhlerking, H. Walter, H. Stüve, Philipp Werner, E. Plumhoff, H. Seemann, W. Walter each 81.50, F. Bode sen, W. Stünkel, Chr. Brüggemann, H. Wesel, H. Oberin, G. Plumhoff, H. Stege, F. 812.50, C. Körner 816, Th. Brohm jr. 810, Timmenstrin 813, Holls 825, Hilbrecht, F. Haltzky, L. Wegener, H. Danfing, F. Bätke each 81.13, Gräber 81, Lochner 81. From T. Rothe 825. Schlotterbeck 82. From I. W. Barthel, H. Heine, H. Müller, L. Kruse each 50 LtS., Maria Stünkel Stutz' LiebeSkasse 82.50. A Kindtauf-Collecte 84.50.

75 CtS., total 856. By Mr. P "st. A. Ernst by T. Nuppel 86.50. Wil helm Lücke 85. I. W. Keil 85. don the congregations of Messrs. Revs: Bode 86, Damm 818, Röder 838, Reichard 85, Dulitz 813.20, Sieger 822, Schwan 8117.75, Lothmann 88.35, Strafen (3te Sendung) 828.63, Kühn (Ostercoll.) 89.90, Stock (Filialgem.) 83, Schumm 818, I. G. Nütze! 810.75, Günther 821.80, Schuster 825, Wichmann (Oster-Coll.) 830, thank-offering from H. Esser and wife 820, A. M. W. Kähler 812, from whose wife thank-offering for happy delivery 85, Löber 817.25, Jungk 85, Merz 828, Evers (5te Sendg.) 825, Bernthal (Ostercoll.) 86 30, A. Ernst 85.25, Rev. Sihler 864.50. By Past. Zage! by Wittwe Schröder 88, Wittwe Drebr 85, Hcincr.

Dreber 81, Bro. Lochmeier 85. by I. Birkner 845. by Teacher Theis 82, Schoenlein 810, H. BenSmann Sr. 810. By Past. Döderlein by N. N. 86. Eberhard Zimmermann 85. Christian Piepenbrink, Kassirer.

Received in the Raffé Western Districts:

To the synodical treasury: from Trinity - District in St. Louis, 818.10. Coll. in Past. Bergen's congregation at Jacksonville, Ill, 84.70. Coll. in Past. Meyer's congregation at Leavenworth, Kans. 87.50. Of Past. Hahn's branch congreg. in Morgan Co. mo. 82.25. of Past. Hahn himself, 81. teacher Hermann in Benton Co, Mo, 81. past. BergtS Gem. in Paitzdorf, Mo., 810.50; its Filialgem. 83.75. Mrs. Frenzel in Paihdorf 82.50. Past. Döderlein's congreg. in Chicago 85.29. Past. Dörmann's St. Paul's congreg. in Randolph Co, Ill, 821.25; its St. Peter's congreg. there 88.50. Easter Coll. in Past. Franke's comm. in Addison, 834.59. Coll. in Past. Traub's Gem. in Trete, Will Co, Ill, 813.68. Past. Fredcrking's Gem. in Prairie Town, Ill., 810.30. Past. Muckels Gem. in Staunton, Ill., 811. Past. Wesemann's comm. in Cooper Co, Mo, 823.55. Past. Gräbner's parish in St. Charles, Mo., 832.30. Past. Heitmüller's parish in Rodenberg, Ill., 87.10" More often - Coll. in Past. Schwcnsen's congreg. in New Bielefeld, Mo., 810.85.

To the college maintenanceS fund: from Trinity dist. in St. Louis, 811. from Immanuel dist. 811. Easter coll. in Past. Zuckers Gem. in Provifo, Ill.,

811.85. Past. Kösterings Gem. in Altenburg, Mo., W. Past. Ficks Gem. in CollinSville 824.25. Past. DvderliuS Gem. in Chicago 810th Easter Coll. in Past. Mueller's comm. in Pittsburg 841.25.

To the Synodalmissiynskasse: From the Trinity Distr. in St. Louis, 83.46. From Past. Bergts Gem. in Paitzdorf, Mo.,, 84.85.

For inner mission: from Past. Fick's congregation in CollinSville 811.85. Past. Traub's congregation in Trete 89.

To college building at Fort Wayne OftenColl. in Past. Hahn's Gem. in Benton Co, Mo, 819. past. Bergt's Gem. in Paitzdorf, Mo., 815. Bon Rev. Dörmann's congregations in Randolph Co, Ill., 834.

To the seminary building in Addison, Don Rev. Way's congreg. in Augusts, Mo., 82.51.

For Past. Brunn's institution: Don Past. BergtS Gem. in Paitzdorf, Mo., Coll. 86. surplus from Jubelest, by M. Estel in St. Louis 892.

For poor students: Collecte, ges. to KothoS wedding by Past. Stephan, Ehester, Ill, 83.50. OftenColl. in whose parish 88.55.

To the seminary household in St. LouiS: Coll., grs. on Dietzel's wedding by Past. Seuel, Clinton Cv. of Iowa, 84.95. Easter coll. in Past. Seuel's Gem. in Lyons, Iowa, 82.30. Past. Bergt's congreg. inPaitzdorf, Mo., 810.15. K. Frenzel there 82.50. Surplus from Jubilee, by M. Estel in Lt. Louis 893.61. Past. F. Schalters Gem. in Red Bud, Ill, 811.62.

For the seminary in St. Louis: bequest from the deceased widow C. "Louise Wortmann in St.Louis 810.

E. Rvschke.

Entered into -er Raffé Lake Eastern District:

To the synodical treasury: Don the congregations in: Ellicottsville 81.80, Ashford 82.40, Willkamsburg 822.10, Washington (for Feb.) 811.50, Easter Coll. 821.50, Baitimore (St. Paulsgem.) 825.05, Longgreen 88, Richmvnb 86.75, Berlin ur Summerset 84, Strattonport 85, Flora & Elmira (inrl. Agio) 818.34, Horwich 82.50, Logan 89.40, Boston, Mass., 865.08. From Past. Kähler 81.

To the Castle - G ard en - Mission: Bon the Pastors: T. Körner 812.50, C. Körner 816, Th. Brohm jr. 810, Timmenstrin 813, Holls 825, Hilbrecht, F. Haltzky, L. Wegener, H. Danfing, F. Bätke each 81.13, Gräber 81, Lochner 81. From T. Rothe 825. Schlotterbeck 82. From I. W. Barthel, H. Heine, H. Müller, L. Kruse each 50 LtS., Maria Stünkel Stutz' LiebeSkasse 82.50. A Kindtauf-Collecte 84.50.

For poor students: Wedding - Collecte at T. Meyer in St. Louis for G. H. in Addison 818. T. Wolfs for St. Louis 85. I. Betzler desgl. 82. N. N. dSgl. 85. WeddingS-Coll. at C. Muhly 89.

To the C 0 llege - building in Fort Wayne: From the Trinity congreg. in Buffalo 830th congreg. in Ellicottsville. 85, at Ashford 83. WeddingS-Coll. at L. Ernst 815.

To the widow's fund: From F. Stutz's LiebeSkasse 82.50. Don Past. Kähler 83.50.

To the college maintenance fund: from New York parish 814.70 and 89.80. St. Paul's parish in Baltimore 814.14.

For Fr. Brunn's proseminary: From F. Stutz's LiebeSkasse 85. From the congregation at Strattonport 810.21. Bon Past. Edendick 83. C. Otto 82 50.

On the Hermannsburg Mission; By Peter Brook 81. N. N. 81. For Teachers' Retainers From St. Paul's Congregational Church in Baltimore 826.

For internal mission Don of the same 827.40. Alfred Felder 85. N. N. 81.

For heathen mission: From Anna yellow 85. From 2 children collected 83. From N. N. 50 CtS.

New York, May 1, 1869. I. Birkner, Cassirer.

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Rev. 6. 177 vomijnelr 8t. " lioms, Iss. sf.

Oail IEwrbaok, teacher, k'ort Dockte, ^VHrster 60th, Iowa.

ü. K. Kolk, teacher, Lox 1373. l'ortlrä .

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But let's take a closer look. It is not wrong to lend money. We should not turn away from the one who wants to lend us money, Matth. 5, 48. It is also not wrong to want to have the borrowed money back in due time, but thou shalt not lay up a naï'chh (interest). Hence it is trading people, is to be of any use, he must first prove it. The wicked borrows and does not pay, Ps. 37:21. Nor would it be wrong to claim a share of the profit that a neighbor has made with my money, if only the contract were such that the neighbor could "live" on it, since profit and loss would be equal. But this is the highest injustice, to demand of the neighbor that he should stand not only for the capital, but also for a sure profit, but that he should do all the work, have an uncertain profit, and, in addition, be in danger of having to lose everything! Such a contract is in itself unjust, contrary to love, and therefore contrary to natural law. The very desire that his neighbor should enter into such a contract is sinful on the part of him who lends.

From this it follows that the commandment, Thou shalt not usury, is not a specifically Jewish, but a moral law binding all men, which God originally wrote in the hearts of all men. For, to repeat it again, it is sinful in itself if I expect my neighbor to take on all the work and worries, an uncertain profit, and the danger of losing everything in a contract, while I am to have all security, no worries, no danger, and, in addition, a sure profit, which must become mine under all circumstances. Let it not be said that the next man will enter into such a contract. But one should not encourage him in such a desire. Jacob also agreed to serve Laban; is the shameful Laban therefore to be excused for overruling Jacob? He who keeps a tavern does not force the drunkard to drink, but does that excuse his tavern?

But the commandment of the Old Testament, Thou shalt not profiteer, belongs to the moral law binding upon all men, because it is inculcated by Christ in the New Testament as belonging to this law. I refer here to the well-known passage Luc. 6:35: "Lend, that ye hope nothing for it." In order to understand this word of Christ correctly, we do not need a great exegetical apparatus or far-fetched arguments. Just approach the words with an open mind; they are clear and easy to understand. Christ says here that we are to lend. To lend is to give the use of a thing to my neighbour for a time without payment. This is what we Christians are to do, even where we cannot expect any service in return, even to the "ungrateful and wicked." And with this Christ does not merely give good counsel to the more perfect, as the pope thinks, but he says this to all Christians. "Lend that ye do nothing

of hoffer", but obviously wants to say the same, what Moses commands with the word: Thou shalt not usury. Thou shalt not usury, obviously means: thou shalt lend, said Ps. 112:5, "Blessed is he that is merciful, and loveth to lend." Christ, therefore, expresses positively that, Thou shalt not lend usurpingly: Thou shalt lend, namely, that is a right lending, which cannot be paid, since therefore one takes still less interest. - Thus the commandment, Thou shalt not usury, belongs to the moral law binding on all men, which God originally wrote on the hearts of all men, for Christ commands the same to all his Christians; but he would not bind his Christians to a Jewish ceremonial law. Now this does not prohibit other honest contracts. If you have a hundred dollars and someone comes along to who is not in a position to borrow and demands your hundred dollars and promises you interest, tell him: this is a contract that God's word forbids, but I want to make a contract with you that is permitted. If you do business with my money; I give the money, you do the work, then we will share the profit or loss equally. Such a contract, or one like it, would be just.

So we see that the doctrine that taking interest on borrowed money is sinful is firmly grounded in God's Word. All projectiles hurled against it bounce powerlessly off this solid wall of the Word of God. Let us now watch Prof. S. Fritschel begin to knock down this mighty rampart of the Word of God. In the last numbers of Brobst's Monatshefte he raises tremendous cannons against it, so that one should think that everything must sink into the dust before it. But do not be deceived. His cannons are made of wood, he can do nothing with them, they are only suitable to frighten and deceive the inexperienced.

Prof. Fritschel's reasons for saying that the commandment "Thou shalt not grow" is specifically Jewish and does not belong to the moral law that is binding on all men are (see the April issue) something like the following: 1. The commandment "Thou shalt not grow" is caused by the peculiar conditions in which the Jewish people had to live. For the Israelites were not to be a trading people; they were to cultivate the soil and live as much as possible for themselves and remain separate from the surrounding peoples. - To this we answer, how is it known so exactly, that this was the only reason with God, which alone induced him to give the law? Where is this written? It must be proved from the Scriptures. It must be proved from the Scriptures. For if the mere assertion were enough, I might as well say that the commandment Thou shalt not kill, is not now so generally applicable. God gave it at a time when the world was not yet so people as it is now; now it is different. And so you could say all

God's messenger overthrown. Therefore, if Prof. Fritschel's assertion that God forbade the Jews to take interest, merely because they were not supposed to be a trading people, is to be of any use, he must first prove it from God's Word, and indeed he must prove that this was the only reason why God gave the commandment. Mere assertions are wooden cannons that do not fire.

Fritschel's second reason is that this commandment can only be a specifically Jewish one because it is expressly said: Thou shalt not usurp thy brother, but thou mayest usurp the stranger. Deut. 23, 19.20. (May they therefore be a trading nation after all?) Therefore this law concerns only the Jews. To this we must briefly reply: Christ expressly says that Moses also permitted the Jews to divorce their wives for the sake of their hardness of heart, which was contrary to the natural law. So it may also be with this permission to usurp the stranger. Thus this reason, too, proves nothing for Fritschel.

A third reason given by Fritschel is that this commandment stands in the midst of ceremonial-legal decrees, therefore it must also be a ceremonial-legal commandment. Answer: A professor should not draw such conclusions. Does that follow, Professor? Unsvann, are all places where usury is forbidden of the kind? It is equally weak when it is added that in the same passage it is said, "that the Lord thy God may bless thee in all that thou undertakeest to do in the land whither thou comest to possess it. From this it follows that the commandment was given only to the Jews, who were to possess the land. Answer: It is said, I am the LORD thy God, which brought thee out of the land of Egypt: thou shalt have no other gods beside me. According to Fritschel's logic, the first commandment is therefore a specifically Jewish commandment, which unites only the Jews.

A fourth reason of Fritschel's - to mention only this one - is: the law of usury cannot belong to the natural law which binds all men, because the conscience of Christians knows nothing of it. What is universally binding must also be written in the conscience of all men. Answer: Through the fall into sin, human nature has been so corrupted that man's natural knowledge is no longer perfect even in regard to the law of God, which was originally written in his heart, and even his conscience is not free from all blindness in this respect. Even the highly enlightened! Fathers in their day did not consider polygamy sinful in their consciences, which is after all contrary to God's law. Luther says (Werke, Erl. Ausg. 29, 156.): "Howbeit the devil so blinds and possesses the hearts, that they do not always feel such law. Therefore one must cry out to them

and preach, till God work with them, and enlighten them, Gentiles. Thus Muhammad knows no Savior and they themselves have achieved prosperity, they have that they may feel it in their hearts, as it is written in the Redeemer, for he does not know the Son of God, who become aware of their missionary duty and have begun word. And in another place (Werke, Erl. Ausg. 36, 57.): took upon Himself human nature and being, bore our sinto preach Christ to the Tartars. Because they lack "If there is anything in the heart that is dark and faded, and iniquity, and willingly sacrificed Himself for poor missionaries, however, they have turned to it will be awakened by the word, so that the heart must sinners in the bloody death of the cross, thus redeeming Hermannsburg with the request that I send them confess that it is as the commandments say. All this is them and reconciling them to God, so that whoever missionaries, if the Russian government would grant also true of the law of usury. He who does not wilfully believes in Him shall not perish but inherit eternal life. He permission. Of course I was very happy about this shut his heart against the truth, but lets the bright light of the One Divine Being, is poured out upon all flesh, and request, since it is a door that the Lord opens. May He of the Word work upon him, and diligently studies it, dwells in believers as their life and motive power, calling, the dear readers pray to the Lord in true fervour and invoking God, comes with God's help to have this law enlightening, gathering, sanctifying, and keeping men faithfulness that it may succeed. The Lord has promised: also reawakened in him by God's Word, "that the heart with JEsu in the right united faith, and imparting to them, "Where two or three become one to ask, whatever it may must confess, so be it, as the commandments read."

H.

by the pure Word and the holy Sacraments, the salvation which Christ JEsus, by His holy passion and death, has purchased for men. He knows nothing of redemption and sanctification, nothing of man becoming righteous by faith alone, but teaches that man can only become blessed by good works and must earn heaven by good works. At the same time, Muhammad permits his followers to practice polygamy and thus opens the door to carnality and carnal works. His doctrine, then, is a true religion of the flesh, and therefore so popular with carnal men, because it promotes lust as well as pride, makes reason the judge in our dear first candidate for baptism, named Askjar, and it matters of faith, and rejects the holy Scriptures and the always only pleasant things that I could tell you Christian faith because they are incomprehensible, no about him. Now, think of it, this dear Askjar has been less than it rejects pagan polytheism because it is stupid and ridiculous. Now, as Muhamed's teaching promotes carnality as much as pride, these two chief instincts of the natural man, the Muhamedans gladly put up with all sorts of nonsense in their Coran-so they call their religious book-and look over it, e. g., that the angel Gabriel is so great that the distance of his two eyes from each other, measured across the nose, is 70,000 days' journey, that the recitation of the 100 names and 99 attributes of God is a very meritorious work 2c. Heaven is not for the pardoned sinners, but only for the Muhamedans, where they are blessed in eternal lust served by 80,000 servants, hell only for the pagans, Jews and Christians, because the godless Muhamedans who go to hell will be delivered from it after 900-9000 years.

The Tartars in Grusia are also attached to this poor that will remain unforgettable to me forever. No religion. - More than 50 years ago, with the permission of the Russian government, which had already subjugated this country, but had to maintain it under constant struggle with great firmness: No! he had wanted nothing else, and with the Circassians, who still inhabited the nearby wanted nothing else now but this: to live and die on Caucasus, groups of German Lutherans, especially from Southern Germany, immigrated to Grusia and founded several congregations. In the troubled times of war they could not think of taking on the Tartars, but since the Circassians have gone, peace and quiet have returned, and the Tartars are now in their midst, they have been able to take on the Tartars.

## The youngest Christian martyr from the Muhamedans. \*)

I have other sheep, but they are not of this fold. And I will lead them, and they will hear my voice, and they will become one flock and one shepherd.

In the part of the world called Asia, far to the east, lie two mountains as high as the heavens, the Caucasus and Ararat. The latter is known to every Christian from the Scriptures, for it is the mountain on which Noah's ark settled, and from which men were to fill the earth again after the hair-raising judgment of the flood and make themselves subjects. Between these two mountains lies a great and beautiful land called Grusia. In former times the wild Circassians lived in this country and in the Caucasus, in constant wars with their neighbors, the Russians, until the latter took over the whole Caucasus mountain range and the country of Grusia. The Circassians withdrew from Russian rule and emigrated to the Turkish Empire. Besides the Circassians, there were also Tartars living in the country, devoted to the Muhammadan faith. When the Circassians left, they stayed in Grusia. If the pagan idolatry is a bulwark of Satan, the teachings of Muhammad are even more so, and may have 100 million followers. Admittedly, the main teaching of Muhamed is: There is only One God - and Muhamed is His prophet. But this One God is not the Triune, truthful God of the Christians, One Divine Being in three Persons, but One Being in One Person. It is therefore the same God of the unbelieving Christians and of the Jews of our day, and precisely not a God, but an idol which Muhamed and the unbelievers in general have made right for themselves with their reason, an idol of thought, and therefore no better than the idols of the

\*) From the Hermannsburg Missionary Bulletin, September number of last year.

by the composure with which Askjar endured his tyrer of the Christian Church. After the baptism, I again suffering. In the meantime the local doctor had also been said a prayer, which the newly baptized man could not summoned, and we now carried the wounded man to his understand due to his lack of knowledge of the German home so that he could be bandaged there, for until then language, but which he had certainly prayed in spirit, for he had lain, his whole body covered with blood, on a here again he confirmed the prayer with a loud "Amen". makeshift bed in a half-open wagon shower. Askjar had Now I greeted dear John Stephen as a dear brother in already asked me to have him carried to his home and Christ with a brotherly kiss and then said the Aaronite then baptized. When the former had happened, I asked blessing over him. Then it was time to dress his wound, him again whether he wished to be bandaged first and which was so large that a part of his intestines, even half then baptized-but he wanted to be baptized first. So now cut, were hanging out of it. Up to then the wounded man I was allowed to do what had long been a silent, hitherto had felt relatively little pain, but when his wound was unfulfilled wish of my heart - I was allowed to receive the washed and sewn up, one could see that he had to first Muhamedan through holy baptism into the union of endure great pain. But even now no sound of complaint our dear Lutheran Church. I am not able to describe the came from his lips; with a patience that astonished all feelings that moved my heart, but I can say this much: I present, he endured all his torments, and the faithful Lord have never before felt the deliciousness of the ministry visibly saw to it that his servant was not tempted beyond entrusted to me by the Lord out of grace to such an extent his ability, for about an hour after the wound had been as I did here on this deathbed. The dying man was fully sewn up, He let him gently and blessedly fall asleep conscious until shortly before his blessed end. I had during a prayer that I was still saying over the dying man asked the local school teacher and another dear member when I saw his end approaching. When I finished the of my congregation, both of whom had taken care of prayer, he had already breathed his last and his soul had Askjar with great love before, to be his godparents at his escaped all earthly misery, it was saved, safe in Jesus' baptism. I addressed the baptismal questions to Askjar wounds! I was so happy when I was convinced that his in German, whereupon they were translated into Tartar soul had already escaped that I could not help but sing by another, and he answered them all in a loud voice and the song: Christ, he is my life, dying is my gain 2c. and with great joy. When I had the question put to him little by little one after the other of those present joined in whether he considered the doctrine of Muhammad, to the singing of this glorious song until the whole parlor, not which he had formerly adhered, to be a false one, and only, but also the hallway and the courtyard, where many whether he renounced the devil and all his work and stood whom the parlor had not been able to hold, nature,-he answered with a decided: Yes! and-as if he resounded with the unanimous song of victory.- On were not yet satisfied even with the simple Yes, he Friday, July 3, in the afternoon at 4 o'clock, we carried the looked at me with his beautiful, large, thoroughly honest body of our blessed brother to the grave with great eyes, made a very significant dismissive movement with participation on the part of the congregation, and so his his hand, and added in German: "Muhamed - done!" body found its final resting place in the midst of many Thereupon I called upon the schoolteacher to confess in Christians who had fallen asleep before him. There he the name of the baptized the three articles of our most now lies as the body of one who, as the first of the number holy Christian faith, and at the same time made Askjar of Muhamedans of this country, was worthy of the Lord to say that this was our Christian creed, which would now seal his faith in Jesus with death, and waits until the Lord be spoken in his name by the schoolteacher. He listened will one day raise him to eternal life! Commending myself devoutly, and when the schoolteacher had finished, to your faithful intercession, I remain with heartfelt Askjar, without being asked, affirmed the creed with a greetings, your humble loud, "Amen!" Now I baptized him in the name of God the J. Lemm, pastor at Katharinenfeld. Father, the Son, and the Holy Spirit, and gave him the I answered the dear brother: I would gladly send Christian name: "John Stephen." He had wished to missionaries if the Lord said yes and amen and removed receive the former name himself, as I suppose, because the difficulties. I would not have to know my Lord and my I had read to him especially much from the Gospel of boys not to have their necks cut and their bellies slit if it John in the lessons which I gave him, imperfect as they were to the Lord's glory. - The Lord bless the Grusinian might be,-the second name Stephen I gave him to Mission. Amen. commemorate the first.

How the papists make history in order

to deceive their poor people and to keep them with their church can once again be clearly seen from the fourth reading book, which was published in 1864 by the Benziger Brothers in Cincinnati. There, namely, it says on pages 301-305 as follows:

"Martin Luther, professor at Wittenberg, a man of quick-tempered temper, at first declared himself against the abuse which imprudent men were making of indulgences. (A.D. 1517.) Soon, however, he arbitrarily proclaimed himself a reformer or church improver, and set out against the ecclesiastical rulers, especially against the pope, whose pastoral power he declared to be arrogance and tyranny, which he hoped would be brought to an ignominious end by him. In accordance with his perverse views, he rejected many doctrines of faith which the Church had received from JESUS and the apostles. He abolished the Holy Sacrifice of the Mass, fasting, confession, prayer for the dead, and many godly practices, declared good works useless, and taught that faith alone makes one righteous and blessed. In addition, he opened the monasteries, allowed monks and nuns to marry, and granted princes and lords the right to confiscate the monastery and monastic estates and to use them as they pleased. At last he broke the vow of chastity, which he had solemnly taken as monk and priest, and took a nun to wife."

"Luther boasted that he drew his doctrine solely from the Bible; but misled by a false interpretation of it, he soon fell into the most obvious contradictions and errors. Thus he asserted that man had no free will, and consequently could neither keep the commandments nor avoid evil; that sin did not condemn man if he only believed firmly, etc. Notwithstanding this, he won a large following in a short time. For the frivolous class of the people liked his comfortable doctrine, which was conducive to an unbridled life, and the abolition of the monasteries and convents was very convenient for money-hungry princes. Moreover, Luther did not easily shrink from any means of enlarging his party; as he permitted the Landgrave of Hesse to take a second wife to his still living wife. Several soon followed Luther in the path he had taken; indeed, they went even further than he. Zwingli in Switzerland denied the presence of Jesus Christ in the sacrament of the altar. Calvin in Geneva taught that God had destined a portion of men to eternal damnation without their guilt, and therefore blinded and hardened the hearts of sinners. The Anabaptists dreamed of a kingdom of Christ on earth in which there should be no more property, neither law nor authority. What Luther had spared in the churches was completely destroyed by Zwingli, Calvin, and other sectarians. The images of the Crucified and



he saints, both paintings and statues, masterpieces of art, were cut to pieces, organs and altars were smashed; even tombs were ransacked and the bones of the saints were trampled underfoot and burned. Although these church reprobates fought each other and cursed each other, the doctrine of each was spreading. In order to give it complete victory, every conceivable means was employed. A thousand and one pamphlets spread the erroneous principles, and at the same time the most venomous outbursts and calumnies against the pope and the Catholic clergy. In some places one added to all this a crying violence and coercion by every kind of pressure and persecution to the apostasy from the holy Catholic faith." ---

"On the part of the Catholics, several attempts were made and various negotiations were held to restore ecclesiastical peace. But Luther's hatred of the head of the Church, the Pope, remained irreconcilable. Then in 1545 the Holy Father summoned a general church assembly to Trent in Tyrol. The teachings of the innovators were examined and unanimously condemned; at the same time, excellent regulations were issued concerning church institutions and the abolition of abuses. Through the excellent achievements of this council, the Catholic Church gained new beauty and rejuvenated strength. Repeatedly the Protestants had been invited to the assembly; they themselves had at first demanded the same for the settlement of the controversy; but they refused to appear at Trent."

"So then the unhappy separation continued, and in its consequences brought boundless misery over the greater half of Europe. - Luther had preached freedom, reviled emperors, princes and bishops. The peasants did not fail to free themselves from their masters. Unbridled mobs they roamed the country, burned the castles and monasteries, and perpetrated the most horrible cruelties against nobility and clergy. More than a hundred thousand people were slain in this terrible uprising. Other religious wars followed, until finally the Thirty Years' War devastated the flourishing Germany in the most horrible way and made it the scene of the most horrible atrocities. Devastating religious and civil wars also broke out in the other countries which accepted the new doctrine. In Switzerland, Zwingli fought a bloody battle against his own countrymen. In France the Calvinists, or Huguenots, destroyed about twenty thousand churches; in the only province of Dauphin, according to the confession of one of their writers, they killed 256 priests and 112 nuns, and burned 900 villages and towns. England also suffered severely for the apostasy to which she was brought by her king, Henry VIII, who renounced the mother church because the pope would not give him

allowed him to repudiate his lawful wife and take another. Streams of blood flowed here; even King Charles I, a successor of the tyrannical Henry, lost his life on the scaffold of blood at the hands of rebels who boasted of the purest religious doctrine."

Yes, yes, the Pabst Church is quite innocent! It has never had cause to repent; therefore it has not repented, and therefore it is still today the old pabstical church. It must maintain its empire with lies and distortions; therefore it must be diligent that its youth do not fall short of the truth. The pabstical church has long since forgotten to be ashamed, otherwise it would be careful not to tell such things as the above in public, since every schoolboy knows that it is a shameful tissue of lies.

To the ecclesiastical chronicle.

Iowa. We can be brief about what Prof. S. Fritschel says about chiliasm, the fourth point of the Declaration of the Pittsburgh Assembly. It is again the old familiar "Yes!" and "No!" The door to all kinds of rapturous excesses and outflows is closed with great frankness and decisiveness, in keeping with "Christian man's honor," and then opened again with surprising dexterity and ingenuity. First S. Fritschel declares, in praise, that the General Church Assembly has "emphatically" embraced chiliasm. Then he reproves: "we think, however, that the meaning of the way"; then he praises again: "nevertheless, we also want to admit that a good and correct meaning can be found in the words of the declaration". Thus it goes back and forth like on a rocking horse. Prof. Fritschel also speaks out openly about his own position on chiliasm: "If any opinion is expressed which must be regarded as an outflow of that enthusiastic spirit, that fundamental view rejected by the Lutheran Church in the seventeenth article, then one will never be able to tolerate it, even if it has not been specifically designated and rejected in the confession. That is well said: "nevermore to be tolerated"! Excellent! But how is it, then, with the "outflow" of Schieferdecker's and Seiß's spirit, of which the one is driven by his "fundamental view" to confess the fundamental creed of the kingdom of Christ only with "yes" and "no," i.e., not at all, and the other even has the "fundamental view" that the actual kingdom of Christ is not yet here at all, but will only appear in the millennial kingdom, after the resurrection of the dead. How is it, will Iowa "nevermore tolerate" these "outpourings"? That is the question; here lies the decision. And

Here Fritschel, with his dexterity known far and wide, makes an opening into his decisive, excluding, "nevermore tolerating" theory that leaves nothing to be desired in terms of breadth. For Fritschel places the encyclopaedia in the hands of everyone who has spirit. And who would not have a spirit in our day?! In Fritschel's opinion, certainly all, except the spiritless antichiliasts and especially not the Missourians. For after he has just finished his declamation on the "nevermore can tolerate," and has thus "emphatically" closed the door to all enthusiasts, and with a rough hand has unwarrantably uprooted all weeds, he suddenly turns around, opens his wide, soft heart, and mildly lets it pour itself out in the following words: "But lest waizen be uprooted under the pretext of weeds (how awful!) and an innocent, (how awful!) be destroyed by the weeds.) and an innocent (ah, yes, yes, not!) idea that does not contradict the similarity of faith be condemned as heretical, it is certainly necessary that those who want to reject such an opinion also be able to judge spiritually and to test the spirits. It is just in this area that those who have the name of being the most zealous have often sinned grievously." And now the "spiritual" Iowans have made up for the grave sins, have taken the chiliast Slatedecker, who has torn his own congregation apart by his chiliastery, into their comforting brotherly arms, and are now extending the same to the chiliast Seiß for a hearty brotherly embrace. And who may dare to blame this way of acting? The Iowans, after all, combine with the strictness that can never be tolerated the breadth that can again embrace everything; they have the spiritual judgment, and the gift of spiritual testing, and the power of forward and backward movement, and the yes and no theology! -

If we now sum up the result of our brief examination of the four points on the part of S. Fritschel, as the spokesman of the Iowa Synod, the following happy result will certainly have arisen for every sympathetic and sympathetic reader, namely: the Iowa Synod fits very well with the Church Council! For as the latter body delights in ambiguous declarations, so the former in still more "ambiguous" euphemisms. Two bodies, and yet one mind; or, as the poet says, "Two hearts and one beat!" And what else could stand in the way of the entering into the covenant at the next meeting, in such perfect circumstances? Should not something really be able to come of the marriage? Let us hope for the best!-Z

**Remark.** As is well known, there are many varieties of chiliasts, half, quarter, eighth chiliasts, to whom it is naturally not at all agreeable if all chiliasm, coarse as well as fine, should be short and roundly twisted.

fen. Prof. Fritschel therefore objects to the manner ofThe report on the members who resigned reports the It is essential that all instruction and education be speaking of the representative of the Wisconsin Synod, following: "Four members from the Memmingen area carried out in the spirit of Protestant education. This is who rejected "all and every form of chiliasm," and even justified their resignation with the explanation that they not sufficiently taken care of if only the proper thinks, because he does not observe the distinction made had come to the realization that the Society for Inner supervision of religious instruction in the strict sense of by Missouri between rejecting and condemning, that the Mission had fallen away from the pure doctrine of the the word is taken into consideration. What is built up by Wisconsin and Missourians contradict each other. - The Lutheran Church and that they could not rejoin it until it means of this instruction can be torn down, damaged, ancients, by the way, have often spoken quite similarly to had turned back to the "pure" doctrine as it is held by the or atrophied," if recalcitrant and other elements the Wisconsin; thus Joh. Gerhard, in his lioo. äo Missouri Synod in North America.

oonsuwwatio 8L66u1i, says: "we hold that the chiliastic delusion, whatever color it may assume, and however it may adorn itself, is to be stripped of its larva"; and E.

Gerhard in his *Conf. Aug. enucleata*, p. 85.: "Also in the Usury. In the New York "Evening Commonwealth" of understanding, which at least takes care that the Nugsb. Confession Art. 17, not all in the gross, but April 22nd there is an essay on the perniciousness of children are not already taught by the same teacher. absolutely all chiliasm is rejected and condemned" (non usury as it is now practiced in America. It says, among which at least takes care that the underage youth is not erLS Lus kolu ekiliasnnis, ssä vwnis owniuo re^oodus other things, as follows: "Some! People are very anxious, already tainted and poisoned with that ambivalence and ao äamnadus est).

**The Methodist apologist**, who in almost every issue York) against usury should be re-enacted. Yes, it is said, so-called education. And if this is averted, one does not brings diplomatically accurate reports from his heart-that the District Attorney is about to take steps in this yet set out to educate 'hypocrites. Conversely, it would announcing correspondents from all parts of his empire matter. We venture to express the doubt whether this be purely foolish and contrary to everything that the about the number of the "affiliated" or "converted to God" remedy may not rather tend to increase the evil. In most elementary school has to accomplish as child or "vigorously converted" or "newly revived" or "seekers" of the newer states the usury laws, like "other" remnants education, if one wanted to construct the instruction and or "on trial affiliated" etc., feels compelled in No. 13 of the of an antiquated administration of justice, have sunk into education of boys and girls in the elementary school yearly to register the following figures: "350,088 the grave of the past. Even our "New England States, and the management and supervision according to communicants with 1,088 communicants. In No. 13 of the which were formerly very attached to the old usury laws demands such as one might make for the cultivation of yearbook, the author also feels compelled to register the have learned many things from experience, and at higher independent science at a mature age and at an Lutheran Church in America with the following numbers: compelled to accommodate the progress of the times by advanced stage of education. For this is the main task "350,088 communicants with 1,792 preachers. Obviously, softening the severity of these laws. Rhode Island has of that education in teaching which the elementary the apologist does this with the intention to teach therepealed its strict statute, Connecticut has twice modified school has to strive for in children, that nothing in it dulls Lutherans the right notions of the power of Methodism its own, and Massachusetts has made laws to that effector destroys the childlike simplicity and the strength of and to impress respect upon them by combining these Perhaps these remnants of ancient times would have the uniform moral-religious consciousness to which it is numbers with the incomparably larger ones of the been abolished long ago if there were not a 'religious side the equal conscientious duty of Christian parents to vigorously converted Methodists. He adds the following to the matter. The word usury, as used in the Bible, has educate. And every state of instruction in the remark to the above: "All Lutherans are therefore not yet been understood by many people in New England to elementary school is to be held sacred as such a means the third part as strong as the Methodist Episcopal Church mean the taking of more than 6 per cent annual interest of education, and is to be kept pure by the fact that in alone, while all Methodists in America number more than of borrowed money. In the State of New York there are no subject of instruction does the teacher deny that 2,000,000. And yet some Mr. Pastors continue to chide many brave men who think that the taking of more than 7 moral-religious sentiment which is proper to him as a the Methodists as a minor sect." Perhaps it will give the per cent of annual interest is forbidden in Scripture, but Protestant, and that the superintendence supervises apologist some satisfaction if we reply that we Lutherans that up to that amount the demand is justified by divine every instruction so that it is not made a means of do not consider the Methodists to be a minor sect at all, authority. But the truth is that, according to Scripture, 1 destroying that sanctity which Protestant parents wish but on the contrary a numerous sect, but one that is very per cent of the year is as good usury as 10 per cent. Usury to see cultivated and preserved in the heart of their harmful and dangerous to the kingdom of God, to which, in Scripture means the same thing as interest. " C. church. If, on the other hand, one thinks one ought to like all others and especially the even more numerous **Harleß's brochure on the school law.** The work toward assigning religious instruction under and dangerous Pabst sect, we few poor Lutherans cannot Neichsrathskammer in Bavaria, in which a new draft of the ecclesiastical supervision to the pastor, but principally and will not assert any other strength than only the school law was to be discussed, had assigned the makes religious instruction away from the teacher, in unadulterated pure Word of God, to which our hearts cling responsibility for correcting it to the Ober-Consistorial order to leave to him the teaching of the other subjects by God's grace and rejoice in His comfort. "Fear not, little President Dr. v. Harleß, who has now distributed a small according to the rules of a 'science and technology' host, for it is your Father's good pleasure to give you the brochure to the members of the Landtag. The "Allg. ev. which cannot be determined by law, uncontrolled or kingdom." Luc. 12:32. n.

**Missourians in Bavaria.** In the "Annual Report on the contents. "Above all, I demand," says Dr. v. Harleß, "that abne must be careful not to turn it into a means of State and Course of the Society for Inner Mission," if Protestant parents are made legally obligated to send destroying that sanctuary which Protestant parents headed by Pastor Löhe, there is a complaint about the their children to elementary school, that they also be want to preserve in the heart of their church. This would decline of this society. Of some of the legally cared for.

mean a deprivation of the teacher in his most important and most grateful task of teaching and education, a transplantation of harmful dualism into the elementary school, and a break with the cultivation of a uniform spirit in the educational system of every elementary school, including the Protestant one. A law which consciously or unconsciously, directly or indirectly, would follow such paths would also have to be considered from the Protestant point of view.

laus, because in the name of sound popular pedagogy, be called unacceptable. Even more, it would have to be called a violation of law. For even if the State may be granted the right to take the direction and supervision of the school system directly into its own hands, insofar as it serves the purposes of instruction in those opposites of knowledge and skill which form the general, equal basis of civic professional competence for all, and accordingly the State shall see to it that nothing is neglected in this respect, the State has no right whatever to prescribe positively to the various confessions the means of instruction and supervision by which the religious and moral education of the youth peculiar to the confession is to be sought and attained. The guarantees for this cannot be assumed by the non-denominational state as such; rather, it must seek them in the members or organs of the denomination or religious community that are qualified for this purpose. The State cannot and must not wish to compel either Protestants or Catholics, or members of any other religious community, by a State law, to submit their children to schools which lack the natural and legally founded guarantees that religious-moral education will be carried out and guided in the spirit of that religious community to which parents and children themselves belong."

Answer of a martyr.

"Dost thou love thy wife, and thy children, and thy life, and wilt thou not recant for all these things?" said a papal inquisitor (Glanbensrichter) in the time of the Dutch persecution to a poor schoolmaster, who was dragged into prison for reading the Bible. "God knows," answered the poor schoolmaster, "that if the earth were a lump of gold, and all the stars were pearls, and all these were my property: I would give it all there, if I could have my wife and children with me, though I have but bread and water to eat, and am in chains; but neither for wife, nor children, nor stars, can I testify service to JESUS my Saviour." One would think the heart of the Inquisitor must have been softened by this confession, but no, he tortured him until he died. (Freimund.)

**God's judgment.**

Count Felix von Werdenberg, an Eastern-Christian statesman, showed himself to be a fierce opponent of the Protestants (i.e. Lutherans) and once said at a banquet during the Imperial Diet at Augsburg (1530): he hoped to be able to ride to his spurs in the blood of the Lutheran heretics. The next morning, however, he was found in his bed, killed by a sudden rush of blood. ("Württemberg, as it was and is." VIII, 171.)

**Church News.**

On Sunday Exaudi, May 9 of this year, Pastor F. T. Körner, having accepted a call from the German Lutheran Dreieinigkeits-Gemeinde in Middle Village and the Jacobus-Gemeilde in Locust Grove, L.J., N. Y., was inducted into his new office by me on behalf of the honorable President E. G. W. Keyl. F. W. Föhlin ger.

Address: Hev. I'. Lorner, 1ViUiam8dur\$, Iblanä, 17. L.

On the Sunday of Quasimodogeniti, Pastor Olaf Schröder, who recently came from Germany with the intention of serving the Lutheran Church in America, after having accepted a regular job at the Lutheran St. John's Parish in Philadelphia, was inducted into his new office by the undersigned on behalf of the honorable President Keyl. C I. Strengths.

Address: Uev. O. Lellröäer, 424 IVlin-rton 8t., kbilackelpstia, I "rr.

**Conferenz displays.**

The Michigan Pastoral Conference will hold its sessions this year, g. e. G., June 17-20 incl.^u Detroit, Mich. H. Lemke, Secr.

The Ciicinnati Districts Pastoral Conference will meet, God willing, June 22 and 23 of this year at the home of Rev. Th. Wichmann at Farmers Netreat, Dearborn Co, J "d.

- G. s ch u m m.

The Minnesota Pastoral Conference will hold its sessions this year, Lord willing, July 8-12 incl. iu St. Paul, Minn. E. Rolf.

**To our dear communities of Western, Middle and Northern Districts.**

On the occasion of the last sessions of our General Synod in 1866, the latter decided that an "advisory general committee" should be elected. "This committee," says the report, "shall consist of the General Praeses, four deputies and one preacher from each district, and shall be elected by the individual districts at their meetings in 1868. This committee shall meet at the place of Synod eight days before the commencement of Synod. All business before it shall be laid before it by the General Presiding Officer, and it shall then prepare everything in such a manner that the Synod may transact all business in one or at most two days." (Twelfth and Thirteenth Synodal Reports of the General German Lutheran Synod of Missouri, Ohio, and other States, of 1864 and 1866. p. 86.) Unfortunately, the above-mentioned districts failed to hold the election of the "General Advisory Committee" during their last year's meetings. The undersigned, therefore, hereby directs all the municipalities concerned to hold such election as soon as possible.

The congregation may subsequently elect a preacher and a person from the audience of their entire district to represent their district as a member of the "advisory general committee" and send the names of those elected to their district president, who will then count the votes and inform those who have the highest number of votes of their election. A parish which has not sent in the result of its election by the 1st September must be deemed to have waived its right to vote in that case.

C. F. W. Walther, d. Z. General Präses.

**Two delicious new Lutheran tracts** have just been published by B. F. Treler (World Messenger Office) in Allentown, Pa., which we cannot recommend strongly enough to our readers, preachers and church members. The first is entitled: "Kreuz- und Sieges-Kunde der Gemeine Gottes auf Erden, oder: Kurze Summa der Geschichte der Kirche Gottes von Anfang der Welt bis heute. For Lutheran Christians. After Dr. V. E. Löscher, edited for our time and circumstances by Gottlieb Gnadekind." This is a short history of the church from Adam to our time in question and answer. Already every school child should get hold of this tract. It is an excellent addition to the catechism and the biblical history (19 pages in 12). The second tract is: "The Most Holy Baptismal Covenant, which a Christian man has entered into with the Triune God for his righteousness, regeneration, renewal, and blessedness in the Sacrament of Baptism. From both Catechismi and other writings of Dr. M. Luther, and the Brenzian Catechism, also writings of Nicolaus von Amsdorf, and provided with an appendix on emergency baptism. Compiled by Gottlieb Gnadekind." This tract is also a golden booklet. It contains only beautifully arranged excerpts from the writings of the aforementioned. The few explanatory notes by the editor are good and valuable. Whoever wants to know what he has in his baptism, and wants to arm himself against the cunning attempts of the devil who would like to rob him of this treasure, let him buy and read this magnificent treatise and read it again and again. For both tracts are of such a nature that the more often they are read, the more yield they give." (The second Tractate contains 36 pages in 12.) The price is: the single copy 10 Cts., a hundred copies H5.00 (so then the single copy 5 Cts.). Three copies will be sent postage paid for 25 Cts. W. [Walther]

**(Submitted.) Book - Ad.**

We call the attention of our readers to the fact that at Volkening's in St. Louis, in the near future.

a German translation of the Ecclesiastical History of Eusebius will be published. The translation by Stroth is used as a basis, but it has been revised throughout according to the basic text as it appears in the latest editions by Laemmer and Heinichen (1868). Thus, our preachers and congregations are finally given the opportunity to learn about the most important ancient church history from the days of the apostles until Constantine from the sources. Certainly, a lively participation on the part of the reading public will enable the publisher to bring the work he has begun to a happy conclusion.

## Warning.

When sending in money, the undersigned requests, if at all possible, that registered letters, orders, or bills of exchange be used, as he cannot assume any responsibility for lost valuable items. The repeated loss of money letters in recent times forces us to make this announcement.

M. C. Barthel.

## Receipt and thanks.

For poor students received from the worthy Women's Association at New Minden, Ill, \$30.00 and 8 bundles of woolen yarn; from the worthy Women's Association at Carondelct, Mo., \$10.00; from Mr. Hilskötter, Venedy, Ill, \$10.00; by Rev. G. Grüber in Warsaw, Ill, from the worthy women's - missionary society that. \$15.00, and by its dear confirmands Elis. Kroll, H. Läufermann, Marg. Lüdde 25 Cts. each, Marie Knoche 50 Cts., C. Maurer 75 Cts., Jul. Frank \$1.00; from Mrs. Oppermann \$1.10; from Mrs. M. \$2.00; from an unnamed person in St. Louis \$15.00.

For Past. Brunn' s Seminar: by I. in Des Peres, Mo., \$2.00; by Mrs. M. \$1.00.

C. F. W. Walther.

Received to college hauShalt in Fort Wayne and for poor students:

Don Past. Trautmann's congregation from the communion treasury \$20. From the comm. at Logansport 1 barrel of lard. 20 pieces of bacon; from C. Rauch 1 barrel of lard. From Pak. Reichardt's comm. from H. Brandt 2 bush. Wheat, 4 Bush. Oats, 4 Bush. Kar offeln, 1 half hog; from Ernst Brügemann 2 Bush. Wheat, 4 Bush. Oats; from W. Luecke 3 Sacks of Grain, 2 S. Potatoes, 2 S. Wheat, 1 Shoulder. From Past. Bode's comm. from F. Gerke 1 vrtl. Beef. From Past. Oestermeyer's comm. 8 p. Flour, 1 S. Wheat, 1 S. Potatoes, 4 Pcs. Bacon, 1 Roll of Butter. From Past. Jäbker's Gem. from Ernst Buldemcier 4 p. grain, 2 p. potatoes; from the löbl. Frauenverein there 14 pairs of stockings, 6 towels, 1 feather pillow, 13 pillow cases, 4 sheets, 11 Bnsenhcmdrn, \$5.62 cash. Mrs. Burkhardt in Boston 3 pairs of stockings. Past. N. N. \$2. From Dr. Sihler's Gem. of N. N. \$5; used by the Ladies' Loan Association of both parishes at Fort Wayne for college students in articles of clothing from Sept. 1868 to May 1869 \$81.48. From Mrs. Director Saxrr 6 towels. Mrs. Bleke 3 pairs of stockings. From Rev. Wüstemann's parish from the poor fund \$5 for pupil Bohn. From the Grand Rapids Parish Women's Association 2 quiltS. 6 towels, 7 pr. stockings; for pupil D. Walther \$9.51. From Past. Daib \$1. From Past. Zagel's parish from C. Pohler \$5; F. Früchtenicht \$10; wedding collecte at F. Hollmann \$5 for student F. Zagel. By Past. Stubnatzy collected at I. Bösters wedding \$8.60 for poor pupils. From his congregation from some members \$1.50 for C. Franke. From H. Piel \$5.

W. Reinke.

Received for 'o orphanage near St. Louis:

From N. N. by Mr. Past. Schaller \$1. Mr. Geo. Vetter \$1. Minna Schröder in Port Hudson 50 CtS. Mrs. Anna Wolfram in St. Louis \$1.50. Mr. Eduard Bertram the. \$3. of the parish of Mr. Rev. WehrsAulich, H. Meyer \$24, I. Bernreuther \$7.50, F. 3, Jung! \$12, W. \$6.45. Collecte on the baptism of children at Mr. A. Knigge's inHattstädt \$18, G. Wolläger, I. Biltz \$15, F. Rufs \$8.25, I. A. F. W. Müller Russclsgrove \$2.25. Of Mr. Rev. G- Heintz and his congregation at\$3, I. A. Hügli \$15, E. Mayerhoff, G. Dietlen, C. F. Seitz, G. Schilling Skeels CroSs Roads \$5. I. Werner in Mokena, Ill, \$3.50. N. N. in New\$15, I. Biltz 50 Cts, I. Horst, A. F. Ahner \$6.50, E. Smith 50 Cts, C. L. Orleans \$5. By Mr. Past. Wüstemann in Kendalville, Ind, \$7.50. byKnapp, E. Sitzmann, W. Schlechte \$2l>, C. Bock \$6, G. A. Müller \$12, Emilie Fathauer in Trete, Ill, \$3. by Mr. Past. SaupertS parish atE. Wünsch, F. Dubpernell \$11.71, Th. Mießler \$3, I. A. F. W. Müller \$3, Evansville, Ind, \$10. Emma, Marie and Mathilde Schulte \$2. --Mr.O. Estrcm, I. Himmler. Further: G. Stcuber \$20, G. Simandel \$13.50, W. Meyer \$8, G. recovery of a child \$5. By Mr. Rev. Biltz: Collecte on Vogt's baptismF. Hammer, I. F. F. Winter \$3, C. Nitschke \$13'50. F. Nerse \$94.50, L. of a child \$5, from Mrs. Vogt \$2, C. Blinde \$1.50, Mrs. Kammeier \$1,Jung \$21, A. Einwächter \$19,i, G. Wicdemann, G. Notschkk, G. Gothe Johann, Elise & Marie Kammeier each \$1, together \$12.50. From\$3, H. Ebke C. A. Frenhel \$24, I. P. Johnsen, D. Könemann \$6, Th. Georg Jak. Knapp \$1. Fr. Fricke in Nen-Bielefeld \$2. A parishioner ofHoff. mann\$1, A. Dielmann, I. Dielmann, C. Zehrn, W. Frey, M. Grimm, Mr. Pastor Heid in Peoria \$10. Mrs. Hufendiek \$1. Mr. H. H. Heimsothl. Niethammer, I. Bäumner \$15, H. Diersen \$8.50, V. Prediger \$7.50, \$5. Mr. H. Richter in Thornton Station \$2. Mrs. Eichhorn \$1. N. N. byP. Scheitelmann 75 Cts. Mr. Past. Bergt \$5. by Mrs. Marie Reller at Bremen, Mo., \$12.75. by Mrs. Mathilde Stratmann \$1. Wittwe Obermiller \$5. collecte at the young man's feast of the Immanuels - District at St. Louis \$32.07. collecte at the wedding of Mr. L. Walther at Richmond, Va., \$4. N. N. at Collinöville \$1. Father Brandau at St. Louis \$1. Mrs. s. Meier there \$3. Mrs. Anna Tiemyryer \$1. Mr. P. Linsemann at Hannibal, Mo., \$5. N. N. at Tebo, Mo. \$5. Mr. Usinger \$1. By Mr. Past. Wege collectirt \$2. by the school children of Mr. K. Laurerbach, teacher, at Fort Dodge, Iowa, \$1.38. Coll. at d. wedding of Mr. Thielking \$5.85. G. at W-, Mo., \$5. Mrs. N. N. by Mr. Past. Schäfer \$2. Coll. on the wedding of Mr. Naab \$1.50. By Mr. Past. Schaller in Red Bud, Ill, \$2.50. From Schmidt L Schubarth estate on a bill \$10. From the Women's - Association in Carlinville by Mrs. Alledörfer a lot of children's clothes. From G. Gerb a one-horse load of corn cobblers. Don H. Löhr 1 bush. Potatoes, 1 sink, 2 dub- eggs. From Michael Ruck 1 ham, 16 lbs. of mutton. From Mrs Batcs 2 pr. woolen children's stockings. From Mrs. Louise Geitz in Rock Spring 44 lbs. calico. From Mrs. Hölzel 3 pairs of woolen children's stockings. From Vatcr Heinz 200 pc. Vine plants. From Plant Brothers, Pratt L Co \$5 werth seedlings. By Mr. Past. Schaller in Red Bud, Ill, \$2.50. From the sol. sewing, knitting and crocheting school of the. Immanuel District, St. Louis, by Mrs. Rohlfing, \$12. by Messrs. Dietr. Meyer in Trete, Ill, \$5. from Wittwe Obermüller by Mr. Past. Bock \$5. From Mrs. Gottfr. Mertz thank offering for happy delivery 75 Cts. From N. N. in St. Louis \$1. From Mr. Past. Jungck \$5. by Mr. Pa stor Buszin Collecte at the Confirmation \$13.35, by Heinrich Wallenstein \$1. The following gifts were received: From Gottfried Mertz 4 apple and 4 cherry trees; from Leonhard Köhler 1 barrel of seed potatoes; from Hein. Pependorf 2 doz. Cheese, 2 Dtz. Eggs, j Gall. fat, 1 bush. Korn; from Hugo Törschlen 2 doz. Eggs; from Mich. Botsch 12 lbs. of ham; from Georg Greb 1H Bush. Saatkartoffcln, several bundles of hay; from Walke in Neu-Bremrn 1 barrel of soap; from Rönnicke 1 sack of flour; from Gottlieb Mertz 4 gall. Vinegar; from Martin Bates 28 Pfv. Ham, 36 lbs. shoulders, 22 lbs. fat, together with vessel; from Eduard Dörschlcn 1 p. potatoes; from Wittwe Wallenstein Bs. dried. Peaches; from Mrs. Trog 2 doz. Eggs; from Hein. Rauscher 1 load of hay. St. LouiS, May 21, 1869. I. M. Estel, Cassirer.

For Sen Lutherans have paid:

The 20th year: The gentlemen: Th. Hoffman", Pastor G. Rrichhardt \$2. The 21st year: Messrs: W. Meyer \$2, Th. Hoffman", Past. G. Reichhardt \$3. The 22nd year: Messrs. Rev: H. Ernst, P. Studt, W. Meyer \$1, Th. Grüber \$3. Furthermore, A. Fischer, Th. Hoffmann. The 23rd year: Messrs. Pastors: H. Grätzel \$3, P. Studt. M. Guinthr \$5, I. A. Hügli \$3, E. Smith 50 Cts, Th. Grüber \$2.65, F. Dubpernell \$4.29, M. Guinther \$10, I. Rupprecht \$16.50. Also: L. Leybold \$20, G. Simandel \$3, W. Meyer \$7.50, A. Fischer, E. Burkhardt, G. Gothe, H. Ebke, G. Dreyer \$28.50, I. Dielmann 75 Cts, Th. Hoffmann. Den 24. Jahrgang: Die Herren Pastoren: F. Ruhland, H. Grätzel \$3, I. Rupprecht \$2.30, W. Hatt-

städt \$30, A. C. Bauer \$3, L. Dulitz, F. R- Tramm \$5.45, P. Studt, H. A. Stub, F. W. Scholz \$9, M. Bartling \$10, P. Karrer \$4.50, A. Mennicke \$10, L. Lochner \$5, Th. Krumsieg \$15, E. Smith, W. Schlechte \$21, E. Aulich, H. Meyer \$24, I. Bernreuther \$7.50, F. 3, Jung! \$12, W. Hattstädt \$18, G. Wolläger, I. Biltz \$15, F. Rufs \$8.25, I. A. F. W. Müller \$15, I. Biltz 50 Cts, I. Horst, A. F. Ahner \$6.50, E. Smith 50 Cts, C. L. Orleans \$5, by Mr. Past. Wüstemann in Kendalville, Ind, \$7.50. byKnapp, E. Sitzmann, W. Schlechte \$2l>, C. Bock \$6, G. A. Müller \$12, Emilie Fathauer in Trete, Ill, \$3. by Mr. Past. SaupertS parish atE. Wünsch, F. Dubpernell \$11.71, Th. Mießler \$3, I. A. F. W. Müller \$3, Evansville, Ind, \$10. Emma, Marie and Mathilde Schulte \$2. --Mr.O. Estrcm, I. Himmler.

Further: G. Stcuber \$20, G. Simandel \$13.50, W. Meyer \$8, G. F. Hammer, I. F. F. Winter \$3, C. Nitschke \$13'50. F. Nerse \$94.50, L. i, G. Wicdemann, G. Notschkk, G. Gothe \$3, H. Ebke C. A. Frenhel \$24, I. P. Johnsen, D. Könemann \$6, Th. Georg Jak. Knapp \$1. A. Dielmann, I. Dielmann, C. Zehrn, W. Frey, M. Grimm, Mr. Pastor Heid in Peoria \$10. Mrs. Hufendiek \$1. Mr. H. H. Heimsothl. Niethammer, I. Bäumner \$15, H. Diersen \$8.50, V. Prediger \$7.50, P. Scheitelmann 75 Cts.

The 25th year: Messrs. Pastors: W. Hallerberg \$13.50, A. Michaelis, Th. Pissel \$3, A. Wag- , ner \$49.50, P. Seuel \$10..22, I. Rauschen \$9, C. Stcege \$3, H. Fischer \$15, A. Zagel \$28.50, G. Grüber \$21, H. Steger \$22.50, M. W. Sommer \$15, F. König \$11, O, Wüst, C. Hiller \$15, H. Wunderlich \$3, G. Rademacher, H. Löber \$15, I. A. Ottesen, A. Wiese 50 Cts, P. Studt, C. Körner \$3, A. E. Winter \$2, Th. Brohm \$13.50, W. Lothmann, R. Frdrckerking \$15, F. W. Husmann \$15, C. Grothe, L. Larscn, I. A. List, I. Kilian \$19.50, G. Löber \$10, M. Merz \$7.50, I. L. Daib \$21, Th. Mießler \$15, P. Wambsganß \$39, P. S. Estel, I. N. Beyer \$30, P. Karrer \$4.50, E. Multanowski \$11.25, H. Maack \$21, I. Karrer \$4.50, F. W. Föhlingrr \$6. A. Ernst \$10, I. Bergen \$6, A. Biewcnd \$4, I. G. Kunz \$13.50, L. Vogelfang, E. Aulich 75 Cts, R. Adelberg, G. Reisinger \$18, I. H. Sieker, A. F. Siegier, C. H. Lüker \$6, A. Jakobssn, C. Mees \$40, C. F. Clanffen, M. Meyer \$3.25, I. List \$7.50, F. W. Johl 75 Cts, W. Lange \$7.50, F. Rufs \$24, I. Baumhöfener \$5, I. A. F. W. Müller \$25.50, I. Hügli \$4.50, E. Mayerhoff, A. E. Winter \$7.50, G. Jäbker \$60, H. Koch \$10, A. Saupert \$33, A. Detzer \$16, I. Strieter \$30.75, H. Sirving \$9, M. Sondhaus, L. Junker, I. Biltz \$4.50, I. Bergen \$10.50, H. Sprengeln \$13.50, W. Brackhage \$21, A. Lehmann \$6, G. Mark worth, H. Wunder \$12, I. L. Daib \$10, E. Sitzmann, M. Merz \$12, E- Schürmann \$4.50, H. Evrrs \$17, I. M. Hahn \$33, W. Weißinger, C. Böse \$4.50, H. Martin, W. Hudtloff \$3, I. G. Sauer \$64.50, B. Mießler \$3, W. Linsemann, C. Popp \$7.50, I. Baumgart \$20, I. P. Dörmann \$24, F. Wesemann \$4.50, I. List \$15.50, C. G. Reim, Th. Mießler \$3, I. A. F. W. Müller \$7.50, E. Röder \$10.50, I. Seidel \$49.50, H. Koch \$6.50, A. Torgersen, I. Her, C. I. Weisel \$21, M. Stephan \$13, O. Estrem, Th. Brohm \$15, I. Himmler, F. Döderlein \$20, G. A. Weisel \$9.

Further: A. Krome \$33, G. Müller \$9, C. Trier, T. H. Walther \$6, A. Bohn \$56, A. Dohrmann \$6, G. Heimlich, I. Käppel \$12, Schwenzel, A. DamkWer, C. Trcttin \$16 50, F. Buergin, D. Schwarz, W. Meyer \$9, L. Häfle \$10 50, G. F. Hammer, I. F. F. Winter \$3, B. Pritzlaff, L. Mielke, I. Werner, Obenhaus, Kiesling, F. Rcese \$90, F. G. Schmidt \$3, A. Koch \$33, E. A. Bogt, C. GöckS, H. Kruse, I. M. Hubinger \$40, W. RcmuS, C. Weber, C. H. Rückcrt, A. Einwächter \$2i, M. Kreutel, A. Sticmke, F. Sundermann, W. Sundermann, H. Otte, E. Wrtzel, G. Gothe \$12, H. Ebke, H. Falk \$18, F. Fathaun \$5, I. M. Hubinger \$12.50, H. Schnüke \$15, H. Böcker, F. Krämer, M. Tallner, C. Lauterbach \$19.50, C. A. Frentzel \$3, F. Gerfett \$28, M. Rupprecht, I. P. Johnsen, C. F. Carls \$3, W. Polster, S. Garbisch \$10.50, A. Dielmann, I. Schmidt. F. Gerfcn 50 cts, W. Bartling \$46, I. Dielmann 75 cts, H. Bormann, M. Grimm, W. Frey, C. Zehm, I. C. Ulrich \$6, C. W. Krämer, G, Wächter, C. Hartmann, F. Nutz \$61.50, O. Gertenbach \$15, F. Sittner \$3, H. Bartling \$46.75, I. Niethammer, H. Raguét, A. Dohrmann \$15, L. Ekkert, W. Geier, G. M. Miller \$6, C. G. Nctzlaff \$22.50, L. W. Becker, P. Scheitelmann.

The 26th: Gentlemen: I. P. Johnson, Past. M. Michael.

M. C. Barthel.



Volume 25.

St. Louis, Mo., June

15, 1869.

No. 20.

Sermon,  
s held at Richmond, Va. on August 26.  
1868 before the opening of the sessions of the  
Missouri Synod 2c.

**By order of the same communicated**

May the Lord our God be kind to us, and  
Promote the work of our hands among us, even  
the work of our hands may he promote! Amen!

Venerable and beloved fathers and brothers  
in the Lord!

Just as God redeemed the fallen world alone,  
without any helpers, so he could have made it  
partaker of this redemption alone, without any  
helpers. But while the Son of Gortes testifies of the  
work of redemption already in the prophet, "I tread the  
winepress alone, and there is none among the  
nations with me," he has not done so.  
on the other hand, entering into his glory after the  
completion of his work of redemption, hereupon  
entrusted to men the great work of making the lost  
world a partaker of the accomplished redemption,  
and thus made men his fellow workers in the  
redemption of the lost world.

He has chosen the world of sinners to be saved. And  
God did this not only in this and that case, but to bring  
men through men to the blessedness prepared by  
him alone.

The Lord has made it his unbreakable order, both in theHe alone, with the weapon of the Word, destroys Satan's  
Old and in the New Covenant. power in human hearts and establishes his new Kingdom

Therefore, although God first sent an angel toof God in them through him! In amazement we must  
Cornelius, who was eager for salvation, this angel wasexclaim with David: "O Lord our sovereign, how glorious  
Himself, but rather had to direct him to a man, namely toin heaven! Out of the mouth of babes and sucklings hast  
Peter, so that he might tell him the words, so that he andthou wrought power for thine enemies' sake, to destroy  
his whole house might be saved. Yes, after Christ himselfthe enemy and the avenger."

had appeared to the snorting Saul and had already Who, on the other hand, is more unworthy to be  
placed him at his feet, he still sent him to Ananias, sayingGod's helper in the blessedness of the human race than  
that he would tell him what he should do. man? And yet God elevates him to this honor, of which

Wonderful divine stewardship! God has therebyhe himself does not dignify an angel or an archangel! O  
revealed his wonderful power as well as his exuberant great love of God to man! Alone, without man, the Son of  
love for us humans. God fights the battle of redemption to the point of death

For who is more incapable of snatching man, who is on the cross, but he lets man take part in the distribution  
under the authority of darkness, from this terrible power of the spoils of victory he has won. But without man, the  
and transferring him into the kingdom of the Son of God, Son of God drinks the bitter cup of atonement to the  
than man himself? And yet the Son of God, having dregs, but the sweet cup of salvation, filled by it, he now  
overcome the prince of darkness by his life, sorrow and gives to sinners through sinners. But without man the  
death, as well as by his resurrection, infernal and Son of God works out the blessedness of the world in hot  
ascension, now confronts the weak man with this proud bloody labor, but the reward thereby sourly earned he  
mighty and cunning spirit, like a defenceless child with a lets the world offer through men. Alone, without man, the  
giant, like a withered leaf with a mighty gale, and equips Son of God moistens the dry, cursed field of mankind  
man with the power to conquer the darkness. with shame and pain.

He transforms it into a fertile seed field of eternal life, but of the joyful work of the harvest is done by men. With wonder we must exclaim with Moses: "How loveth the Lord the people!" with Solomon: "His delight is in the children of men!" and with David: "Lord, what is man, that thou dost so take care of him? and of the child of man, that thou dost so esteem him? Man is as nothing; his time is as a shadow."

But, venerable and beloved fathers and brothers, the most astonishing thing here is without doubt this, that God has also called us, also us, to be his fellow workers, and that we are therefore gathered here today out of God's calling to hold an ecclesiastical synod as his fellow workers. Must not angels be astonished when they look down on our assembly today and see how we are working here as God's fellow workers in the work of beatifying the world? Must not the inhabitants of heaven be astonished at the glory in which God has thus placed us, us sinful dust? For, say yourselves, what are the assemblies of all the mighty and great men of the earth, in which temporal war and the peace of the empires are discussed, compared with an ecclesiastical synod, in which the eternal peace of men with God, the King of kings, and the war against the prince of darkness and all the powers of hell are at stake? about salvation and damnation, about eternal life and eternal death of immortal souls purchased by the blood of God? - But, fathers and brethren, far be it from us to gloat today only over the honor which we bear as members of an ecclesiastical synod; let us rather, in these important days, think above all of the sacred duty which is incumbent upon us as workers in the kingdom of God, as builders of the holy house of the church.

To remind us of this, therefore, is the purpose of our present further contemplation together. We take as a basis what the holy apostle Paul writes

(Tert:) 1 Cor. 3:11-15.

After Paul had declared in the words immediately preceding this text that they, the apostles, were God's co-workers in the house of God, and that he himself, by God's grace given to him, as a wise master builder, had laid the foundation, he now in our text gives instruction to those who would have the office of God's co-workers after him.

This teaching therefore also concerns us, venerable Synod members beloved in the Lord, and not only us public teachers in church and school, but also you, who, although not entrusted with the public office of preaching or teaching, have been sent here by our dear congregations, as their representatives, to give us the much-needed assistance in the holy work which we have to do here. We are here all in no other capacity than the

of associates of the great God. Therefore let me now introduce myself to you on the basis of our text:

### The task we have as co-workers in the building of the house of God;

We shall see here that according to our text this task is a double one, viz.

1. That we lay no foundation other than that which is laid, which is JESUS Christ; and  
 002 But that we also build upon this ground only, and that gold, and silver, and precious stones, and not wood, and hay, and stubble.

#### I.

The first thing that is necessary in the building of a house is that a good and lasting foundation be laid. The foundation is the beginning and the indispensable condition of every house. Without a foundation of some kind the erection of a building is impossible. If, however, a builder lays a foundation, but a shaky one, if he chooses loose soil or even shifting sand for it, the building collapses even before it has become a habitable house. What, then, is the house which we, as God's fellow-workers, are called to build? In a word, it is the house of God. This is a building which is presented to us in Scripture under the most diverse names. It is called the dwelling place of God in the Spirit, the city, the temple, the kingdom of God on earth, the chosen generation, the royal priesthood, the holy people, the people of ownership, and finally the holy church or congregation of the Lord. So it is not a building of earthly material that we have to build, but a house whose stones are human beings, especially their hearts, souls, and consciences, and which is therefore called a house of God, because God dwells in it by grace. In short, it is the church of salvation, sin, law, God's wrath, death, those men who, having been separated from the lost and damned world, have obtained God's grace, have become righteous before God and his dear children, and therefore bear in their hearts a living hope of eternal life; as Paul, after first calling the Corinthian Christians the church of God, the sanctified in Christ JESUS, and the called saints, calls out to them immediately before our text: "We are God's fellow-workers, ye are God's building."

Just as no house can come into being on earth without a foundation as its first beginning, so the house of God cannot come into being. But what is the foundation of it? The holy apostle tells us this in our text, when he begins with the words: "No other foundation can anyone lay, except that which is laid, which is Jesus Christ."

Truly, great, majestic words! Mag,

The apostle means to say that the form which God's co-workers give to the house of God, and even if the decoration with which they adorn it is very different, the foundation on which alone a house of God can be built and come into being on earth is nothing other than Jesus Christ, and that is how we, his apostles, laid him as the foundation by proclaiming him to the world.

But how did the holy apostles preach Christ? They preached: "Christ is the true God and the eternal life. It is certainly true and a precious word that Christ Jesus came into the world to save sinners. This is the stone rejected by the builders, which has become the cornerstone. And there is salvation in no other, neither is there any other name given unto men, wherein we must be saved. All the prophets testify of this, that through his name all who believe in him shall receive forgiveness of sins. There is one God and one mediator between God and men, namely, the man Christ Jesus, who gave himself for all to be saved, that these things might be preached in his time. Christ is the end of the law; he who believes in him is righteous. So then we hold that a man is justified without the work of the law, through faith alone. As by one man's sin came condemnation upon all men, so by one man's righteousness came justification of life upon all men. Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house. He that believeth and is baptized shall be saved."

Behold the first task, which therefore also we have, if we want to cooperate in the building of the house of God. We must bring the good news to the people that God has had mercy on them and has given them his only begotten Son as Saviour, that through him God has been reconciled with them, that all enemies of their souls and God dwells in it by grace. In short, it is the church of salvation, sin, law, God's wrath, death, those men who, having been separated from the lost and damned world, have obtained God's grace, have become righteous before God and his dear children, given to them, and that God's Father's heart, all comfort in life, suffering, and death, and the heaven of eternal glory have been opened to them; But that God has placed all these unspeakable gifts and benefits in his Word and in his holy Sacraments, and through these means of grace offers and gives them to all who use them, and that therefore nothing is necessary on the part of men but that they accept the goods offered, presented, and given to them in Word and Sacrament, or, what is the same, that they believe in them. In short, we must proclaim the holy mystery, concealed from the world, but revealed through the writings of the apostles and prophets, that Jesus Christ, true God and man in one person, through his holy weak and painful life, suffering, and death, is the only one who is able to give us all the goods that are offered to us in Word and Sacrament.

He has already completely redeemed the whole lost more power, or that a strict discipline and order be if we want to build God's house on earth, our first task is and damned human race through his victorious and introduced, and the like. to lay no other foundation than the one that has been

glorious resurrection, ascension into hell and heaven, But O perverse builders! O vain working! By all this a laid, which is Jesus Christ. The doctrine, namely, that and that therefore all who believe this shall now be house is built, but not God's house, which is to defy even Jesus Christ, true God and man, is not a new lawgiver, justified before God through this faith alone, by free the gates of hell. God's house, as I have said, is nothing nor a teacher who tells men what they must do to make grace, without all merit of works, and shall one day be else than the congregation of men who have obtained themselves blessed, but that he is truly a perfect Savior eternally saved. God's grace, have become righteous before God and His of all men—this doctrine must be the foundation on which

This, indeed, is the foundation which has been laid, dear children, and who therefore carry in their hearts a our synod itself first stands, the bread by which it lives and which therefore we also have to lay if we want to living hope of eternal life. But as certainly as Jesus Christ and by which it feeds; the ladle that it may build, the build God's house on earth. But when Paul says in our is the Redeemer of the world of sinners, and indeed the sword that it may fight, the shield that it may cover itself, text, "No one can lay any other foundation," he only Redeemer of it, so certainly is every building not a the banner around which it is gathered, the fortress in testifies at the same time that the preaching of house of God, but a building of men, a building of air, if it which it dwells, the sun that shines upon it; and that this righteousness and salvation by grace through faith is not supported by this foundation, that is, if it has not doctrine may prevail in all our homes, in all our schools, alone is not one foundation among many, but the only come into being through the preaching: "Be glad all that in all our churches, must then be the first and last aim of are called sinners; Christ has reconciled you to God, has all our labors as a Synod. For it is this doctrine of the

There are all too many in our day who want to work as completely redeemed you, has already given you justification of a poor sinner before God by faith alone in God's co-workers in His house, and who do not preach forgiveness of sins, righteousness, life, and blessedness! Christ alone, by which the house of God, or the church this. They rather think that if Christ is preached to men This sermon alone is what the lost and condemned man of the pardoned and blessed, stands or falls. This in such a way that he has already accomplished needs, and what alone can help him. This sermon alone doctrine is, above all, that word which God says shall everything that is necessary for their salvation, that is the light that illuminates the night of doubt and never return empty. If we lose this doctrine, we are not man therefore only has to believe in Christ, then he is hopelessness in which all men by nature lie. This sermon only lost ourselves, but all our other teaching and work is righteous before God, that man only has to access, alone is the fresh water that awakens to life the man who lost, and we build Babel; but if we keep this doctrine, then salvation is his, that man only has to enter through has languished to death in the wilderness of life. This however clumsy and inexperienced, however simple and the opened gates of heaven, then he is already in it sermon alone is the comforting and powerful call from unlearned, however unworthy and contemptible our thus man does not become a living stone of the house heaven that truly calls back to God those who are fleeing instruments may be here in America, we build, as God of God; By this, rather, man's so necessary zeal to seek from God. This sermon alone is the hand of God's grace lives, God's house. Let us then join in the confession that takes hold of man and presents to him, the naked and which our Lutheran Church once made through Luther's paralyzed, and man is made secure in his sins. They bare sinner, the garment of righteousness that covers his mouth and pen in the so-called Schmalkaldic Articles, therefore want to lay another foundation. Now some nakedness. In short, this preaching alone is the power of and still makes today: "From this article nothing can be God to make blessed and holy all who believe in it; which swerved or yielded, let heaven and earth fall, or what will therefore alone makes Christians, and so builds up a not remain. For there is no other name given to men, church, a house of God on earth. Where this preaching is whereby we may be saved, saith Peter Actorum, 4; and by his wounds we are healed, saith Esaias, 53. And upon silent, darkness covers the earth and darkness the this article standeth all things, which we teach and live heathen darkness and the shadow of death. God's wrath against the pope, the devil, and all the world. Therefore remains over them, and no one can take it away; hell is we must be quite sure of it, and not doubt, else all is lost, open, and no one can shut it; heaven remains closed, and and the pope and devil, and all things against us, retain no one can open it; the cursing law, damning sin, and the victory and right."

Satan's kingdom remain in full power, and no one can II. overcome these powers; and all else that is wrought by But, venerable and beloved fathers and brethren in the man's word, and even by God's word, without that Lord, the making of a habitable house requires not only preaching of Christ, is nothing but either false holiness a good foundation, but also walls and roofing. The and false comfort, or manifest sinfulness, and ftnedness, building of the latter is therefore the second task we have and hopelessness, and at last despair. For "another foundation can no man lay, save that which is laid, which as workers in the building of the house of God. Allow me, is JESUS Christ." "Upon this rock," saith He, Christ then, to add a few things about this as well. Himself, "will I build my church, and the gates of hell shall So the apostle continues in our text: not prevail against it."

Well then, dear and esteemed synodal comrades, let us never forget:

our day, it is above all necessary that it should receive a different external constitution, or that an external assembling of all the building blocks should be effected, or that the preaching ministry should be given a new face.



"But if any man build upon this foundation gold, or silver, or precious stones, or wood, or hay, or stubble: the work of every man shall be made manifest; the day shall make it plain: for it shall be made manifest by fire: and whatsoever work any man doeth, the fire shall prove it."

Hereby the apostle says two more things of those who want to build the house of God, and first of all this: that they must continue to build on nothing but the foundation that has been laid. "But if any man build upon this foundation," writes the apostle. By this he means that it is right to lay the foundation of Christ, but when this has been done, everything that is to be built upon must be supported by no other foundation than this. Even in the apostles' time there were such workers who preached that Christ was the Son of God and Saviour of the world, thus laying the right foundation, but who taught, among other things, that whoever wished to be justified and saved must of course keep the law of Moses, be circumcised, observe the Sabbath, and others even taught that the resurrection of the dead was nothing, that it had already happened. Now what did it help these that they had laid Christ as their foundation? With their secondary doctrines they themselves overthrew the foundation they had laid; instead of helping to build God's house, they only destroyed and ruined it. Therefore the apostle cries out to the Christians at Rome: "Now I exhort you, brethren, that ye take heed of them which cause divisions and vexations beside the doctrine which ye have learned, and that ye depart from them."

Thus not only those who overthrow the ground of salvation who downright deny Christ, that is, who consider and declare Christ to be a mere man and his work to be merely exemplary, not reconciling with God, but also those who first establish Christ as the ground of salvation, but annul it again by their secondary doctrines. Behold the first part of the second task, which we also have as workers in the building of the house of God! According to this, it consists in our building the walls of the house of God on the foundation laid, and not beside the house of God on the foundation laid, and not beside it and against it; that is, in teaching only such doctrines as are not opposed to the foundation laid, but are in harmony with it. This is of especially great importance for our time of religious unionism. For in our day many still admit that Christ must certainly be laid as the foundation, but whether one then continues to build on this foundation alone is considered a matter of no equal importance, if not of no importance at all. But the holy apostle respects those who do not build everything they build, so little for laborers in the building of the house of God, that he does not even think of such laborers in our text, upon it, he shall receive reward. But if any man's work be burned, he shall suffer loss; but he himself shall be blessed, even as by fire." That with these words, as the as our foundation, we have indeed done what is first and necessary, but then it is necessary that we alone build upon it. If we do not do this; if, on the contrary, we preach such doctrines as contradict this foundation in some way, works, that is, their doctrinal structure, must pass the test we ourselves destroy the foundation we have laid, and of fire. But for us, who are only laborers in the house of God, these closing words of our text are all the more nothing but the worst enemies and destroyers of the house of God. For it is true, the apostle hereby calls out to us, that not only he will be saved who lays Christ as his foundation, and builds upon it nothing but the gold of the eternal doctrine of God, but also he who lays the same foundation, but builds upon it wood, hay, and stubble according to our text he has still not completely fulfilled his own human fancies, opinions, views, and opinions, so long as he does not thereby overthrow the foundation of itself. grace-reward, the other will suffer damage in the fire of contestation of his stubble-building, i.e., will receive no reward for it, not with the stubble-building itself. He will not shine with the teachers as the brightness of heaven and as the pillars of God forever, but will only be saved and that as through the fire, that is, he will be saved as a fire is saved from the fire, as the inhabitant of a house that goes out in the fire and as a shipwrecked man who sees all his possessions sink into the sea and nothing saves him but his bare life.

Well then, venerable and beloved fathers and brethren in error of the Lord, let us therefore first of all be anxious to lay Christ at the foundation, and then not only flee all subversive secondary doctrines, such as the plague and hell, but let us also cast into the fire all our own human opinions, however beautiful they may be, so that we may not have to cry out with St. Bernard in the fire of temptation or death: *Perdite vixi!* i.e., my life and my work are lost! . Nay, let us build upon the eternal foundation a marble wall with a silver roof and a golden dome of divine scriptural teachings, and we too shall one day receive full reward by grace. Amen.

Behold, then, the whole task which we have before us as laborers in the building of the house of God, and indeed, as we have seen, the last piece of it is that we also build upon the foundation of Christ not our own good human opinions, but nothing but doctrines clearly revealed in the holy Scriptures.

But one more thing! The apostle Paul concludes

----- E " " -----  
(For the "Lutheran.")

**Dr. Matthaeus Ratzeberger,**  
a man after the heart of God, "Luther's excellent pupil, trusted friend and well-experienced family physician, the personal physician of Elector John Frederick of Saxony highly respected, entrusted by him with the execution of important commissions in church matters, highly honored also in a wider circle of men who themselves stood in high esteem," author of a most valuable manuscript

Geschichte von dem Leben Dr. Luthers und dessen,The prince's reputation for skill, honesty, loyalthe German Bible or the house or church postilion, or was sich nach seinem seligen Tode mit dem genanntenadherence, even his unusual theological knowledge, hissome other German book of Luther's, letting his wife and Churfürsten und in der Religion begeben undeverywhere evident respect for Luther, his zeal for thechildren listen. On Saturday evenings he read the Large zugetragen, ein Weck, das der berühmte Seckendorf incause of the Reformation, as well as his practical view ofCatechism to the children and servants in German and seiner Reformationgeschichte vielfach benutzt hat, dasathe intricate ecclesiastical and political dealings. Heinterrogated them on the Small Catechism. On Sunday aber drei Hundert Jahre lang auf der herzoglichenhimself gave theological opinions, or at least expressedmornings he read with his two oldest sons a biblical Bibliothek in Gotha verborgen geblieben und erst imhis views before the Elector. He certainly enjoyedpassage and a few pages from Luther's Latin Commmtar Jahr 1850 durch Dr. Neudecker herauszogen wordenLuther's full respect, as he himself took him on as aon Genesis. He was in the habit of telling his und in seiner ursprünglichen Gestalt durch den Druckphysician, and when Ratzeberger was called upon toacquaintances who came to him for advice or other veröffentlicht - ein solcher Mann ist wohl wert wert, dassparticipate in negotiations on religious matters, as onebusiness what he had read that day. He showed it sein Gedächtnis unter uns erneuert wird. "who has heard and experienced the things himself,"underlined in his book and marked with little crosses or

Dr. Matthäus Ratzeberger was born in 1501 in the Luther and the Elector must have placed a notlittle hands, and applied it to our time and our affairs, to town of Wangen in the Kingdom of Württemberg. insignificant value on his judgments and advice in theteach us, to comfort us, and to warn us. In this he was Sixteen years old, half a year before the publication of discussion of pending questions of the day. He was evennot an idle, untried, and inexperienced reader, but what the world-famous 95 Theses, he entered the University present at some imperial congresses, such as those athe read he had in practice, experience, and retention." of Wittenberg, where he was introduced by a friend to Frankfurt and Speier. He was often reproached for taking too much interest in Dr. Luther and became acquainted with ihm. He studied In fact, he had made himself completely familiar with religion and the church, and some envious people said philosophy and languages for a while, but then devotedthe Lutheran doctrine, he had already taken hold of it unwillingly, "What has he as a physician to do with the himself entirely to medicine, in which he also received asince his first stay in Wittenberg. He constantly paid the matter of religion? He should rather wait for his doctorate. greatest attention to and participated in all the Hippocrates and Galen. To this he replied: "I am not

His praiseworthy knowledge of the medical sciencesecclesiastical movements that were underway, and baptized into Hippocrates and Galen, who only do not earned him a reputation as physicist in the city ofthrough his unceasing study of the Bible and the assist me if I should die. Hippocrates and Galen serve Brandenburg and as personal physician to Electress interpretations given by Luther, he acquired a profound me and other people for this life as long as God wills, but Elisabeth, this great tolerator of the pure Lutheranand all-round knowledge of the entire Lutheran theology. when this life ceases, something else and higher belongs to it, if one is to be blessed and live forever. What I do doctrine, which she had become acquainted withHe adhered to the teachings of the Gospel with such and can do in religion and the church, I do not do without through her brother, the exiled King of Denmark determination that his confessor Poach, in the funeral a vocation. Christian II, but against which her husband Electorsermon preached to him, says with reference to the I have enough profession, for in my baptism I owed Joachim I harbored a terrible hatred. In silence she testimony of all those who knew Ratzeberger and dealt allegiance to Christ to promote his service most received Luther's writings through Ratzeberger, which with him: "To him, God's Word was not a joke, but a faithfully. And so I have always been drawn to the affairs she read with great avidity. Several times Natzeberger sincere earnestness. Therefore he had a great hearty of religion; how can I renounce religion and the affairs was also secretly sent by her to the highly enlightened desire to hear it, to read it, to learn it, and to act upon it, of the church? Much less can I keep silent when I hear man of God to ask him for advice. Just as the Elector so that he could not get tired of hearing it, nor reading it, and must hear what is contrary to truth, of which I have was suspicious of his wife for having turned to the nor speaking of it, nor acting upon it." His daily occupation often experienced the contradiction." - Nevertheless, teachings of the Gospel, he may also have beenalso testifies to this. Poach describes it in the following according to Poach's testimony, he was faithful, suspicious of the personal physician. When it became way: "When he got up in the morning, he read half a industrious and diligent in his profession, serving the known to him through his daughter Elisabeth, then chapter or a whole chapter from the Bible with the rich and the poor with his art, whoever needed his help, fourteen years old (who later married Duke Ehrich of interpretation of Dr. Martin Luther before all other even in the last days of his life, when he himself was Brunswick and converted to the Reformation), that his business. He left Hippocrates and Galen (highly famous seriously ill, until he was no longer able to do so. wife had taken the Holy Communion in both forms, hephysicians of antiquity) until his time; the first thing was (Conclusion follows.) was filled with distrust of the personal physician. Whenalways the Holy Scriptures. . . In this way he read out at it became known that his wife had partaken of Holydawn Luther's entire Commentary on Genesis, the Prophet Joel, and others. He also read through the first Communion in both forms (in 1.1528), his anger againstProphet Joel, and others. He also read through the first her and against Ratzeberger flared up in the same way. two Latin parts of the Wittenberg and Jena editions, as well as the first two German parts printed in Jena, as his Both fled; the Cburfürstin fled to her grandfather, thehand shows, so that he underlined the lines and signed Churfürst Johann, who gave her a friendly reception inthem in the margin with little crosses, little hands, and his castle Lich- tcnberg near Wittenberg, where she other signs of what he had read. He was particularly died blessedly in the following year). Ratzenberger, pleased with the *Operationes in Psalmos* (interpretation of however, went to Wittenberg to Luther, who gladly tookthe 22 first Psalms from 1519), so that he could not care of him. Here he stayed for some time, but then, wonder enough about them. At noon, after lunch, and in recommended by Luther, he came as personalwonder enough about them. At noon, after lunch, and in physician to the Count of Mansfeld. He remained in thisthe

service until 1538, when he received a call as personalIn the evening over the table he read something German, physician to Prince John Frederick; in any case, heeither owed Luther this high and influential position, to which either owed Luther this high and influential position, to which he would certainly not have been elevated if he had not proven himself to be an efficient physician, if his character had not been honorable and his life worthy and blameless. He also acquired more and more the confidence of his

A pamphlet has appeared in New York which opposes our doctrine of usury, as set forth in "Lehre und Wehre" and in "Lutheraner," as a "rigid consequence" and "false nomism," and seeks to defend the taking of interest. It bears the words of Scripture, "Let no man make you a conscience," on its forehead. It is not my intention to give an illumination of the aforementioned Scripture or to write a refutation, I will leave that to more capable people; such a refutation would probably have to be more extensive than the booklet itself is.

What grieves me most deeply and moves me to writethe reformed church newspaper, "the Evangelist" in No. 18, in response to a question posed to it. The question of these lines is this: For my part, I wish to protest, for the sake of the honor of my God and His Word, against the arbitrary - that I use this mildest expression - application of the Word of God. The word of Scripture, which this pamphlet bears on its forehead, is truly not to be applied at will to everything that seems good to everyone. For the Lord himself says, and sets forth the things to which it is to be applied, and we must not go so far with it as we please! I consider this a misuse of the word of God and a great injustice. For indeed I must make a conscience for myself and others when it is a question of the teaching of the Word of God. Let every man also make it a matter of conscience to know what God means and wants to say by the word "usury," and whoever indifferently disregards this, I would not comfort him with these words, "Let no man make you a conscience," for God has certainly not had them recorded for this purpose. The same wrong application of the words of Scripture I find at the close of the booklet, as it seeks to give the apostolic outlines. But when it begins with the words: "The doctrine is offered to us as genuine gold from mines that were, to be sure, once almost abandoned." I lack the appropriate expression with which to designate and reject this sentence without hurting the honored author. Anyone who has read what has been written in our Synod and by it about usury will know whether this doctrine is real or only apparent gold, will also know from which pit this offered gold has been dug. And whether this pit was also abandoned five thousand years ago, and has also been abandoned by all today, what do we care? We know that the world, which lusts after shining earthly gold, has long since abandoned this pit and rejected this doctrine. Thank God that Luther also reopened this pit and brought this doctrine to light again. But those who now think they have discovered other mines (reason, state law, civil institutions, business and usefulness principle, etc.) may see what they bring to light out of them; and those to whom such things are offered as genuine gold may think: All that glitters is not gold. "Therefore let not appearances deceive thee, lest pleasure turn to sorrow.

Therefore Christians beware, and take not all things for good. Already such doctrine arouses suspicion, Which so the time makes even, The old Adam well pleases and does not anger the stingy world." W. [Walther]

To the ecclesiastical chronicle.

How much the Unionist spirit has also leavened parts of the German Reformed Church here, can be seen from an answer that

Question.

If a man is born and instructed in the bosom of the Reformed Church, and finds the doctrine of the Holy Scriptures according to his innermost convictions, he stays for a short or long time in a place where there is no Reformed congregation. If one is born in the bosom of the Reformed Church, and finds according to his inmost convictions the doctrine of Holy Scripture, but sojourns for a short or long time in a place where there is no Reformed congregation, but various ecclesiastical denominations, as: Congregationalist, Methodist, Baptist, Disciple, Episcopalian, etc., not counting the Roman Catholic Church and Universalists, what is the individual to do who professes the reformed doctrine not only with his lips, but with his heart? May he by right join any evangelical congregation, or not? And what denomination first, if there be no Presbyterian church? Where shall he go to the Lord's table?

Response.

If there is no near prospect of forming a reformed congregation, under such circumstances the dear reader should join one of the existing congregations, that he may have a pastor whom he may call his pastor, and brethren who will cleave to him as he cleaves to them. For a Christian without fellowship is poorer and stands in more danger than is necessary. And a spiritual community without ecclesiastical community is like a soul without a body, somewhat ghostly and very fleeting.

If there be no Presbyterian church, of the above, that of the Congregationalists is nearest to us. With respect to the rest, opinions may differ. For our part, we would call the Baptists the nearest, but Andre would give preference to Andren. However, we would not look at doctrine and church order alone, but also at spiritual life. For with some the doctrine is quite pure, but the power of the Spirit is lacking, and so there is moonshine instead of sunshine- too cool to grow and too pale to prosper. A believing heretic is better than an unbelieving orthodox, for the Scripture says, "A living dog is better than a dead lion."

Instead of the "evangelist" giving the questioner a right and certain answer from the Word of God, and, for example, only holding up to him the one passage Gal. 5:9: "a little leaven (false doctrine) leaveneth the whole dough," and shoving it with all seriousness into his wavering conscience, he gives the best of opinions of his own wise reason, in a fine-spiritual manner of speaking about moonlight and sunshine: "Under such circumstances shall the dear reader join one of the existing churches? Why should he? "That he may have a pastor

has whom he can call his pastor." But if the pastor has a little leaven," and the "evangelist" will admit that Methodists, Baptists, etc., have "a little leaven," the dear reader is in danger of being completely leavened. Oh no, the enlightened Protestant denominations of our time no longer believe such things; their eyes are too wide, their hearts too large, their minds too educated and advanced for that. Such anxieties were found, say, only in an apostle Paul in your old, dark, first century. But time has passed over it, religion has developed, the faithful can now tolerate more than they used to, not only a bit of saurette dough, nay, a whole tuft full does them no harm, they have hard stomachs and still harder consciences, that they can uniren themselves with all sorts of erroneous doctrinal fellowships,-the dear people of advanced religion! - It goes on to say. "A Christian without fellowship is poorer and more dangerous than is necessary." Well, of course, "more than is necessary." It is not at all possible to say why such a Christian standing alone should be "necessary" at all. But in order to get out of a dangerous loneliness, one does not give a man the counsel to enter into a still more dangerous community. Let such a single Christian be faithful in holding his home service; let him make a good effort, with hearty prayer, to gather a congregation; or, if he does not succeed in this, let him move away from a place where, if not his belly, yet his soul is in danger of starving. As many a man moves from one city to another for the sake of his belly, why should not a Christian also once move for the sake of his soul. Is not the soul more than the body? - Special light must also have shone on the "dear reader" from the last sentence: "A believing heretic is better than an unbelieving orthodorer, for longing says: A living dog is better than a dead lion." But why is a believing heretic better than an unbelieving Orthodoxy? After all, they are both no good. But at any rate the latter is nevertheless less dangerous to a Christian than the former, for the orthodore, with his unbelief, harms himself, and the heretic, with his false doctrine, harms the other. And now this strange, profound reasoning from Scripture, "For the Scripture saith, A living dog 2c." So a heretic behaves to an orthodox as a dog to a lion. And if the lion is dead, the dog is still good enough. But if the dog now bites? O, you super-smart Unionists! Z.

**Desolate church condition in the Grand Duchy of Hesse.** A correspondent of the Protestant church newspaper reports the following: "A deep, mighty slumber rests on the regional church, everything is silent: in the silence, congregation falls upon congregation from God and from the Lord.

Christ, from religion and the Gospel, in silence, had gathered carnally around the individual teachers ...for the crime of murder. "This time," she said, "the guilt unchurchliness grows to an alarming degree, and instead of around the word of the gospel, then our belongs to my defender. He so reduced my former guilt irreligious and immoral life takes hold with rapid fathers could justly have been reproached with the word that I thought, why not again?" -

strides; congregations, which twenty and thirty years of Paul: Who is Luther, who is Brenz, who is ago were among the most ecclesiastical and churchly, Bugenhagen? But the name "Lutheran Church, become strangers and strangers to the Church; Lutherans" does not have such an origin. At first it was Others, long unchurched, are leaving their churches the Roman Catholics who wanted to brand the willing, June 23-25 at the home of the undersigned in empty and desolate; and we know churches whose adherents of the Protestant doctrine based on God's Springfield. pastors have assured us that only two or three families Word with the designation "Lutherans. And our fathers still attend the service, and that if they should die out took up this name, which briefly and clearly expressed or become averse to the clergy, the church would have the difference of their doctrine from that of the Roman Catholics and later also from that of the Reformed. And Nuppre ch t.

distressing phenomena? Hardly any priest dares to since it has once been historically naturalized, and has counteract and awaken the dying life:

For without some sort of movement, without attack and that is contradicted, we do not see why it should be struggle with the anti-clerical party, this cannot be abandoned.

done, and struggle, movement, public sensation are In this we adhere to what Martin Bucer answered the papist Conrad Träger, who counted the Strasbourg reformer among the Lutheran faction, in 1524: "We do not adhere to the words of Luther, but to those of Christ. But if our Lord and Saviour was not ashamed of Luther as an apostle, we will also let it be easy for us whether you call us the Lutheran Faction. For we know that Christ has chosen Luther to be a chosen instrument, and has suffered. Such a church authority can indeed have no caused His holy name to be proclaimed through him."

What is the use of the sighing of the national clergy. After all, it is their profession to confess, to fight and to suffer. Such a church authority can indeed have no respect for such sighing clergymen. If the "unhappy pastors" feared the displeasure of God more, they would fear the "whole displeasure" of the church authorities all the less. The most desolate thing in these state church conditions are without question these unhappy, sighing pastors with their shameful, godless formula: "let go as it gives!"

Z.

### The name "Lutheran."

In the "Schifflein Christi," a German Lutheran paper published in Paris in France, we read the following in an essay on Union (Mar; 1869):

"Finally, in conclusion, a word about the appeal to 1 Cor. 1:11. u. f. against the epithet: Lutheran. This with his enthusiastic book *Lux in tenebris* (Light in passage does not belong here at all. The apostle Paul Darkness).

chastises the Corinthians, that some of them call themselves Cephish, others Paulish, and others Apollian: such divisions are not to take place in a Christian church. But these were not divisions for the sake of doctrine; for Pctms, Paul, and Apollos were united in doctrine. Consequently, these divisions were for the persons of those teachers. Some adhered to the person of Peter, others to the person of Paul, etc., and in this way parties were formed in the church, which were of great harm. Now when we call ourselves Lutheran, we do not do so in order to attach ourselves to the person of Luther in contrast to other like-minded teachers. If, at the time of the Reformation, some called themselves Lutheran, others Brenzian, thirds Bugenhagian, and in

### Conferenz displays.

The Springfield Pastoral Conference will meet, God willing, June 23-25 at the home of the undersigned in Springfield.

W. Bartling.

The Cleveland Special Conference will meet, s. G. w., July 20 and 21, at Elyria^ Lorain Co, O. I.

The Fort Wayne Preachers and Teachers Conference will hold its next meeting in Fort Wayne from July 27'morning to July 29 evening.

Objects of discussion: A treatise on miracles, a justification of the prohibition of marriage to a brother-in-law or sister-in-law, the first article of the Formula of Concord, and the evangelical pericope of the 10th Sunday after Trinity. L. Dulitz.

The annual conference of the teachers of St. Louis and vicinity will begin, God willing, Wednesday, July 14, in the morning at Vcnedy, Ill, and will last three full days.

The participants are kindly requested to register in advance with teacher I. Backhaus, Venedy, Washington Co, Ill.

B. Barthel, Secr.

### Jesuitism.

When in 1671 the former Reformed preacher Nicolaus Drabicius was to be executed in Presburg for in his fanaticism, the Jesuits promised him that, if he converted to the Roman Church, they would "preserve his life. As a result of this promise, Drabicius converted; nevertheless, the sentence passed on him remained in force. When the execution was to be carried out on him, the unfortunate man reminded the Jesuits of the promise they had made to him, to which he received the reply:

"They had not meant temporal life, but eternal life!" Thereupon his hand and then his head were cut off, and his body was finally burned under the gallows together

with his enthusiastic book *Lux in tenebris* (Light in

### Death penalty.

To Louis XI, King of France, who complained that an evil-doer pardoned by him had now committed the third murder, his wise court jester said: "He only committed the first murder himself, but you committed the second and third. The late Austrian deputy von Mühlfeld, by his brilliant defense of a Jewish child-murderer, knew how to so captivate the jury that, in spite of the clearest evidence, they acquitted the guilty woman. After a year, she was again convicted of child murder.

### Where's John Stief or -essen's family?

According to the latest news, he lived in a gatehouse in Illinois. Friends of humanity who can provide information about him are asked to do so at the following address:

"Iolin 51. 8tiiek,  
Lerlin, Lomurer's Set Oo...

### Received in the treasury northern district:

For Past. G. v. Kienbusch: By N. N., Monroe, Mich., S'1.00. G. N. there 50 Cts.  
For college household kn St. Louis, Mo.: VoN N. N., Racine, Wisc., 50 Cts. Bro. Bueck, Amelith, K1.00.  
For the seminary household in Addison: from N. N., Racine, Wisc. 50 Cts.  
For poor students in Addison: 4 Easter coll. in Past. List's Gem., Adell, K6.00. Wedding Coll. at Carl Frey's, Grand Rapids, Mich. 7.92.  
For the Widows' and Orphans' Fund: By Bro. Bnrke, Amelith, H1.00. P. I. I. Hoffmaun, Portage City, 2.00.  
For poor students in St. Louis, Mo.: AbeudmahlScoll. in Past. Steeger's Filial, O4.21. by Past. Muller, Amelith, Coll. "m Palm Sunday 3.65, Char Friday 4.35. Fr. Burk 1.00. By Past. W. P. 3. List's Gem. j Easter coll., 6.00. Kiudtaufscoll. at Zac. Rühle 86 Cts. Joh. Geltet 68 cts. Aerger 1.10. H. Luken 1 29.  
For Student Fr. Schneider: From N. N., Sebewaing, S2.00.  
For Mrs. Pastor Röbbelen: By Rev. Sievers, Frankcnlust, by N. N. H12,00.  
For the church in Genevc, Ill: By A. Wirth, Racine, Hl,00. P. Bremelin, there, 1,00. E. Schenk, there, 1,00. L. Schlegel, there, 1,50.  
For the building of a church at Berlin, Wisc: Don Hoffman, Mequon, 50 Cts. Hautschke, that., O1.00.  
For the emigrant mission in New Aork: Charsreitagscoll. in Frankenlust K11,83. Past. F. Sievers 1.17. Past. Schuman's Filial 3.00.  
For Franz Damkähler at Fort Wayne: From W. P. Schumann, Freistadt, -K4.00. From N. N., Mit! waukee, 20.00.

For Br. Lindemann and G. Ernst at Fort Wayne: wedding scoll. at A. Schwierter \$6.58. Ditto at A. Mcvis \$1.78.

For Past. Kleinegees' widow, Bon Past. Steeger's Filial, Lake Ridge, 411.90, Jda 5.75.

For poor pastors, travel money: FromG.F.Mohn, Racine, 50 Cts. Saul 4.00. Fr. Burk, Amelith, 1.00. Past. Rohlf's Gem. St. Paul, 12.00.

For the heathen mission: From the school children of the congregation in Monroe, Mich. 411.74. From Mrs. Bück 2.00. Scoll. in Past. G. Speckhard's Gem. at Sebewaing, 2.25. From Past. Wambsgans' St.-Petri-Gem., 8.70. From Past. Stamm's Confirmanden-schule, 4.6V. Of Rev. F. Steinbach's confirmands of this year, 4.38. Of C. Müller, 5V Cts. Silver. Past. I. L. Daib's pupils at Grand Haven, Mich. 2.20.

For teacher salaries: From Past. Hattstädt's Gem. of Monroe, Mich. d. 15.75, of Past. Schumann's Gem. of, Freistadt, D 12.60, whose branch, D 3.32. ConfirmationsColl. in Past. Steeger's Gem. of Jda, D 5.84. of Bro. Burk's, Amelith, D 1.00. of Past. Werselmann's Gem. of, Grafton and Cedarburgh, 7.80. Past. Link s Gem. 2 coll. 37.85. Past. I. Trautmann's Gem. of, Adrian, 20.00. Past. I. L. Daib's Gem. of, Grand Rapids, Mich. 11.78, Easter, Cantate, 4.71. Pentecost, 11.52. Grand Haven, 5.00, do. 5.76. Of some Lutherans in Town Caledonia 1.20. Of Past. I. L. Daib 2.00. From Mrs. Vogel, thank offering for son received 2.00. From Past. steinbach's congregation, Milwaukee, Pentecost coll., 23.95.

For seminary building in Addison: -From Bro. Burk, Amelith, 41.00. By Past. Cunning by N. N., Adell, 1.00. By Past. Wambsgans' upper Immanuels comm. 41.71, whose lower Immanuels comm. 49.70. By Past. I. 2nd Hoffman', Portage City, 2.00.

For the household in Fort Wayne: From N. N., Racine, 50 Cts. From Past. I. C.Himmlier's Gem. in Town Sherman, Christmas collat Racine, 27.80. From Past. Schumann's Gem. of Freistadt, 7.00. By 41.85, Easter coll. 2.50. Deff. Gem. in Town Gore, Christmas coll. 1.65, Easter coll. 1.00. Easter coll. in Past. Steeger's Gem. in Jda, 4.50. By Bro. Burk, Amelith, 1.00.

For the Inner Mission: By Past. Engelbert, Racine, Wisc. by Joh. Glöde 50 cts. G. Müller 42.00. L. Schlegel 1.00. Mrs. N. N. 1.50. G. F. Mohn IM. Wedding coll. at A. H. Sträube 1.80. From Past. Schumann's Gem. at Freistadt, 7.46. By Past. Muller, Amelith, by A. Schuerlein 1.00, Fr. Burk 1.00, Elise Burk 25 cts, L. Klohe 25 cts. By Past. List by N. N., Adell, 1.00. confirmation coll. by Past. Stamm's Gem. of Kirchhain, 4.70. Bon the school children in the Gem. at Grand Rapids, Mich. 4.00.

For the college at Milwaukee, Coll. in Past. Prager's St. Peter's Gem. in Granville 46.50, Past. Hoffmann's Gem. in Portage 5.37, whose branch Lewistown W CtS. Past. I. L. Hahn, Hilsdale 1.00. of Past. P. A. Lehman', of Peres, 6.00. Bro. Burk, Amelith, 1.00. Past. Werselmann's Gem. in Sankville 5.76. N. N>, Grafton, 60 Cts. By teacher Ph. Tisza, Kindtaufscoll. at H. Bogk, Sheboygan Falls, 4.10. Past. Hudloff's Gem. 6.00. Past. I. I. Hoffmann 2.00.

For instruments in Addison: From B. I. ^O. Frankenmuth 430.00.

For the hospital in St. Louis: From Mrs. N. N. Racine 41.00. N. N. there 50 Cts. Mich. Forester, Frankenlust, 50 cts. From the congreg. at Grand Rapids, Mich. passion service coll. 5.00. wedding coll. at Wm. Burgdorf, Town Ehester, Mich. 5.22. Past. Daib 1.00. Pentecost coll. at Past. G' Bernthal's parish, Richvilic, Mich., 5.00. N. N. there 2.00.

For Past. C. Brunn's Anstalt: Bon Past. Engelbert's Gem, Racine, Wis. 4'7.80, N. N. there 50 cts. Mrs. Bunk, Amlich, 1.00. Past. Daib, Grand Rapids, Mich. of, 1.00. N. N. there, 5.00. Mrs. Emmert, Hiladale, 1.00. Of the school children of the Gem. at Grand Rapids, Mich. of, 4.00. N. N. there, 5.00.

For the St. Louis Orphanage, Bon N. N., Racine, WiS., 50 CtS. Past. I. C. Himniler 75 Cts. Wedding coll. at G. Schuebel 42.25, Past. I. N. Beyer, Caledonia, Wis. 5.00. Mrs. Bach, Sebewaing 5.00. By the congreg. at Grand Rapids, Mich. passion service coll. 4.52. Past. Daib 1.00. By Rev. Himmler wedding coll. at Mrs. Hansclmann's Gem. 4.00.

For Wilhelm and John Hattstädt: KindtaufsColl. at G. Schäfer Past. Waqner's in Chicago 420.00. Deßgleichen at Groh 55 Cts. Deßgl. at Fr. Ohr 4.80. From the Maidens' Association in Monroe since January 1868 4'17.75. '

For the synod treasury.

Kollekte on the first day of Easter, Frankenlust, 420.70. Past. Weyel 5.00. I. G. Helmreich 1.00. Past. F. Sievers 3.30. Past. Engelbert's Gem., Racine, 13.54. Past. Stecher's Gem., Sheboygan, Christmas coll. 7.25. Easter coll. 6.25. Town Wilson, 2.76. Town Mont, 1.80. Past. Reinsch's Gem, Milwaukee, 18.30. Past. K. L. Moll'S Gem., Detroit, Coll. 16.74. Easter Coll. 9.26. Past. Schumann'S Gem. of Freistadt, 5.43. Past. C. ^tecge's Gem., Jda, 5.00. by himself, 3.00. Past. I. L. Hahn, Hills-

dale, 1.00. Past. Ahner's Gem., Frankentrost 15.69. Past. W. Hattfädt's Gem., Monroe, 18.70. by teacher Riedel, Frankcnmuth, Easter coll. of Gem. 35.35. L. Maier 5.00. Heidenberg 2.00. Fr. Rittmaier 1.00. L. Reichte 80 cts, L. Bernthal 75 cts. G. Sahn 1.00. L. Caledonia, 14.06; Bloomfield, 12M; New London 4.16; Wolf River 5.10. By Past. Beyer 2.00. From Past. G. Speckhard's Gem, Sebewaing, Coll. Septuagesimä 4.25, ! Otters 3.60. Miser. cord. 2.64. Invocavit 1.55. From Past. Wambsgans, upper Immanuels-Gem. 8,32, dess. lower Jmmanuels-Gem. 8,21. From Past. I. A. Hueglis' Gem. of Detroit, 18.00. Easter coll. of Trinity's Gem. of Milwaukee, 33.33; Pentecostal coll. 30.00. Easter coll. of Past. Stamm's congregation, Kirchhain, 6.50. Christmas & Easter coll. at Past. Keller's St. JohanneS-Gem., Ahnepe, 5.00. j From Past. Hahn's parish, Hillsdale, 2.M. From Past. E. Aulich's Gem., Pentecostal Coll. 6.50. Coll in Past. Prager's sr-t. Peters' gcm., Town Granville, 3.50. coll in Past. Reinsch's Gem. of Milwaukee, 11.30. Coll. in Past. Steinbach's Gem. at, Easter Coll. 35.51. by Past. I. I. Hoffman', Portage City, 2.00; Pentecostal Coll. in its Gem. of, 2.90. Pentecostal Coll. in Past. Partcnfeldcr's Gem. of, Bay City, 7.00.

For the seminary construction in Fort Wayne:

Bon Past. A. Ch. Baucr's Gem. of Sandy Creek, Easter coll., 5,50; Swan Creek 1.00. High Zei^coll. by Chr. Angerer 8.30. By Past. Muller, Amelith, by F. Muller 1.00, G. Frank 5.00, N. N. 5.00, Joh. C. Schmidt 2.00, Wagner 2.00, Fr. Burk IM, M. Neumcyrcr, L. Eschenbacher, L. Wagner, Frankenluft, each 2.00, A. Pound 75 Cts. Easter coll. in Past. E. Aulich's Gem. at Howards Grove 8.85, from Past. Engelbert's Gem. Past. I. C. Himmlier's Gem. in Town Sherman, Christmas collat Racine, 27.80. From Past. Schumann's Gem. of Freistadt, 7.00. By 41.85, Easter coll. 2.50. Deff. Gem. in Town Gore, Christmas coll. 1.65, Easter coll. 1.00. Easter coll. in Past. Steeger's Gem. in Jda, members of the Gem. in Monroe, 3.00. By Past. Sievers, Frankenlust, by I. St. Roth, Sr. 2.00, W. Wegner 63 Cts, M. Feinauer 1.50, M. Henninger 1.50, I. S. Bauer 1.00, I. C. Bauer IM.-Collection at Confirmation party of Johanna Sievers 7.77. By Andr. Galsterer, Frankenmuth, 5.00. by Past. Moll, Mequon, by W. Fink 2.00, G. Bittner, A. 5.00, Buehmann 50 cts, Hoffman" 50 cts, Reiche 1.25, Bar-kow 75 cts, C. Fink 3.00, Ganger 50 cts. From Past. Speckhard's Gem., Sebewaing, 17.25; N. N. 2.00. By Past. iLitvcrs, Frankenluft, by M. Beißer 7.00, M. Schwab 2.00, H. Kreikenbohm 75 Cts., Kindtaufscoll. by M. Feinauer 1.70. P. I. I. Hoffman" 2.00.

For Synod Debt - Redemption.

By Past. Muller, Amelith, from the communion treasury 3.70, by Bro. Burk IM. By Past. Werselmann's Gem. of Graftou, 7.11. By Past. I. N. Beyer, Caledonia, 10.00. From Past. Werselmann's Gem. of, Cedarburgh, 4.97; Grafton 9.26.

C. Eissfeldt,  
Kassirer Northern District.

Receipt and thanks.

With heartfelt thanks to God and the benevolent donors, I hereby certify to have received the following further contributions to the rebuilding of our burnt-out church:

From Mr. Past. Höchstäktcr's Gem. in 'Indianapolis 451.00. From Past. Roesch at Etlisville, Wisc. 2.00. From Past. Hahn's Gem. of Hillsdale, Mich. 3.50. from Past. Harmening, Cook Co, Ill, 2.00. From Past. Hahn's Gem. of, Bcnton, Mo>, 6.00. By Past. Hiller's Gem. of, Pomeroy, O., 13.00. From the Cassirer of the Northern. District, 35.67. From Past. H. Loßner's Gcm. of Washington Centre, Ill. 10.00. From Mr. Louis Lange, in ^t. Louis 5M. From Past. E. Mltanowsky 2.00. Don G. F. Mohn, Racine, 1.00; P. Bräunling the. IM); L. Schlegel das. 1.50. Sheboygan, Wisc.

A. D. Stecher, Past.

With tank received for Brunn's institution from the township of Past. H. Fischer's in Benton, Carver Co., Minn. 415.00 and from the latter itself IM.

For poor students from the worthy women's club in the community Coll. at G. Schäfer Past. Waqner's in Chicago 420.00.

L. F. W. Walther.

The following gifts "for Mickigan students and pupils" have been received and distributed by the undersigned since September 1868:

From the Women's Club in Past. Lenm's Gem. for the Schiller Trautinann 46.00. By Mr. Past. Fürbringer Coll. at Mr. F. Zchnder's wedding 6.10. By the same Coll. at Mr. I. G. Roller's wedding 11.00. By the same from Wittwe Stern 2.00. By Mr. sPast. Günther from some members of his congregation for G. Fürbringer 7.00. By Mr. Past. Sievers Coll. in Frankenlust 20.00. By the same from Fr. Zill 2.00. From the Women's Association in Past. Hügli's Gem. 6.00. By Mr. Past. Bauer in j Sandy Creek 4.06. Coll. at Mr. v. Renner's wedding in

Frankenmuth for G. F. and C. B. 10.50. From the Women's Association in Past. Hügli's Gem. 10.00. By Mr. Past. Sievers for Fr. Nechlin the following collections: From Mr. A. Kescmeyer 2.25, from Mr. A. Grammel 2.75, from Mr. L. Hachtel 3.00 and from Mr. W. Wegener IM.

K. L. Moll, 275 Sevenik 8tr., Detroit, Llioü.

Entered the^coffee Western Districts:

To the synodical treasury, Coll. in Past. Meyer's Gem. in Litchfield, Ill, 4'9.25. from Trinity District in St. Louis 21.05. Easter Coll. Past. Nuoffer's Gem. in Crete, Ill., 19.27. Of Teacher Brasse in Lafayette Co. mo. 1.00. Of Past. Bartling's Gem. in Springfield, Ill., 33.61. Coll. Past. Schliepsiek's Gem. in Dwighh, Ill., 6M. Of the Immanuels Dstrict in St. Louis, 26.05. Coll. in Past. Kähler's Gem. in Chariten, Mo. 8.00. From Past. Kleppisch's Gem. of the Cross at Waterloo, Ill. 4.95. of whose Immanuels Gem. 2.36. of Past. Frederking's Gem. at Prairie Town, Ill. 10.00. Of Herm. Schmutü in Venedy, Ill. 5.00. Past. Wunder's Gem. at Chicago, Ill., 51.75. coll. Past. Th. Gotsch's Gem. at Akron, O., 12.10. Past. Lrhmann's Gem. in St. Louis Co, Mo, 18.00. From an unnamed person by Past. Heid, Peoria, Ill, 5.00. coll. Past. Mstering's Gem. in Frohna, Perry Co. on Mon, 7.00. Coll. of Pentecost in Past. Grosse's Gem. in Chicago, Ill, 28.00. of Zion's District in St. Louis 12.00. Past. Hememann's Gem. in New Gehlenbckck, Ill. 12.65. Of Past. Luecker, Aroma, Dickenson Co, Kans, 1.00.

To the college maintenance fund: from Trinity District in St. Louis, 11.00. from Jmma- nuels Distr. in St. Louis, 11.00. from E. Reinhardt m Chicago, Ill, 5.00. from N. N. in Chicago, Ill, 1.00. from Past. Köstering's Gem. in Frohna, Perry Co, Mo, 12.50.

To the Synodal Missionary Fund. From the Drei- elttigkeis District in St. Louis 42.30. From the ImmanuelS- District in St Louis 50 Cts.

For inner mission: thank-offering of a woman by Past. Heid, Peoria, Ill, 2.00. Coll. at mission feast at Past. Ruhland's Gem. at Pleasant Ridge, Ill., 87.67.

On college building in Fort Wayne: From Past. Mangelsdorf's Gem. in Bloomington, Ill, 11,10.

For poor students: From N. N. through Past. Bühl in Massitlon, O., 42.00. From Leonh. Stoüer through Past. Bühl 5.00. By Past. Wünsch in De Kalb Co, Ill, 7.50.

For Mrs. Past. Metz: From Mrs. Marg. Vogel by Past. Bertling, Lpringfield, Ill, 5.00. From L. Lange by the same 2.00.

For the Hermannsburg Mission: From Helene Wahl in Chicago, Ill, 41.25. Coll. at Past. Kösk- rillg'ö Gem. in Altenburg, Perry Co, Mo., 9.00.Coll. at mission feast in Past. Ruhland'ö Gem. at Pleasant Ridge, Ill., 50.00. Ed. Roschke.

Received for the hospital in St. Louis with hearty thanks: From Mr. G. Merz 1 bushel of potatoes. By Mr. Past. Chr. Markworth at the wedding of Mr. Wittelstedt in Bloomfield, Wis. collected 42.00. From Mr. Carl Lange in St. Louis, Communion devices for the sick. From the laudable Nahvercin of the Gem. of Messrs. Past. Stephan in Ehester, Ill, 6 pieces of ComfortS. From Mrs. Basse allhier 3ll> butter. From the laudable Virgins- Verelrn in the Immanuels District in St. Louis 32ll> Don Hrn. Walke a box of soap. From Past. Studt in Luzerne, Iowa, 2.00. From Rev. Biedermann and his comm. in Michigan 6.00. From P. Martin sey. in Coüinsville, Ill, 22 sacks of shocks. By Past. Bro. Schaller at Red Bud, Ill, 12.50. By Rev. Stephan at Ehester, 1.00. by Rev. Chr. Markworth wedding coll. 2.00. By A. B. in C. 5.00. By Messrs. Bronschmidt <L Co. 500 td of each bran and screaning. By Messrs. Past. Toe-man by Mr. H. Popendorf 1 bushel of potatoes. By Mr. Hugo Dörschlen 2 bushels of potatoes". From the community of Mr. Past. Kähler, Chariton, Mo., 5.00. By Mr. Past. Chr. Markworth collected at infant baptism, 3.00. Received by the general treasurer of the synod, from the: District Treasurer, C. Eisfeld, 73.84. by Otto I. Birkner, 14.14. by N. N. at Tibo, 5.00. by an unnamed person at Collinsville, Ill, 1.00. by Hrn. Past. Chr. Markworth at the infant baptism of Mr. Bro. Beautifull in Bloomfield, Wis. 1.60. By Mr. C. Johann in St. Charles, thank offering for delivery of his wife, 5.00. To God's praise and to our piety.

F. W. Schuricht, Kassirer.

Changed address:

Hev. Ourl FV. Drnsb, 34 Ourxentor 8tr. kroviäeues, R. I.

Printing Office of the Synod of Missouri, Ohio, et al. St.

# Der Lutheraner.

Und ich sah einen Engel  
fliegen mitten durch den Him-  
mel, der hatte ein ewig Evan-  
gelium, zu verkündigen denen,  
die auf Erden sitzen und weh-  
nen, und allen Heiden, und We-  
schlechtern, und Zerrathen, und  
Völkern,  
Ejeb. Joh. 14, 6.

Und sprach mit großer Stim-  
me: Fürchtet Gott, und gebet  
ihm die Ehre; denn die Zeit  
seines Gerichts ist kommen, und  
belet an den, der gemacht hat  
Himmel und Erde, und Meer,  
und die Wasserbrunnen.  
Ejeb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 25. St. Louis, Mo., July 1, 1869. No. 21.

(Submitted.)

## Praise God.

Nay, God, lighten my mind, That I may rise from sorrow,  
And give my heart and mind anew to Thee, Whose child I  
have been since my baptism.

Oh, be silent, my dear heart! Say not that God doth not  
inquire of thee. In loud praise stifle every lament, In serene  
hope every bitter pain.

Arise, arise, my spirit, Don anguish and misery of this  
earth; That through thee also the God may be praised,  
Whom all the well praises with loud voice.

For his name is great and noble, And the works of his  
hands in east and west Testify to his power and strength,  
That he may bear the land and the deep sea.

He spake but one word in the beginning, That out of  
nothing it might become all. He cried, and the heavens and  
the earth were made, And as he willeth, they continue to  
be.

So great is the power of our God, That what he calls  
with his word, Soon comes into being, and in that place,  
Where it praises him in his own splendour.

Every star in the sky praises him, On whom I turn my  
eye at night. By shining in the most beautiful light, it  
proclaims the omnipotence of our Lord.

Him the shining light of the sun praises  
And remind us to praise with joy The faithful God and Father  
high above. As soon as the day dawns after dark night.

His praise proclaimeth mountain and valley, The mighty roar  
of the storms praiseth him; The thundering roar of the great sea  
praiseth him, And all his works without number.

Him praises the lightning Bright light!  
And when from afar the thunder rumbles, And on the head  
dreadful roars. He but speaks the praises of his Maker.

His praise is known throughout the world!  
What here on earth happily weaves. What floats high in the pure  
air and rejoices in the bottom of the sea.

The God who works such wonders. He cannot miss his child.  
In spite of all suffering he shall remain my father, Because I am  
his own through Christ's blood.

To him will I ever cleave!  
When he leads me on thorny paths, When he by grace overflows  
me with blessings, Let my mouth always be ready for his praise.  
X.

## Open questions.

If old, acknowledged orthodox teachers have erred in  
some points of doctrine, without being accused of  
heresy in their own time, and without

that they have been denied the brotherly hand; does it  
follow that even now a preacher is free to depart from  
God's Word on the same points, without being accused  
of heresy and denied ecclesiastical communion? Are,  
then, heresies of otherwise orthodox fathers to be  
regarded as open questions? This is what the vocal  
leaders of the Iowa Synod maintain, and the Missouri  
Synod denies. Sins and errors of great men, because  
they are found in great men, great scholars, etc., do not  
cease to be sins and errors, and do not thereby become  
open questions. It is a very miserable, Iowaish little  
puzzle! How often have the Loeheians accused the  
Missouri Synod of basing itself on the fathers, but not on  
the Scriptures, while they, on the other hand, are the  
true, right theologians of Christ. But if these theologians  
of the Scriptures are attacked on account of their  
unionistic, open-question, yes-and-no theology, they  
become volatile, run away from the Scriptures, hide  
behind the Fathers and, to be sure, behind the deviations  
and errors of the same, and thus become good servants  
of authority and men. Thus, as is well known, they hold  
the symbolic doctrine of Sunday to be the true doctrine  
of Scripture, but, because Gerhard deviates from this  
doctrine, they have not read the holy Scriptures.  
Scripture

and now, for the sake of a human authority, declare that They are busy spying out and exposing all theBut the writings of the old or new teachers, as they the doctrine of Scripture which they have recognized is weaknesses in the writings of the old teachers, in orderhave Ramm, are not to be held equal to the holy an open question. These theologians of Scripture, these to support their theory of the open questions with theScriptures. The same is true of the other, which is not heroes of authority, these skeptics! - And so it is always weaknesses of the old orthodox teachers. It almostto be held equal to the Holy Scriptures, but to be done by the lowans, as often as they are attacked for seems that they think the writings of the faithful fatherssubjected to them in all cases. (Beginning of the their deviations from pure doctrine, they do not seek to are not there both to draw from them true doctrines ofFormula of Concord. Therefore, while the old faithful justify these deviations by evidence from the Holy God, but rather to prove by them how far one has libertyclays of our Church are otherwise our teachers and Scriptures, but search with true hunters through the to deviate from the teaching of Scripture without therebymodels, in their stumbling they are our warning signs, Scriptures. And so they always do, whenever they are losing the reputation of orthodoxy and confessionalaccording to the well-known proverb: Let the fall of the attacked for their deviations from pure doctrine, they do faithfulness. And in this, they believe, lies the high task,greater be the terror of the lesser (I/LP8U8 wajormu sit not seek to justify these deviations by evidence from Holy the mission of the Iowa Synod, to assert this freertvvor luinorum).

Scripture, but with true hunter's passion they search the direction, i.e., the open-question theory, the yes-and-no Just as one and the same sin is forgiven to one writings of the old teachers, and hunt for their deviations, theology, the hole-making in Scripture and symbols, person because he sins out of weakness, but is errors, weaknesses; and when they have caught a catch, against the Missourians and to bring it to general condemned to another person because he sins and in a sour sweat, after a long search, have finally acceptance in America, and then to unite all Lutheran willfully, so it is with error, with false teaching. One may discovered a deviation from the true doctrine, a speck of Synods on these open questions, on this rocking-horse, err through weakness, and one may err wilfully. Not dirt, then the hunted game is held up in triumph before so that they find just as great a firmness in the name as the former, but certainly the latter, makes one a false the eyes of the crowd and exclaimed with hunter's hello: freedom in the movement, in unhindered scientific teacher, and, if the error is persistently held, and with Another open question! For, they say, who shall dare to theological further development. That is the Iowa rejection of the truth, a heretic. Just as he who would make heretics of the fathers for the sake of such single church ideal, for the realization of which it is only wilfully perpetrate the sins of weakness of the saints, heresies! - But just as now the lowans, once the Papists necessary to beat the highly unideal Missourians out of e. g. the denial of Peter, and thereby invoke the saints spoke in Luther's time to combat the Reformation. They the field. As "Freimund," the ecclesiastical newspaper as an excuse, that St. Peter also bathed in such a way, also said that this is what the Fathers of the Church of the Loeheians, says in a report on the Lutheran would sin against grace; so also he who errs against taught, for example, about monasticism, and that the Church in America: "Whole groups of synods are grace, is a wilfully erring false teacher, who is to be teaching is not wrong, for who would dare to make uniting, and even if there are still many obstacles to true fled from the Christians, who, against his better heretics of these teachers? But Luther and the whole unity, especially an overdone and therefore false knowledge (as, e. g., the lowans in their doctrinal Lutheran Church have always appealed simply to the orthodoxy, which must be overcome, there is still hope teachings, and in the same way, the lowans in their Holy Scriptures. Against this, however, Luther and the that the longer the whole Lutheran Church unites in doctrinal teachings, and in the same way, the lowans entire Lutheran Church have always appealed simply to such a way that all orthodox synods stand in in their doctrinal teachings, and in the same way, the the Holy Scriptures, against which no authority, no communion and church fellowship. This alleged false lowans in their doctrinal teachings, and in the same reputation, even of the most learned and holy fathers, orthodoxy to be defeated is precisely the opposition that way, the lowans in their doctrinal teachings, would sin can be considered. "Let the fathers be lights, not gods, Missourians have to the Iowa Open Question Theory. - against grace. (e.g. the lowans in the doctrine of the teachers, not judges, servants, not masters." Their What the Missourians teach in regard to the errors Sabbath) and thereby wants to refer to the orthodox. doctrinal deviations could never be made either a rule of and weaknesses of the ancient acknowledged orthodox Luther often reproached the papists for this. For faith or a license for error against God's Word. Yes, our fathers, is thoroughly set forth in "Doctrine and Weirs" example, in his writing "On the Abuse of the Mass": Lutheran doctrinal fathers have themselves given the (14th volume, August issue), and is in sum the following: "Secondly, they accuse us of the Holy Father. It is express instruction that they and their writings must not Admittedly, our dear Lutheran doctrinal fathers, too, evident that the saints err at times, even in the faith; be set above Christ and God's Word, but that one must were human beings, who could therefore err, and who that is, they are not yet perfect, and for the sake of the examine everything and keep what is good. Thus, for soon here, soon there, really erred, but what was done faith they have begun, they do not perish. . . . example, Kromayer writes: "The libraries of the fathers by them out of weakness, and was therefore forgiven Wherefore God forbeareth and pardoneth one error are to be examined with a loving eye, if they have either them, is not to be regarded by us with the eye of which he condemneth in another, because they have been carried astray through the fault of their time, as if by arrogance, but of love; not to be uncovered for the unequal hearts in faith and humility. . . . Forasmuch a mighty stream, or have spoken somewhat carelessly in purpose of diminishing them, but to be covered up for then as we have known error, it behoveth us not to err the face of excited controversy. For one will not easily the purpose of preserving their blessing; not to be only further. ... Those who now know and recognize error find one among the fathers who has not his spots. mutinously, and therefore in a condemnable manner, and still adhere to it, as if it were not error, follow the Though the nakedness of the fathers, as much indeed as attacked by us, or abused for doctrinal indifferentism, fathers, but they will not come to them." In another can be done with a good conscience, is to be covered but shunned and used to make us all the more vigilant, place Luther declares that the error which a righteous up." And already Augustine wrote: "All that in Cyprian's freer from all idolatrous confidence in men, even if they believer has had out of weakness can and must also writings agrees with the authority of the holy Scriptures. be the most respected, wisest, and holiest, and ever be condemned without having to condemn the Scripture, I accept with his praise; what does not agree more vividly conscious that the Scriptures alone are the righteous believer himself. He shows this with Cyprian with it, I reject with his own permission." The Missourians perfectly pure source of truth, "the only rule and guide and writes: "St. Augustine condemns St. Cyprian's follow this instruction, and do not set the writings of the by which at the same time all doctrines and teachers are doctrine of rebaptism, as it is condemned for and for, fathers above God's word, or even equal to the word of to be judged and adjudicated, other doctrines and as is also just. But with Cyprian we would easily be God, so that they declare the errors of the fathers to be teachers are to be judged and adjudicated, and other satisfied, as in him Christ comforts us poor sinners right, or at least to be open questions, but whatsoever in doctrines and teachers are to be judged and well, that his great saints nevertheless the writings of the ancients does not agree with the word adjudicated.

of God, that they reject. The lowans, on the other hand, do the opposite, they make a business out of it, they have a joy in it.



must be men." Even Thomas, the Dominican, Luther2. the papacy fall by God's armour Lutherum; 3. .theHe attributed the course of the war to its deliberately bad does not want to deny his holiness, however great hispapacy rise again after the death of Lutheri. management by the field commanders. Of course, he errors may have been: "Not that I say he is not holy; Ratzeberger was a good and faithful family man whoalso incurred the enmity of the Elector's higher though he has taught what is in truth heretical, and bylovingly cared for his wife and children. The former wassurroundings, who made the trouble even worse by too this he devastates the doctrine of Christ. But it maycalled Clara and was a née Brückner. She was the sisterinactive behavior or by unsuitable, even completely perhaps have been through ignorance." of Dr. Johann Brückner, who lived as a doctor in Gotha.wrong advice. How highly dissatisfied one was at that Our struggle with the lowans is about nothing less thanGod had blessed him with four sons, of whom the twotime with the men who were close to the Elector, how the main principle of true Protestantism, namely, thatyoungest were still outgrown when their father died. Ofmany and great debts for the disastrous events were the standard of all doctrine is not human writings, buthis four daughters, two died prematurely. attributed to them by many, is proven by the large the Word of God alone. Therefore, as long as the Ratzeberger knew well that he was in contradictionamount of mocking pictures and invective that appeared lowans continue to appeal to the errors of our ancientwith many of his contemporaries, especially in mattersat all times and were directed against them. The frank orthodox teachers, as soon as they are taken to taskof faith; for church and faith, Luther was his great model,words which Ratzeberger, according to his conviction, for their unionistic theory of the open questions, sowhich was always before his soul, and with all zeal hespoke without regard to person, led his opponents to a often and so long do we cry out to them with Paul, "Butheld firmly to the unchanged Augsburg Confession,bitterness which found satisfaction only in the fall of the if we also, or an angel from heaven (and he is eveneven to the last moment of his life. If Luther had a well-man. Luther no longer stood by him; his opponents more than an orthodox church teacher) should preachfounded suspicion of anyone who deviated from thisretained the upper hand, and succeeded in bringing the unto you gospel other than that which we haveconfession, Ratzeberger also shared the distrust thatElector to the point that he no longer wished to hear him. preached unto you: let him be accursed!" Gal. 1:8. had grown against Melanchthon, especially in Luther'sBecause Ratzeberger now saw that under such last years. In reference to him and other otherwise highly circumstances he could not remain in his position "with deserving men, Ratzeberger said: "That I am not onea good conscience," for he would have acted against his with all men in doctrine and faith, I cannot be responsibleconvictions if he had had to withhold his "faithful for. God will not count this as a sin against me. For I amopinion," because he even recognized that he was no not to have diverse minds with all kinds of men in thelonger safe among his opponents, he repeatedly world, but I am to have one mind with the church ofdemanded his farewell from the Elector, which he finally Christ, as the third article also teaches in the faith. I havereceived; The fact that he did not receive it immediately not kept it with any of the errors, nor do I keep it todaytestifies to the good opinion the Elector had of with any of the same, which arose beside and after theRatzeberger's person, character and efficiency.

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(For the "Lutheran.)

**Dr. Matthaeus Ratzeberger.**

(Conclusion.)

A new proof of the great esteem in which Ratzeberger was held by Luther in every respect, and what great confidence the Elector John Frederick placed in his influence with Luther, results from the following circumstances. Luther had left Wittenberg in July 1545 out of righteous anger about all kinds of desolate behavior and horrible upsets. He had decided not to return to Wittenberg at all, even he had written to his wife that she should sell her husband, house and farm, that I should retire to her estate Zeulsdorf and that I should avoid the Sodom of Wittenberg; after his death his enemies would not tolerate her any longer; he could not suffer anger and displeasure any longer and would rather eat the beggar's bread than spend his last days torturing and worrying with the disorderly life in Wittenberg. The Elector was very shocked at Luther's decision, for he was unaware of the reasons that had driven God's chosen armor into the ground. He therefore dismissed Ratzeberger with a credentials letter to Luther, who had gone to Merseburg in response to an invitation from Prince George of Anhalt. Ratzeberger should try to persuade him, in consideration of the difficult time circumstances, to return to Wittenberg. Ratzeberger executed his commission so well that he succeeded perfectly in the purpose of his despatch. Luther then journeyed from Zeitz to the Elector at Torgau, and from thence he returned to Wittenberg, though little satisfied, as Ratzeberger remarks, and as is very understandable. Soon afterwards Luther sent a writing against the Pabstthum to Ratzeberger and his wife as a present. He used to say: he had seen three things! 1. the papacy in its highest dignity.

He went, as he himself tells, from the camp before the emperor and the whole German empire by the Altenburg to Zeitz on foot and then went to Nordhausen, where he stayed for a while as a practicing physician. Still, however, he remained in contact with the Electoral Host, especially with the sons of the then imprisoned Elector Johann Friedrich, who called him to Weimar in order to accomplish, together with Melanchthon, the establishment of a new university, which was to come into being in Jena and become a bulwark of pure Lutheranism in opposition to the falsifications of it on the part of the Wittenberg theologians, of whom Dr. Luther had often prophesied: "After my death, none of these theologians will remain constant. Because Melanchthon broke off the negotiations with him concerning his transfer to the newly established University of Jena, Ratzeberger became so embittered that Melanchthon vainly desired his reconciliation. When the latter departed from Weimar again, he went to Nordhansen, until he got an opportunity to go to Erfurt, where he became city physicist. Here he felt quite happy in his sphere of activity, in his family, in the proximity of his relatives and friends. Of course, he continually demonstrated his lively interest in the events of the day. In 1550 he undertook another journey to Coburg. In 1552 he wrote another book, which was published in 1665.

was printed and had the title: Warning against the unrighteous ways of conducting the cause of the revelation of the Antichrist.

Towards the end of the year 1558, however, his otherwise robust health began to waver. He was seized with a four-day fever, and since September he had not been able to go out again. His illness increased in strength, and his suffering was greatly increased by the sudden death of his three-year-old Clara, who was especially dear to him. "Alas," he exclaimed, "God is attacking me further, and wills to make me fully soft." Many mighty sayings which he had heard and read from Dr. Luther in nearly thirty years, and which the Holy Spirit reminded him of, strengthened and comforted him. The picture of the man of God, so dear to him, hung opposite his sickbed, and the sight revived and refreshed him. On December 19, his fever turned into a daily one with very vicious episodes. Repeatedly he conversed with his confessor Poach about his inner life and the state of his soul. For his spiritual strengthening he often had him read the Psalms to him. When Poach also read to him the verse Ps. 118,17.18.: "I will not die, but live and proclaim the work of the Lord. The LORD chasteneth me well, but giveth me not unto death," he answered, "With these moths did the valiant hero of faith vr. M. Luther also consoled himself with these moths in his temptations, when the Diet of 1530 was in Augsburg, and the adversaries staked good and blood to extirpate the Lutheran doctrine. Then Ratzeberger added: "At the same time, Dr. Martinus also wrote the same verses on the wall of a room in Coburg Castle, with notes to sing over them. I saw this myself as late as 1550 and wrote under it with my own hand: The right hand of the LORD keepeth the victory, Ps. 118:15." He decided to put down in his last will and testament with the stipulation that after his death he wanted to rest at the side of his two daughters who had preceded him. His compatriot Dr. Peter Prem drew up the will, whereupon the sick man received Holy Communion. On January 3 his illness took on the most alarming character. He had his wife and children, who were still in his house, called to him, gave them his hand and took leave of them. He blessed his faithful wife and said: "My dear Clara, you want to give your will to God's will. I commend thee to God and to his word, who be thy father and shall be thy father also. The children I command thee, that thou mayest be mother and keep them to God's word and to Christian discipline, and they also shall be obedient to thee." Then he turned to his younger son, saying, "My son, be pious, keep thee to God's word, be obedient to thy mother, and beware of evil company and the wickedness of the world." To his daughter Barbara spoke en "Thou art my daughter, now must I go into another and

better life. Be pious, obedient to your mother, and fear God? Learn your catechism. It is not enough that you know the words, but it must also be grasped in the heart and put into action. Therefore be pious, learn to work and beware of idleness." To his youngest son he addressed the admonition: "Dear child, you are to be pious and obedient, you are to learn the catechism and God's word, you are to go to school and study, that is what I want from you." At last he turned to Dr. Brückner, saying, "Dear Mr. Brother-in-Law, I command you to advise my wife, your dear sister, and children, that you help them best, and when you come to Gotha, say good night to all my good friends there, and likewise to Mr. Bernhard von Mila." Soon after these blessings and exhortations to those who were near and dear to him in life, he passed away, 58 years old. On the following day, January 4, he was solemnly buried under a numerous escort of distinguished men and many citizens, and laid to rest by the side of his deceased daughters.

A letter from our emigrant missionary.

Several months of work among the emigrants (immigrants) in New York are now behind me; I am therefore urged to share with the dear Lutheran readers something of my activities and the experiences I have made in the process. Perhaps this will awaken interest in the work entrusted to me even among those who have not yet done anything for it. And that is very much to be hoped for, for I receive letter after letter with all kinds of orders for immigrants, which are expected by relatives and friends, but the sources of money flow only sparingly, and yet the active love of the brothers is necessary if this missionary work is to be continued. I will now describe how I am trying to solve my task. I myself am still a novice in this ministry, and experience may give me other ideas later on.

My main concern is, of course, the salvation of the emigrants. That is why I try to start a conversation about faith and confession as soon as possible after their arrival. If I find members of our Lutheran Church, and there is no lack of them, I exhort them to remain faithful to their Lutheran Church, warn them of the main dangers that threaten Lutheran Christians here, and urge them to join a true-believing congregation in the place where they settle in this country, where they have a church and school. For this purpose I write the names of orthodox pastors on my card, if such are known to me in the place where they travel to. To my joy, I have always had a good time in such conversations.

Most of those with whom I have so far spoken of faithfulness to God and their mother's kitchen have thanked me warmly for what I have said to them and pledged to follow it conscientiously. This may be only a passing boast and an empty promise for some, but for all this promise is certainly not lost. I have already received letters from near and far with the cheerful message that such people have really sought out the pastors I wrote out to them and are now being served by them with Word and Sacrament. So one part of my ministry is to speak a word to the people's hearts concerning the one thing that is needed and to work so that members of our church here are gathered into Lutheran congregations and are not lost to their Savior and our church through the devil's deceit. Is this not a most important and necessary work? Can it not, with God's help, bring about much blessing for the salvation of individuals and for the church as a whole?

If we had been able to begin this work decades ago, many of our fellow believers who have come here would have been saved from going astray, which they are either still doing or from which they have been miraculously set right only after years, having now learned to take firm steps.

I would certainly be able to do much more for inner mission if I had one or more good, suitable tracts in my hands, which I could distribute among the emigrants free of charge. Of course, this requires means; but how much could we do in this way to build up the kingdom of our God! Who is willing to help?

The other task of my office then consists in standing by the emigrants in earthly matters as well, with counsel and action. I have also served the dear foreigners in this respect. Of course, there is so much to do that I could use help right now. There are bills of exchange to be cashed, money to be changed, false railway tickets to be exchanged for the right ones (a frequent but most unpleasant business), suitcases to be brought to the railway stations and to be weighed, and so on. Then there are advances to be made for families who lack all or part of the money for the onward journey, or who have only so much left that they can buy tickets, but have no money for food on the way. Then there are always a number of those who are waiting for money from relatives, or one of whose family members is ill in hospital, and who need to be helped with some money so that they can at least buy something to eat. I could give a lot of examples here, but I will wait until another time.

The dear reader will probably be convinced from these few lines that the young plant of the

emigrant mission is already bearing fruit, but should alsoThe general fund, from which the salaries of the pastors were. 3) With regard to the synodal fund, to which every  
be nurtured if it is not to be held back in its growth or evenand assistant pastors are paid, spent about seven person capable of communion "shall" contribute one  
die off. thousand Thaler more than it received. Only twelve silver penny annually, it also had to be criticized that "this

I do not need to tell Christians how this can happen.parishes had contributed the full pastor's salary and the ecclesiastical contribution" had by no means been paid  
There is only one thing I want to say. Those who make usepresented overviews showed the saddening punctually and by all in all congregations. 4) Even more  
of my time and services should also give something to thecircumstance that not infrequently the larger parishes in complaints had to be made about the fact that the  
treasury. I am ready for everyone's service from the bottomproportion to their number of souls had contributed less contributions to the salary of a church council had  
of my heart, but those who can should also show theirthan the smaller ones. This unfortunate state of affairs decreased in the past synodal period compared to earlier  
gratitude. Mr. Joachim Birkner will acknowledge this in hisled to all kinds of suggestions as to how this could be times. Z.

time in the "Lutheraner". remedied. One of them, in particular, was to determine At Riesa in Saxony there is a far-advanced, brightly

In order to prevent misunderstandings, I would like toa percentage of the class or income tax and then to enlightened liberal church council. Diplomatic cleverness  
mention at this point that all such financial contributionsdetermine what the individual parishes would have to has taught him that it is much easier and more convenient  
flow into the general fund from which the entire work iscontribute to the general fund. This proposal found to disrupt the church from within than from without;  
maintained. For all my efforts I do not take anything formany friends, especially because experience shows therefore, instead of honestly separating from the  
myself, but everything that is given or sent to me out ofthat the willingness to pay higher contributions national church like the liberals of Neuchâtel, the  
gratitude or as remuneration flows into the general fund forincreases when all church members know that they are members of the church council have not only remained in  
the emigrant mission. taxed equally. The Synod, however, did not accept the it, but have also presumed to administer an office in it.

Finally, some advice concerning external business.proposal. - It is certainly not expedient, and must only Thus the way was most splendidly paved for progress.  
Whoever wishes me to take care of his friends or relativeshave a paralyzing effect, if each congregation does not Then the vacant pastorate in Riesa was given to Pastor  
on their arrival must write me their names exactly andgive its preacher a salary according to its own strength, Böttcher, a faithful, capable preacher, known in wide  
legibly, their former place of residence and by which shipso that he can bear the bad and good times together circles through his editorship of the "Pilgrim" and through  
they are coming, also whether via Bremen, Hamburg orwith it; but if a general fund is established. This leads to the battles he had already fought with the unbelieving  
England. Furthermore, it is absolutely necessary that mya multiplicity of governments, which brings with it many pattei in his former congregation. What did the liberal  
name be sent to them in Germany, with the expressdangers, especially in matters of money and the church councillors demand of the new pastor immediately  
request that no action be taken on their arrival in New York,determination of salaries. In apostolic times, each in the first meeting? - That he should not begin the  
and in particular that they not buy a railroad ticket until theycongregation took care of itself in this respect, and a discussions with prayer; one is not always in the mood to  
have spoken to me. Very often the dear immigrants havecollection was levied according to need, for example, for pray!- It goes without saying that Pastor Böttcher did not  
been advised wrongly and to their detriment, because theya brother congregation in need, e.g. for Jerusalem. One respond to this.

did not follow this rule. should not think that the willingness to raise higher (Schifflein Christi.)

Whoever wants to send money to his destitutecontributions arises from the uniform taxation of the What is a Lutheran? All kinds of nonsense have already  
relatives can do so directly to me and most convenientlychurch members, or that it can be promoted by some been imposed on the poor Lutherans, and their  
and safely by Money Order through the post. Finally, inkind of legal initiation of the same; rather, this would opponents and half-brothers are very inventive in this  
exceptional cases, an advance of money can only begradually block the source completely. The willingness regard. Also, there are always, among the learned and  
made for destitute relatives to continue their journey, ifand joyfulness of a Christian giver depends on his faith; the unlearned, naive people enough to believe and  
their pastor personally guarantees that they will behe who is forgiven many sins loves much; he who takes spread the most outlandish things. But so far as we know,  
reimbursed as soon as possible. Yes, even then it shouldmuch from God also receives strength to be able to give none of the new scholars have gone as the famous  
only be small sums for the sake of the small means. much. Therefore only the gospel, only the right, sound, English theologian and historian, Dr. Hook. In his

The Lord our God, who "hath the stranger" andstrong preaching of the justification of a poor sinner "Ecclesiastical Lexicon," which is in almost every  
commands: "Therefore you also shall love the stranger"before God, makes and keeps willing hearts. In the parson's library in England, Dr. Hook says, among other  
(Deut. 10, 18. 19.), give also to our churches such love! state, the richest are those who have the largest purse, things, of the Lutherans: "They have three holidays, at

New York, June 10, 1839. but in the church of Christ, those who have the greatest Easter, Pentecost, and Christmas, which offer nothing

Stephanus Keyl, Lutheran pastor, Nro. 13faith. Be careful not to mix these two kingdoms together. special in the way of ceremonies, but are strange enough

IZroaäva/, Rov ^ork. Only mischief will result from it. - The report goes on to because of all sorts of superstitions which the Lutherans

say: 2) even more, the income from the penny box fell associate with them. For instance, they regard the Easter

short of what it should have brought according to the water as a remedy for all diseases, and think it very

church order. If every communiqué holder had really salutary for broken limbs. But this paschal water is

Something about the "general church treasury" of thecontributed at least one penny per week, as prescribed, nothing but common river water, which is drawn on  
Breslau Lutherans. According to the report of the treasurythis would have yielded a profit of about 16,000 Thalers Easter morning before sunrise. The Lutherans also have  
administration at the general synod of the Breslauers,for the four-year synodal period, but instead only a profit another superstitious opinion: they imagine that if they  
things are not well with the treasury of the same. Forof far less than half was achieved. The records that were bring their horses to the watering place on Easter Day,  
example, 1) the compiled showed that in some parishes, on average, before the sun rises, they will thereby be saved from  
only 4 instead of 52 pennies were given annually to the going lame." - In the first centuries of Christianity, the  
communicants. belief had taken root among the heathen that the  
Christians, in their verse

The Lutheran Church slaughters children in order to drink their blood. If Dr. Hook makes some more progress in his scholarship, he will probably not be far from being able to claim the same from the Lutherans, who want to be faithful followers of the first Christians.

Some examples of the infallibility of the popes.

The papists maintain that their popes are infallible, that is, that they cannot be mistaken, that what they say is spoken from heaven (Psalm 73:9), and that therefore every good Christian and whoever wishes to be saved must accept it with firm faith. Now we Protestants know that the whole doctrinal system of the pope is nothing but a great system of lies, because it flatly contradicts Holy Scripture; but the popes have contradicted themselves so often, and have had to recant their own judgment so often, that even a pope who does not recognize the Bible as the sole rule and guide of faith and life, must see and admit that the Roman pope cannot possibly be infallible. Let us give a few examples of this.

Pope Liberius, who died in 366, condemned Athanasius, who defended Christ's deity, and joined them Semi-Arians, who denied Christ's true deity.

Pope Zosimus, who died in 418, first approved the confession of Pelagius, who denied that grace was necessary for all good, in thought, speech and deed, but later joined in the condemnation of this doctrine by an African synod.

Pope Gelasius I, who died in 496, condemned the transformation of bread and wine in Holy Communion. The latter is to be read even in the Roman church law.

Pope Hönorius, who died in 638, rejected the doctrine that Christ had a double will and held with the monotheletic heretics, was therefore excommunicated and cursed as a heretic by the sixth general council, which even another pope, Leo II, solemnly confirmed.

Pope Vigilius, who died in 555, first condemned the so-called three chapters in a document and solemnly and later retracted this himself, even recanting in the same way once more; as Guericke judges "scandalously exposed, as none of the bishops of Rome".

In 1589, Pope Sixtus V published the Latin translation of the Bible, called the Vulgate, and declared that anyone who would change even the slightest thing in it in the future would be damned, and yet, soon after in 1592, Pope Clement VIII himself had Sixtus' Vulgate changed in almost countless places because it teemed with gross errors.

Evaluation of the Iowaer in the magazine for the entire Lutheran theology and Church of Dr. Guericke.

In a review of the "Denkschrift, verfaßt zur Gedächtnißfeier der vor zehn Jahren geschehenen Gründung der deutschen ev.-luth. Synod von Iowa" and two writings from the Missourians, Lic. Ströbel speaks out about the Iowaers:

"Three writings that contribute substantially to a closer understanding and to a correct assessment of the controversy that has broken out in the North American church. - The first relates the origin and the fate of the Iowa Synod, which came into being in 1854 under Löhe's influence and was dominated by his spirit, and its hostile clash with the Evangelical Lutherans in Missouri. The script contains passages which in their solidity remind one of our most excellent church teachers, but the whole context in which these sayings are found looks so ambiguous and suspicious to the reader who is capable of judgement that it involuntarily occurs to him: 8i duo troyurmtur idem, HON S8t iäsen (If two say the same thing, it is not the same). The ""mum mum"", the tiresome two-tonguedness, lies like flour dew on the representation. It stands on bolts, - even the two sentences which serve as the basis of the Synod. This much, however, can already be seen from the thinker's own concessions: The Iowa Synod holds to a legal ecclesiasticism that at times stoops even to donatist rigorism; but besides this it permits a lukewarm disregard for the Gospel and a unionist indifference to Scripture and a confessional doctrine. Iowa is, semi-confessedly, the home of an American theology of progress and mediation, the planting place of an indifferentist Enlightenment Lutheranism, which places the brightness of works in the center, the righteousness of faith in the periphery of the spiritual life. - .

The other two books, of Missourian origin, form a serious contrast to the "Memorandum". Formally, nothing is covered up in them, nothing is concealed, nothing is branched out or broken over the knee; pure, thorough truth and full clarity is the goal of the authors. Materially, they are a fresh, faithful, decisive expression of "the doctrine of the Reformation, as it is contained in the confessional writings of the Lutheran Church and further developed in the private writings of the most distinguished teachers of this Church, according to the confession",-and at the same time a fearless rejection of the opposing errors. -

The very first of these two writings, the "illuminated defense of the Iowa Synod" (a separate reprint from the "Lutheran", the well-known Missourian church newspaper, which we also casually recommend to German fellow believers), clearly shows in what way three things are to be criticized about the Iowa Lutherans:

- 1. your position on the symbols,
- 2. her chili jam and
- 3. Their doctrine of the Antichrist.

What is asserted with regard to these three points by Prof. Walther (or whoever else is the unnamed author) in detailed discussion, we can very briefly summarize our judgment: As long as the evangelical principles and doctrines expressed here are not taken seriously in Germany, as they are in Missouri, so long will the Lutheran Church here remain a frail, helpless child, which would be well advised to accept spiritual food, care and discipline from its American fellow believers, so that it may gradually stand firmly on its feet and learn to take sure steps. For the time being, however, our fellow-countrymen may learn from the present booklet that greater weight is attached to the doctrines of the Antichrist, and especially to Chiliasm and "Antichiliasm," than is usually supposed."

With God the beginning, otherwise it goes the cancer course.

It was like a blow to the old Gräff's face. Sighing deeply, he stopped in front of the door through which his young daughter-in-law had just entered. "God forbid," he thought, "this is a bad beginning." He himself had experienced that everything depends on God's blessing. He had begun as one of the poorest peasants, and now he was one of the richest in the whole region, and what was still more valuable, also one of the most honest and God-fearing. And now he had to hear such a presumptuous, ungodly answer-"God bless thy going out and thy coming in, and give thee happiness in all thy ways," he had said to his daughter-in-law, who had just moved in. "Oh, no," she had replied, laughing, "I already carry my luck here with me in my apron," and with that she had hurried up the stairs and out the door. In her apron she carried her bridal gift, old crown thalers and a bundle of capital letters. But over the door of the house was written: Great riches will not help thee, - if God does not speak the blessing. Old Gräff read this and thought with a sigh: "God forbid, this is a bad beginning."

He who begins badly will also end badly if he does not repent and convert at the proper time. But the young woman had always thought nothing of repentance, and she soon knew how to spoil her husband's taste for it. What need had they of repentance? It was at best something for poor, unfortunate people. But they were rich, and the wife had brought happiness with her in her apron, and they wanted to hold on to it. Yes, firmly.

Say, what good is all the betting, With their goods and world, All vanishes swiftly, Like smoke in the wind.

Old Gräff hadn't been dead three years yet,



The man of the law needs to be able to refute all objections in order not to be led astray in his faith. Do we not all know that it is much easier to ask than to answer? There is another certainty than that of the understanding. It is not necessary to be a great theologian to be a good Christian, and it is not necessary to be in possession of high science to be in possession of the truth. Even the greatest theologian knows no more truths that are necessary to salvation than the simplest Christian; he is perhaps only better able to justify and defend them. But in every Christian faith also urges to knowledge, and truth wants to be the property also of the intellect. Both are equally reprehensible, the indolent ignorance that cannot account for anything, and the conceit of knowledge that thinks it can explain everything.

Free spirit.

It is not to be "comprehended" why freethinkers and doubters are so widely given to demonstrations, and so much fuss made about their freethinking and doubting. Christ says very briefly, "He that keepeth my word shall know whether my doctrine be of God." He who cannot or will not make this attempt should not, if he were a reasonable and cheap man, or if he only wanted to be called one, say a word either against or for Christianity; for he is so weak and vain that, like Voltaire and Hume, he must bring his bit of gallantry to market, where he could be left undisturbed and not looked after.

(M. Claudius.)

Church News.

After Mr. Pastor I. F. Doescher had already received for the third time a Bemf from the Lutheran St. Paul's parish at Fort Dodge, Iowa.Lutheran St. Paul's congregation at Fort Dodge, Iowa, and after it had been decided by his former congregation in Boonesboro that it would be in his and the congregation's best interest if he accepted this Bemf, he finally accepted the Bemf at the urgent request of "Heren Präses Bring" and was inaugurated into his new office by the undersigned, on behalf of the venerable Presidium of the Western District, on the second Sunday after Trinity June 6.

Luzerne, Iowa, d. June 11, 1869.

Ph. Studt, Lutheran Pastor.

After the members of the Lutheran Zion congregation in Boston, who live in the suburb of East-Bofton, have organized themselves independently under the name Jmmanuels congregation and have appointed the former assistant preacher of Boston, Heren Pastor Theodor Brohm, as their pastor, he was inaugurated into his new office by the undersigned on the Feast of Trinity by order of the venerable Heren Präses W. Keyl. May the Lord make him a blessing for many!

C. I. O. Hanser, Pastor.

Address: Rov. lkcockor Lrollm, Lust Boston, Nass.

Indication.

Since 29 of our seminarians will be released to the school board at the upcoming exam, so

There will be plenty of room for boys, young men and men who want to dedicate themselves to the school ministry. Please send applications for admission as soon as possible, which must be accompanied by specific certificates of aptitude, Christian attitude and righteous conduct. - The next course begins on September 1.

Addison, June 10, 1869.

On behalf of the teaching staff

J. C. W. L.

Conserence display.

The General School Teachers' Conference of our Synod will hold its meetings this year, God willing, August 4-7 incl. at Milwaukee, Wisc.

The brethren who wish to attend this Conference are requested to notify Teacher Steuber, 317 8th Street, Milwaukee, of their decision in due time. It is hereby reminded that written submissions must be made on all matters which are to be discussed. In order to obtain a reduction in the fare, all guests who plan to travel via Chicago are requested to inform the undersigned as soon as possible.

In the delivery Chr. Lücke,

164 Birst 8trscct, 8th, Okicago.

So just left the press and are available from our Agmten Heren M. C. Barthel, for the price of 5 Cts. each:

The necessary right preparation for a" blessed death,

Sermon by Hm. Prof. C. F. W. Walther. and the two sermons by Hm. Past. Br. König:

Against the secret societies and IBom Christian home worship.

With regard to the first sermon mentioned, it is sufficient to have read the subject and the author's name in order to be induced to acquire it immediately and to read and learn it diligently. That the other two sermons also recommend themselves, proves the necessity of their reprinting. A. C.

Demand.

A German from the Kingdom of Saxony, Oscar Bruno Heintze, of Zschopau, who wrote to his parents for the last time on June 24, 1861, from WilliamSburgh, New Jock, (säress. (lksn. Bucklig, karmen) has written for the last time to his parents, is herewith requested in the name of his sorrowful parents and asked to give a message about himself as soon as possible. Should he have died, perhaps in the last war, the parents would be grateful to anyone else for official or unofficial news about their son.

Receipt and thanks.

With thanksgiving to God and the benevolent givers, I further certify the following gifts for my poor congregation in MinerStown for their needy church building: \$100 from Mr. Tonditor Freund here and \$10 from the congregation of Mr. Past. L. E. Kähler. A. Crämer, Past.

For the seminary household: From Mr. Past. Streckfuß's Gem, 1280IK flour and namely from I. Grewe 100W, H. Jacob 50W, H. Hohlt 751d, D. Mäten 100W, H. Winter 50W, F. Büning 100N>, H. Mölken 25N>, H. BüningSOW, Ch. Wolf50ld, D. Stork50N>, F. Stock 3tM>, W. Tempelmeier 50N>, L. Telger 25W, H. Stock 25S>, I. Torbeck 25No, H. Torbeck N>25, I. Rühl 25N>, F. Rennegarde sen. 50W, G. Jacob 50tt>, E. Segelhorst 100W, F. Frickenschmidt 100W, Ch. Grabenkiiger 50w, G. Brock

Schmidt 75W. By Mr. Präses H. A. Preus from his parish \$25, from Mr. Seifensieder Haas dahier 2 boxes of soap, from W. Lückemeier from Heren Past. R. Riedel's Gem. 2 Bush. Potatoes, from Heren Past. Gräbner by his parish \$2.50, from the parish of Heren Past. Fredecking (subsequently) 3 hams, from Heren Heinrich Schmidt of Balwin 2 Bush. Potatoes, from the parish of Hm. Past. I. M. Hahn 1 box of smoked pork and -barrel of eggs by Heren Past. A. Biewend, by H. Schien" ev er \$1, by Gottfr. Mein from Past. Lehmann'S Gem. 4 Bush. Kart. a. 2 dozen eggs.

For poor students: By Heren Past. Kleist Collecte in his parish \$22, for Wendt by Herm Past. Lohrmaim Collected at the Wedding of Heren Ch. Herbert \$3,43, Soll, at the Wedding of Hrn. Schröder for Wendt \$5, by Hm. Past. Merz by Mrs. HcuklettC Tormöhlen \$2, Pentecost collection of my congregation in MinerStown \$4,30, by Mr. Lehrer Heider's school children \$1,50, by Mr. Past. G. A. Müller from Mrs. Nothturft \$6, from Mrs. Herzinger \$2, from himself \$2. By Hm. Past. Halln- berg by some members of his congregation \$7 for Barth. By Hm. Past. Hudlossi's congregation \$4 for Ramelow, \$3 for Polsdörfer and \$3 for Witte.

A. Crämer, Past.

During the year 1868 the following gifts of love were received by the undersigned for Missourian scholars:

By Rev. F. Lochner of the Virgins' Association of his parish \$10. by K. Schubert \$10. by R. N. \$2. by Past. Krumsig p6.10. By Rev. Multanowsky of his congregation in Woodland \$6. Collected at Mueller's and Ha- bel's wedding \$8,70. By Past. Großberger \$2. by his congregation \$6. by his congregation in Kervas- kum \$3. by Past. Werfelmann of Jauke \$5. from the women's association of his parish \$5. from M. Jauke \$1. from his parish at Graftou \$15.96. from his parish at Ledarbura \$12M. From his parish at Saukville \$7.85. By Past. T. Strafen \$6. by Past. Keller by Joh. Rüther \$1. by W. Haak \$1,30. by Past. H. Dicke \$1. collected by him at Brodhagen's wedding O2,85. by Past. Georgii \$1.50. By the same from M. Pape \$3. By K. Krüger 50 CtS. Don Past. Mackworth \$1. by Past, F. Steinbach \$2.50. by the same from the women's club of his parish \$22.65. by N. N. \$5. by N. N. \$2. Bon A. Köhn \$6.45. by Past. List \$1. by the same from R. R. \$1. by Rev. Ortenann by his congregation at Sheboygan FaU \$7,67. by his congregation at Plymouth \$8,32. by Past. G. Link from his congregation \$24,10. By Cassirer Eisfeld \$21,50. By St. John's congregation in Racine \$13,35. By the women's club of the same \$5. By Mrs. Neels \$1,40. By G. F. Mohn \$1. By I. Stecher \$1. bon I. Schönleben \$1. by P. Stosftl \$1. bon P. Bräunling \$1. by Mrs. Kirchmeier \$1. bon Kau Osius \$1. by E. Schenk \$1. by Fr. Reukauf \$1. by Joh. Förtsch 50 EtS. From Mrs. FlöttR \$1.50. From Joh. Glöde 50 EtS. From Mrs. Wichmann \$1. bon Ph. Stoffel \$1. from A. Böhm\$2. from K. Redert \$1. bon Past. Hoffmann \$2.50.

God bless the lenient givers abundantly.

Racine, June 21, 1869.

W. Ph. Engelbert.

I paid for The Lutheran."

The 23rd year:

Mr. Past. F. Steinbach \$13.50.

The 24th year:

Messrs. Pastors W. A. Frey 50 LtS. F. Steinbach \$12.75. I. I. Hoffmann \$7.50. L. Lochner \$11.50. A. C. Kanold \$2.

Further, Messrs. L. Jung \$15. Schweling, L. Lücker \$13.50. G. Dreyer \$30.

The 25th year:

Pastors C. Hiller \$13.50. F. Althoff, W. HuSman \$13.50. F. Kleist \$21. W. A. Frey, A. D. Stecher \$36. C. Vetter, F. Steinbach \$8.25. L. Geyer \$10. E. A. Wintcr, L. Lochner \$17. F. R. Tramm \$12. H. Eggers, H. Henkel, E. WulfSderg, T. A. Torgersen, C. Hvistendahl, A. C. Kanold \$3,25. S. Bachier, E" W. Ernst \$6. F. Matter.

Further, Messrs. I. Lur \$18. H. Bernhardt \$11. Tonsing, I. Schaller, C. Rasche, H. Diersen \$18^5. H. Bewie \$45. W. Dornftkd \$13,50. ^P. Schmidt, G. Schimpf \$58^0. L. Müller, I. Sei-

The 26th year:

Mr C. Müller 50 CtS.

M. T. Barthel.

Changed address:

Bcv. -1. 0. Lnn-,

Rcrv Balcstinc, Hancock Oo., lock.

Printing Office of the Synod of Riffauri, Ohio n. a. St.

# Der Lutheraner.

Und ich sah einen Engel  
fliegen mitten durch den Him-  
mel, der hatte ein ewig Evan-  
gelium, zu verkündigen denen,  
die auf Erden sitzen und we-  
nen, und allen Heiden, und He-  
schlechtern, und Sprachen, und  
Völkern,  
Offenb. Joh. 14, 6.

Und sprach mit großer Stim-  
me: Fürchtet Gott, und gebet  
ihm die Ehre; denn die Zeit  
seines Gerichtes ist kommen, und  
belet an den, der gemacht hat  
Himmel und Erde, und Meer,  
und die Wasserbrunnen,  
Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

ST. LOUIS, MO.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 25, St. Louis, Mo. July 15, 1869, No. 22.

<p><b>Sermon preached on the general day of lauds, thanksgiving and prayer, November 26, 1868, by Rev. J. H. Werfelmann.</b></p> <p><b>Text: les. 3, 4. 5.</b></p> <p><b>And I will give them young men to be rulers, and children shall rule over them.</b></p> <p><b>And the people shall toil, one against another, and every man against his neighbour: and the younger shall be proud against the old, and a loose man against the upright.</b></p> <p><b>I. N. J.</b></p> <p>Beloved in the Lord!</p> <p>Today has been decreed and recommended by our national and state authorities as a day of thanksgiving and prayer. If we now celebrate it in accordance with this and gather here today for worship, we do not do so with the intention and opinion of conceding to the civil authorities a right to establish laws and order in and for the church with regard to doctrine and worship, which is not the intention of the authorities and they do not even claim such a right, but we do so with the intention and opinion of conceding to the civil authorities a right to establish laws and order in and for the church with regard to doctrine and worship, which is not the intention of the authorities and they do not even claim such a right, but we do so with the intention and opinion of conceding</p>	<p>celebrate this day solely for the sake of the laudable purpose. And oh, that it might be celebrated by all the churches, indeed by all the citizens of the land, in true simplicity and godliness! But this is more to be wished than hoped for. With the ecclesiastical fragmentation and the political confusion of this country, nothing else is to be weary of than that the words which are spoken today from the pulpits in God's name as God's words, and the words which are sent up to heaven today as prayers to God, cross each other and go against each other, so that the Lord, who sees and hears all this, may well say of many what he says Amos 5:21: I am grugged of your feast days, and despise them, and do not like to smell in your assembly. And Mal. 2:3, Behold, I will ... cast the dung of your feasts in your faces. For no greater sin is committed on this day than that by profaning the holy name of God, as is perceived by reading sermons and prayers of such days in the papers. Therefore we, who have the pure doctrine of God, ought to celebrate it rightly, that the Lord may not despise our assembly, but sanctify it with his presence; that he may not cast our worship back to our faces like dung, but accept it as a pleasing sacrifice in grace.</p> <p>But it is cheap that one at such public</p>	<p>When we look at the general national feast days determined by the authorities, we also turn our eyes to the events and conditions of the country for the sake of which such a day has been decreed. If we do this, we will see many things that call us to heartfelt thanksgiving to God, but even more things that fill a Christian heart with anxious concern and cause it to sigh and lament. And if we inquire into the causes of such evils, we find the answer in our textual villains. The Lord God punishes national sins with national plagues, since the state as such has neither heaven nor hell, but exists only for this temporal life. Therefore God does not cast a state corrupted by sin into hell, but punishes it with civil punishments and general plagues.</p> <p>Just as every country must pay interest on its national debt to the capitalists who lent it to it, so every country must pay interest on its national debt to God. And every citizen has his share in this debt; every one must help to pay it. Every man must stand by and help to pay it, if God will keep account. God does this when the measure of sin is full and the debt is so great that all credit is gone. And if we look at our country, it stands in the front rank in this matter, as far as the debt of sin is concerned. Our national debt, which at</p>
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The judgment of God written in the book is much greater than that of men, and everyone has to help pay for it. And according to all indications, God's judgments are about to become even more terrible than we have already experienced.

Who then shall make himself a breach? Who shall make himself a wall against the Lord? Who shall fall into his arms with penitent prayer and earnest supplication, and so endure his sword of vengeance? The state as such does not and cannot do it, nor do the rulers, nor do the citizens in mass. The church, the orthodox church, which has its abode in this land, must do it; the orthodox Christians, who live here in the land like pilgrims, must do it. And for the sake of these Christians God also spares a whole land and postpones punishment. As long as Lot is in Sodom, it will not perish, but if God brings him out, the fires of God's vengeance will be opened and the end will come. As long as the apostles preach in Jerusalem, the destruction is postponed, but as they retreat to Pella, the Roman army is there and with it Jerusalem's final desolation.

Therefore, my dear listeners, do not be disconcerted if I take this opportunity today to call your attention to the great damage and dangers of the country as the probable beginnings of God's severe judgments and to ask and exhort you to fall into God's arms through true repentance and earnest prayer before it is too late. The righteous among the highest civil officials have already pointed this out, so that I, as a servant of the church, am only doing the same thing that they, as servants of the state, have repeatedly done, if it might help and wake us up from our stupor.

In the words of our text, the Lord God announces three kinds of punishment for the sins committed by the Jews as a people, over whom He Himself was also the civil ruler. And these words apply to our country as if God had spoken this of America. In the civil kingdom certain conditions always recur, and therefore God's word also always finds its application to them; so these words to our conditions here.

I.

The first power which God announces to the people of the Jews is this, "I will give them young men to be princes, and childish ones shall rule over them." You heard a fortnight or so ago that the power of government, though a mere temporal power, is nevertheless God's power, which God has instituted and exercises through men, and that when God wishes to punish a people or a country, he allows this power to come into the hands of such people as abuse it in all sorts of ways according to their caprice to the great harm of the people; into the hands of the ignorant, the reckless, the wanton, the selfish, the greedy for money, the fanatical, and the tyrannical. And because the Lord permits this, for without his permission nothing is done, not even the filling of a civil office - so here he says he gives such princes. For though he neither wills nor promotes injustice, but reproves and punishes it, yet he allows it to happen, and does not hinder it. And he gives such princes and rulers for punishment, using them as a rod and scourge to punish the people, and then he puts them in the fire. And if God wants a free republic, where the election of officials (rulers, legislators and judges) rests in the hands of the people, and these officials obtain their office and power through the election of the citizens, as in this country - if God wants to punish such a republic in this way, then the citizens themselves must cut the rod and give it into his hand, i.e. God strikes them with blindness in such a way that they themselves elect such princes and rulers, entrust the power to such, by whom they are then punished with such violence.

This is certain and clear to every Christian who knows God's Word and government. And the application of this doctrine to our country and circumstances every one can easily make for himself. For it is obvious to everyone that these words are literally true in our country. If we look at the holders of power in our country, we find that in every branch of the government, right up to the very top, the majority of them are those whom the Lord calls "childish," who have nothing less in mind than to use the power vested in them for the good of the country, and if there is not a lack of understanding, then there is a lack of good, honest will. For the most part, they are those who regard the office and the power as an institution and a welcome opportunity through which they can attain honor, wealth, and a comfortable life, or through which they can assert their will to power and their selfish plans. For if they regarded such office as a divine, difficult, and responsible one, it would seem to them more like a burden and a burden, and they would not run and chase after it so, would not play with it like children.

It is not even necessary to look at the Christian character of such rulers, but only to take into consideration their public civil character and their public actions, and one is shocked when one sees them clothed in such violence, and one asks oneself: How is it possible that such people could come to such offices?

If we also take a closer look at the use of this power, everyone must see that the bearers of this power, for the most part, play with it like children or rage with it like malicious fanatics and tyrants. Almost in every civil law that is enacted and executed, such things come clearly to light. It is impossible for any serious, impartial, conscientious man

citizens escape the fact that in most cases arbitrariness and impudent will of courage prevail over law and justice, that the latter is often set aside altogether and rudely trampled underfoot.

It is true that the general law of the land - the Constitution - is such that every citizen can live under it and find his rights, that even Christians as citizens of the land can go under it without prejudice to their faith and conscience, because it grants them complete freedom, but if we look at the handling of this law of the land, we perceive that most of those who are to guard, preserve and carry it out and have bound themselves to it by solemn oath, virtually trample it underfoot where and because it is not to their liking.

And the consequences of such a regime are sufficiently felt by everyone. Freedom, civil as well as ecclesiastical, is more and more restricted, the civil rights of the individual are often impaired or even robbed, expenses are increased, debts are increased, pressure is made more difficult, work is depressed, capital is accumulated in the hands of some, poverty among the other part of the citizens is increased, all kinds of injustice are promoted, disorders and all kinds of abominations are caused. It is not the place here to cite evidence of this, nor is it necessary.

Everyone who feels it sighs under such circumstances, under such a regime, but few are aware of the cause, some realize that it is God's punishment for the sins of the country, so they curse and swear at the rulers and thereby make the evil not better, but worse. Our sins have caused and brought about such punishment, and each one has his share in these sins of the land. They are so innumerable that it is impossible to enumerate them. Think only of one thing, how shamefully freedom is abused for avarice, arbitrariness, silence, and other ungodly things. How frivolous and conscienceless is the manner of civil elections. Instead of looking to the good of the whole, almost every one looks only to his personal and party interests; if he believes that these are promoted and safeguarded, he helps even the most inept people and the most money-hungry office-hunters into office by his vote. It has come to this, after all, that even money and beer play a large part in civic elections and determine some in the vote, while others, who rightly hate this evil, unjustly shun the vote altogether and do not care at all who is elected to civic office and to whom the welfare of the state is entrusted. It is, of course, a just punishment of God to whom he gives us such rulers, who rule like children or like tyrants. Therefore repentance, true heartfelt repentance, is the only means of salvation; when God sees it, he will also repent of the evil, then he will provide us with help and give us rulers according to his heart.

II.

The other is this: "And the people shall toil one against another, and every man against his neighbour. This is both a sin of the land and a plague of the land. Whatever the people sin against, they will also be punished against. Thus the oppressors must fall into the hands of other oppressors and be oppressed, and the goods that have been gathered together and oppressed in every way must be given to the oppressors. Therefore it is a punishment and retribution when the rulers find thieves, Isa. 1, 2. 3. and the people are engaged in plundering, one over the other, one miser over the other, one usurer over the other, sucking and flaying.

And truly, even this threat is literally true here, for what is the general purpose and the general aspiration of all the people in America, and unfortunately of so many Christians as well? To get rich, to make money, the easier, the quicker, the better; to get rich at the expense of others, by whatever means they will and can. The wretched dollar is the American Lord God, who has taken over all hearts, minds, thoughts, and desires; the wretched dollar is the almighty controller, who drives everything, governs everything, and regulates everything. For money one does everything, for money one dares everything, for money one suffers everything. To make money one spares no means; if one can only make money, no one inquires whether the neighbor, indeed the whole country, will perish over it, for what does one care about the other, whether he can live and exist or must become poor and perish; whether the other advances or retreats. If money can be made from him, if something can be taken from him, he will do it, even if his skin is flayed. For the sake of money the church is left standing and falling, heaven and his blessedness gone; for the sake of money God and his word, conscience, and one's own soul are put out of sight. This is the generally prevailing sense.

Look, for instance, at the whole commercial business as it is generally conducted in this country. What is it but a planned drudgery and swindling, which most take up in order to enrich themselves with the sweat and toil, the good and blood of others, and therefore take as high a percentage and as much profit as they can get? Look at the whole business of buying and selling. It is a common way for every man to seek how he may advantage another in trade by overcharging, falsifying goods, and all manner of cunning. Look at all the trades, where we also find as a common way that every one helps himself from the work as much as is always possible, makes everything as easy as it will go. Whether it is durable or not is the same, if it only appears to the eye. Look at the peasantry, how it knows how to outwit and cheat the others.

Look at the servants, each of whom would like to have Who smiteth us, that he may make us half. If ye seek the least work and the highest wages, and if they could riches, and thereby secure yourselves, there shall come earn their wages by doing nothing, this would be the unto you that which ye fear, and from which ye desire to dearest thing to them, even though the master or the escape. As long as we do not return to God, there is no employer would have to go to ruin in the process. Look hope of help. And since no one does this but Christians, at the state of the hosts, who are most intent on luring let us, who have been gathered into one congregation in the guests and the money out of their pockets, and this land by God, humble ourselves before God in the whether the wife and child of the guests have no bread dust and ashes, that we have not resisted this spirit of in the house, have to hunker down, die, and waste away, the age earnestly enough, and let us give up the pursuit it is all the same to them, if they can only get the last cent of earthly things; Let us be conscientious in commerce from their customers, they will do it, and they are sorry if and in our dealings, and let us be faithful stewards of our someone brings away five cents from the inn and the earthly goods, using them for God's glory, for the tavern. That there are exceptions, I do not deny, though advancement of his church, and for the help of our they are rare, but I am not speaking of that, but of the brethren in the faith and of the needy; there it is safe, or prevailing manner. - Besides, look at the drudgery that else the oppressors will get it, and we will have the is practiced with usury. Look at the many different kinds heartache and the hellish fire to go with it. of societies, associations, companies, and the like; everything is set up for drudgery and money-making.

This, my dears, comes to light in such a way that everyone gnaws at it. And if one wanted to go into the details, where would one find the beginning and the end? Therefore, it is enough to have pointed it out in summary and in a few hints; I know that everyone must agree with me and agree with it.

Such "drudgery" is one of the chief sins of the land, but, as you hear here, it is also a punishment so that God may punish the land. And I think everyone feels it every day, what a terrible plague such general drudgery is. For say, is it not a misfortune and true lamentation that faithfulness and faith have dwindled? Is it not to be lamented that when one still trusts another as a friend, or acquaintance, or Christian, he must afterwards usually come to realize that he is overprotected? Is it not sad that even friendship and Christian name should be abused for deceit and oppression, and be made a cover of shame? Is it not a plague that no one's possessions are safe from such oppression? that many a man must see that what he has earned with diligence and sweat is stolen from him with cunning by those who have not worked diligently? Is it not an evil that those who should prevent such oppression and protect each man's property do neither, but in many ways still promote injustice?

But here also the word is true: Do not murmur one against another, but murmur every one against his own sin. For here we hear that such "drudgery," when it becomes so common and a country evil, is a just punishment of God upon our sins. God punishes us, and uses the drudges for that purpose as ruths. If we are to be helped, we must repent and return to the one we have left; we must completely renounce the service of the idol Mammon and turn to him through true repentance.

III.

The third power which God announces here is this: "And the younger shall be proud against the old, and a loose man against the upright." How could the house and family system of our country be described more accurately and faithfully than the Lord does in these words? For this also is literally true. "The younger shall be proud against the old." This is a general country evil and country plague of this much praised land. Here, too, I need only refer to several phenomena.

Look at the American child world in general, how does it behave against the parents? It is proud against them, stubborn and independent. It has already imbibed the swindle of freedom with its mother's milk, as it were. She breathes the air polluted by it in the street. Even school and church are not able to stem this current sufficiently, nor to restrain this spirit of the age so that it does not force its way into the church. Even some children of Christian parents, who are well brought up, are seized by this swindle as soon as they come into contact with the other world of children. How many Christian parents have to make the saddening experience that their children, whom they have taken all pains to bring up, on whom they looked with hope, soon become Americanized, imagining themselves free from their parents, go their own ways, and ask nothing more of their parents if the latter are not at their beck and call.

But unfortunately we find few parents even in our congregations who work vigorously against this spirit of the age and try to protect their children from it, but most parents literally raise their children in this spirit and promote it in them. And this is the cause that this evil is also spreading in the church.

How seldom one still finds children who have a proper filial respect for their parents, who are humble and reverent in words,

Who behave against them in deeds and works. WhoSighs and like many a lament this squeezes out of the regard their parents as God's superiors to them and ashonest. What can be done to help? We must repent and God's representatives. Most children talk to their parentshumble ourselves before God in the dust and ashes, as their equals, act against them as their equals, act withbecause, as you have heard here, it is God's them as their equals, grumble and defy them, as if theypunishment for our sins, especially for sin, that we do had not their parents and God's image, but as if they hadn't want to humble ourselves under God or submit to his their equals before them. So it is found almost universallyword. within and without the church. And most parents, even those who are counted Christian, hardly see and feel this any more, much less that they should work against such a sense with all seriousness. What wonder is there that the children, when they have outgrown the rut and no longer need to be afraid, look at their parents as the "old ones" over their shoulders and push them aside.

Behold the servants. Servants and maids. Where can one still find humility and reverence, willing and joyful, obedience, submission to the will of the ruler? Almost everything has disappeared. The servant wants to be master, the maid wants to be wife and to be like them; indeed, if the master does not comply with the will of the servants, they go away.

Behold all the youth in their conduct toward the aged. Instead of looking up to them with reverence and learning from them according to the words of the Lord, "Before a gray head thou shalt stand, and honor the aged," they even have their mockery and laughter at them, as the boys of Bethel had at old Elisha, especially when they do not approve of the follies of youth, but punish them. The youth no longer regards the aged as a venerable treasure to be held in high esteem, but as an old worn-out tool that would be better out of the way altogether and left in the churchyard.

At last the Lord says, "A loose man will be proud against the honest." This, too, is confirmed by experience. It is true that honesty has become expensive and honest men are rare in the land, but where one is still to be found, he is only a laughingstock of the loose and dishonest, he is considered a born fool. For this reason he must put up with others, allow himself to be outbid and cheated, and in this respect he is still liked, because money can still easily be made from him. But he who knows how to cheat most skilfully, and has become rich by it, is considered a clever man. As a rule, the greatest thieves are the most celebrated and respected people. Such a man, who is not worthy to be carried by the earth or to be shone upon by the sun, who is worthy to be cut in pieces and hanged on seven gallows, who has suckedof the goods and blood of others, such a man proudly raiseseit may be permitted to add another image to this one. It his head above the honest.

This may also be fairly called a plague of the land, for as many a tear, as many a

Oh, that we Christians would let our eyes be opened by this, and would not be as drowsy and drunk as the other people who have forgotten God! That we might be moved to change our ways before it is too late! That we would make a wall against the Lord, who is angry at the sins of the land, whose wrath has already begun to burn! Then the Lord would be gracious to us and say what is written in verses 10 and 11 of this chapter of the text: "Preach to the righteous that it is well with them, for they will eat the fruit of their works. But woe to the wicked, for they are wicked, and they shall be rewarded as they deserve.

O my dears, consider what a great, incomparably great benefit we have here in this country in terms of ecclesiastical freedom. O use it rightly for the salvation of your souls and for the advancement of the church and pray to God that he may keep our country in its freedoms, graciously avert from us the well-deserved punishment of our sins and uphold, bless and shield us with his strong hand. Do not grow weary of carrying this dear fatherland of ours daily on a prayerful heart, that we may lead a quiet and tranquil life in it in all godliness and respectability. God the Father, Son and Holy Spirit, to whom be praise, honor and glory forever and ever. Amen.

(For the "Lutheran" of Rev. A. C. Bauer.)

The witnesses of the Reformation in the Bavarian Swahia \*1

I. Heinrich Kettenbach, the Barefoot Monk.

If a dear brother has long since told us of the "victory of the Gospel over paganism among the Pomeranians," it may be permitted to add another image to this one. It is true that we are not dealing here with the conversion of pagans to the eternal faith.

\*The notes from Kettenbach's sermons and writings are taken verbatim from an essay by E. Engelhardt in the Rudelbach and Guericke'schen Zeitschrift, volume 1862. This is also noted with regard to the following articles from Eberlin's, Gehrung's and other writings. Kettenbach's testimony for evangelical freedom can also be applied against the false spirit of the Methodists and other sects. It is strange how the extremes of the antichrist realm and those of the swarm spirit touch each other in this piece as well. How many branded consciences are now writhing under the pope's and the crusaders' statutes. How loudly and comfortingly the source of pure doctrine gushes forth in the Lutheran Church in this play.

We are not referring to the Gospel, but to the glorious time of the blessed Reformation, when the faithful God delivered His poor oppressed people from the clutches of the Antichrist and visited His poor Zion with abundant grace. Nor is the scene of divine goodness the far north, but it is the blessed Swabian districts, especially Bavarian Swabia. In the time of the hot battle, we find the councillors and citizens of many Swabian cities listed as faithful witnesses in the preface of the Christian Concordia book, and many noble sons of Swabia have fought vigorously and mightily with the sword of the spirit against antichristian lies and error. These communications will show that it was not warm pranks.

One of the most important and influential preachers of this region was the Barfüßer monk Heinrich Kettenbach in Ulm, who "sought to destroy the bastions of the pope with the fire of fiery anger and irresistible eloquence". By oral word and by circulation of writings he exposed the abuses of the pabst. "His scourge is hatt, his wrath is fierce, his knowledge of the states thorough." Hear a piece from his sermon on the first Sunday in Lent of the year 1522- which he preached in his Convente at Ulm on the fourth commandment. After he has explained the importance and honor of spiritual fathers, he continues: "But when prelates, confessors, or preachers speak their own word, understanding, and will, yes, their dreams and devil's input, and then want to urge us on, defy, and insist with mortal sins, banishment, obedience of the Christian church, and as their iniquity and will of courage may give them, they urge us on with the words: "He that heareth you heareth me," as if they were now apostles, and priests and monks, when Christ hath promised his disciples the Holy Ghost, which would teach them all things, and so preach the gospel and doctrine of the Holy Ghost: therefore if ye do your own doctrine, word, and dreams, as if it were commanded of God, ye are like unto false prophets, Jer. 23. 023 Therefore God said, Ye shall not hear the false prophets, or preachers, which preach unto you their own dreams, and so forth. Now many preach that a man is guilty of fasting in mortal sin; but as soon as men give money, they are absolved, and indulgences are given them. Then the preachers lie, that their bellies may be filled with the very best food and drink; for they are priests of Baal. They are also the executioners and henchmen of the last Christian and of the devil, in whose name they lay ropes for the poor. So names they lay cords upon the poor wretched consciences, whom Christ hath made free with his blood. Our fasting, to fill the belly once a day in excess,

is a mockery of fasting. God accepteth it not. Therefore the priests, monks, and nuns, who think that they fast most of the time, do not fast at all, mock God with their fasting. They are full of good fish, good wine, they have their own special

chen Collatzen\*), wine, Latwergen, Feigm, Manuln u. s.Banns of the Concilii. So you banners are under the spell Regiment by comparing Christ's poverty and the pomp  
w. On the other hand, the poor builders and craftsmenand not the common man. of the pope. The following may also be communicated  
fast most of the year, even though they eat four times a Third, you are doing something against your own and one will see how apt Kettenbach's words are even  
day, since they have good food and good wine; and the spiritual law, of which you have a high opinion, but I do now, especially since the kingdom of the Antichrist and  
mad and full monks want to send the poor home to the not; yet I will take your own sword and strike you on the the Antichrist himself are particularly active and would  
devil with their banishment, make sin where there is head with it. You will find nothing in the entire spiritual like to have the escaped sheep of Christ under his claws  
none, condemn them without cause. Therefore I say: law that gives us the right to fast in case of banishment again.  
Fasting rit modesty is with the Gospel; commanding n or mortal sin. (To be continued.)  
juicing in mortal sin is against the Gospel, Concilium, Fourth, it is contrary to the law of nature. If thou  
spiritual rights, and law of nature. wouldest not be laden with unrighteous, unchristian  
First of all against the gospel. Match. 6. puts it at deeds and dreams, thou shalt not do so to another.  
liberty. But he that fasts xon commandment, that is a sad Fifth, if ye say, It is a custom, your words shall not be  
fast. St. Euchrasia asked an old father if all the monks in accepted. But evil custom never makes it right with God.  
the monastery fasted alike. Then he said: No, everyone Christ saith, I am the truth; not, I am the habit.  
fasts when and how much he wants. So fasting for one Sixthly, ye speak against your teachers: for none of  
day is better than fasting for a thousand days with them have so commanded as ye: and if they have  
unwillingness. God wills a merry heart 1 Cor. 8, 2 Cor. 9. commanded it, I am not bound to believe it of them, if  
Thou sayest: Now the Lord Jesus hath fasted forty days, their doctrine be not founded in the scriptures. Thus saith  
and hath given us an empire to follow him. Answer: This Augustine. Cyprian, Jerome.  
is not true, that we should follow him in all his works. He Seventhly, the holy Christian church no longer bids the  
raised the dead, walked on the sea, and so on. You would ban that Christ and his apostles commanded, it allows  
die in forty days if you would fast like the Lord. Follow him evangelical freedom to remain, it does not brand  
in humility, meekness, and patience, which he consciences, as now the devil's preachers do, who  
commanded: but go not into the wilderness. St. Paul malign our food and drink, time and days, and almost all  
saith, Rom. 3, By the law is the knowledge of sin. Who creatures that Christ has blessed, and therefore sell  
then saith unto you, that we sin, if we fast not? Show us them for money. They will soon forbid us wine and water  
in the law of Christ. If ye cannot do this, it followeth that and bread and meat, that we may buy them again for  
ye are false prophets, and that ye vex the free mother, money. You make yourselves out to be the Christian  
the church, under her own name, with your lies and your church, and are more against the church in faith than the  
dreams. But if any man will speak: The Lord said of his Turk. The Christian church knoweth well that she ought  
disciples that they would fast. Answer: He did not say that to hear her sponsor, Christ, and ye would make her a  
they should fast, but that they would fast because of their bondman to the devil and to the end of the Christian race.  
enemies. The Lord said in Luc. 17, "There is a kind of Christ saith, My sheep hear my voice: but he that heareth  
devil that can only be cast out through prayer and fasting, the pope's cattle, heareth the pope.  
But we are not possessed with this kind. I think that they  
are possessed with it, who are called whores, because  
they have a full throat and never fast. But if the kitchen restrain his flesh, but with humility, does right and  
were empty, such devils would depart. When to put a evangelically. He who does not fast is not compelled by  
thing under ban, Match teacheth. 018 Where do ye Christ, nor does he sin in it. Protestant liberty is to be  
priests keep this? Why do you not banish yourselves and practiced as well as Protestant commandments. So  
your whores? You would be worthy of it. honor Christ, who grant us his grace and holy spirit, that  
O woe to you priests and monks, that you give so many the truth of the gospel may rise again, since it has long  
souls into the hand of the devil with your cords. been buried and the papists have guarded the grave,  
lest the disciples of Christ should come to it, but it will  
Secondly, you are acting contrary to the Concilium, rise again by divine power itself. Amen." -  
which commanded that no one should be put under ban, Kettenbach punishes and scourges the papists with  
because he had committed a blasphemous, public mortal such frankness and bland thoroughness. He unsparingly  
sin and did not want to mend his ways at all, and the exposes their damage. As he stood up for the  
archbishop or two or three other bishops should know evangelical freedom of a Christian man in a true  
about it beforehand. Whoever does not keep this, falls evangelical spirit and thus broke off the kingdom of the  
into the Antichrist by preaching, so he also put himself in harm's  
way with written testimonies. In a booklet that appeared  
in 1523, he reveals the shamefulfulness of the papal

To the ecclesiastical chronicle.

The President of the Canada Synod has now also  
given his high and deep opinion on the so-called "pulpit  
community". It has turned out as one could expect after  
his judgment on the forbidden degrees of marriage and  
according to his great Montrealist churchyard speech.  
The *status controversiae*, i.e. what mau is actually arguing  
about, has not become quite clear to the President. It is  
not about the right, conscientious administration of deheil.  
It is not about the proper, conscientious administration of  
the ministry of preaching in general, but more specifically  
about the unionist practice of the *Church Council* to change  
pulpits with preachers of sectarian communities. A  
righteous Lutheran who is not a secret unionist and  
indifferentist will never concede his pulpit to a preacher  
whom he knows to belong to a sect. For this is a denial of  
the truth, which causes trouble to the congregation as  
well as to the sectarian preacher, by either leading them  
into Unionist indifferentism or strengthening them in it.  
The Canadian president, however, answers the question:  
"May a Lutheran preacher never and under no  
circumstances allow a clergyman of another name to use  
his pulpit? We do not want to close our pulpits to a  
Hengstenberg, a Goßner, and a thousand similar men,  
merely because they work, for example, in the so-called  
Prussian State Church. That is not necessary, - not wise,  
- not good." "Just because!" Yes, there one sees the  
seriousness and conscientiousness of these Lutherans.  
What is this, that one is quite openly a Union, a member  
of the unrighteous Prussian state church? That is nothing;  
the Union is not such a bad thing. To close the pulpit to a  
preacher merely because he is a public Unionist, "that is  
not necessary, not wise, not good." A thousand Unionists  
the president, Rev. Kähler, to let them into his Lutheran  
pulpit, and for this he is to be praised as a "wise" and  
"good" Lutheran president. And why does he want to  
admit a thousand Unionists? Because Hengstenberg and  
Goßner were also Unionists. So the perverse, the  
weaknesses and faults of these otherwise excellent and  
capable men, become all good, far they are found in such  
men. From wretched humanity and authority bondage.

\*) Meals.

Lutherans no longer dare to name and attack the sins of great men as such. Who knows, if the Lutherans in the Prussian State Church had been more faithful and not such *Church Council* Lutherans with communion and pulpit - fellowship, a Hengstenberg and Goßner would probably have come out of their false unionist position. And now this infidelity is called something wise and good by the President of the Canada Synod. - He who will not be Christian, guided by the revealed Word of God, but waits for immediate enlightenment, is a swarm spirit. And anyone who leads a synod out of such enthusiastic ways is not a good president. God has revealed in His Word that teachers are dangerous to sheep, and that even a wmaigleaven of false teaching brings harm. Therefore, a righteous president of a synod should enjoin the congregations not to allow sectarian preachers to preach in their churches. This is against God's order and command, and every preacher and every congregation must be guided by it, for the chief shepherd, the Lord and Bishop of the church himself has revealed this in his word in order to protect his congregation from seduction. And whoever hopes for any other direct protection from the Lord on this point is a dreamer and a swarm spirit and disobedient to the revealed word of God. Instead, K. lets himself be heard by answering the question: "To whom may we open our pulpits - and to whom must they be closed?": "That is for you to decide - on your own responsibility - according to your best knowledge and conscience. But, now, if a preacher has no - conscience; if who protects the congregation? The invisible Head of the Church, the Chief Shepherd, the Lord and Bishop of the same! K." - This is the decision of the President of the Canada Synod on "Pulpit Fellowship.

Z.

**Switzerland.** This country is becoming more and more the staging and stomping ground for all political subversives, as well as for all radical church and faith extirpators. About the stinging charges of unbelief there, Emil Vogt (brother of the well-known "Affenvogt") wrote from Bern on March 15 of this year to the editor of a New York political paper, among others: "In addition to this political situation of the moment, I again signal to you the religious movement as very significant. It is really a question of the elimination of all dogma and all conceivable (?) articles of faith in the ruling Christian churches, both Catholic and Protestant. One dares to say publicly to the people in mass - not only in a learned book peppered with quotations: "Believe what you will, whether a God, a Redeemer exists, whether he washed away our sins with his blood, or whether he was a good carpenter, and nothing more: you are Christians, i.e. true men, if you act in accordance with the law.

delt wie er, der nun einmal als Idealmensch zu betrachten ist. ----- That pulsates around and around and around,

emer measure, i.e. making the wafting misery a legally recognized condition. The old forms at least still bore witness to the evangelical truth, and the masses alienated from it had to endure this witness as an admonition to repentance. In the last synodal session this was also done away with; there is a double form for church acts, one for the faithful, in which the apostolic confession of faith is still left, and one for the unbelievers, in which this confession, which was hitherto regarded as the common one of Christendom, is also done away with. This is not mxx an apostasy from the Protestant Church, it is a withdrawal from ecumenical Christendom; and this step the Synod has taken as the last act of its ecclesiastical activity. . . . Such is the state of the clergy in the mother country of the Swiss Reformation. ... . It is no better with the school lesson. Rousseau and Voltaire, Humboldt and Vogt, Schiller and Göthe are their idols; of the Lord Christ they know nothing and want to know nothing. In Zurich, they have not even reached the point of a believing seminary for schoolteachers, but the believing faction is about to found such a seminary. The poor school youth must be fed by the well-known unbelieving pastor Vögelin with the rubbish of Strauss-Renan-Vogt's theology, which the aforementioned apostle of modern after-wisdom has processed into a school book. Even in the Synod voices were raised recommending this disgraceful work! The situation is similar in the Canton of Bern. There the notorious Langhans, one of the most radical theologians of the spirit of the age, has the pedagogical direction of the school teachers' seminary; steps against his destructive activity at the great council were of no avail; he found no reason to intervene against it; the faithful, on the other hand, have established a seminary at Muristalden that is directed in the Christian spirit. On the other hand, the father Luther already says, of a very ticklish nature, and Protestant efficiency of the Bernese authorities is proven by the fact that they punished a believing clergyman, who took care of the poor children and gave them Sunday lessons, for unauthorized teaching on Sundays, and so on. We have the same to report from the cantons of Aar- and Thurgau; violent reprimand of the Catholics, hatred of the Jews and unlimited liberalism are the main features of Protestantism there and of the Catholic Enlightenment allied with it. ... In Geneva, radicalism in alliance with Catholicism is stirring up political as well as religious life. An atheist club has existed there for some time, which openly displays its unbelief; among its members are the leaders of the International Workingmen's League, which has completely demoralized the working masses in social and religious matters. Through their mass accession they have the majority in the German Reformed congregation, where they have thrown everything overboard. The accession took place

At the instigation of a completely unworthy preacher, currently dominates the Roman Catholic Church. Only Wagner, whom the best members of the congregation by resolutely rejecting the hierarchical arrogance that face to shine upon us, Sela. That we on earth may know wanted to depose; although they had to let Wagner go, has been renewed and continually increased since his way." In Jesus' name, amen!

because there were too many gross violations, they 1815, only by returning to the pure Gospel and managed to get this congregation to abolish the church recognizing the achievements of culture, can separated altogether, because no one was going in, and to make do Christendom regain peace and permanently secure its with a school. Wagner himself became a beer-keeper and welfare.

has since been one of the main speakers against church 5) Finally, we declare all efforts in the Protestant and social order at his tavern and in meetings. In Church aimed at establishing a hierarchical position of Neufchatel a completely unbelieving Professor Buisson power for the clergy and exclusive dogmatic rule to be has provoked an anti-church movement which has ended a denial of the Protestant spirit and bridges to Rome. in the formation of a free church of unbelief which invites Convinced that the lukewarmness and indifference of atheists, materialists, Jews, etc. to join it. . . . Dogma, many Protestants provides the main support for the confession, cultus, and clergy are to be entirely ecclesiastical Reactionary Party and constitutes a abolished."

**Worms.** Here, on May 31, a meeting attended by even in the most powerful German state, we address to 20,000 Protestant associates was held and, among other all our fellow believers the exhortation to vigilance, to things, the following was decided: rally and to more vigorous defense against all

1) We, the Protestants gathered in Worms today, feel tendencies endangering freedom of mind and urged in our conscience, with full recognition of the rights conscience."

of conscience of our Catholic fellow Christians, with Who does not see that just these "Protestants" with whom we want to live in peace, but also in full awareness their "Protestant resolutions" belong to the class of of the religious, moral, political and social blessings of the opponents of the Pope whom he likes so much. They Reformation, which we enjoy, to take public and solemn serve him as the original of the popular grimace of caution against the suggestion made to us in the so-Protestantism, with which he makes - unfortunately all called apostolic letter of 13 Sept. 1868 to return to the too great - prey.

communion of the Roman Catholic Church. Sept. 1868, R.

to return to the communion of the Roman Catholic Church.

2) "Always willing to unite with our Catholic fellow—

Christians on the basis of the pure Gospel, we protest today just as resolutely as Luther did 350 centuries ago in Worms and our fathers did in Speier, against all hierarchical and priestly paternalism, against all mental coercion and pressure of conscience, and especially against the pernicious and anti-cultural principles enunciated in the Papal Encyclical of 8 December 1864 and in the Syllabus connected with it.

3) To our Catholic fellow-citizens and fellow-Christians, here at the foot of the Luther Monument, we extend the hand of brotherhood on the foundations of the Christian spirit, the German attitude and modern culture which we share with them. We expect from them, on the other hand, that they will join us in the fight against the enemy of religious peace, national unification and free cultural development, which we share with them, in order to protect our highest national and spiritual goods, which are currently threatened.

4) As the main cause of the religious schism, which we deeply deplore, we declare the hierarchical errors, especially the spirit and the work of the Jesuit Order, which fights Protestantism to the death, suppresses every spiritual freedom, falsifies modern culture and

### Indication, Rescheduling of Synod meeting time regarding.

Since it is of urgent necessity that our Synod, before the beginning of the new year, discuss and decide upon the manner in which the Concordia Seminary at St. Louis and the Grammar School at Watertown, Wisc, deliberate and resolve upon the manner in which the common care of these institutions on the part of our Synod and that of the Hon. Wisconsin Synod, for the attainment of true godly and blessed unity, the undersigned present Presidency of our General Synod, with the concurrence of the undersigned District Presidents, do hereby take the liberty of inviting all Synod congregations and individual Synod members to assemble for the holding of this year's meeting of our General Synod, at Fort Wayne, Ind. on the first Wednesday in September (Sept. 1), instead of on the second Wednesday in October, as heretofore appointed, ...in Fort Wayne, Ind.

This change is made on the basis of the authority given to the General Praeses by our Constitution (Chap. VI. E. § 9.) for such cases, as well as on the basis of inquiries made, on the condition that the newly appointed time will not be inconvenient even for the dear brothers from the country. According to our Constitution, the meeting will be valid when the majority of those entitled to vote are present.

"God be gracious to us, and bless us, and make his face to shine upon us, Sela. That we on earth may know his way." In Jesus' name, amen!

July 1869.

C.F.W. Walther, d. Z. Allgem. Präses.  
O. Fürbringer, H. C. Schwan,  
Pres. of the Northern District Pres. of the Middle District  
E.G.W. Keyl, I. F. Bünger,  
Pres. of the Eastern Distr. Pres. of the Western Distr.

### The Little Prayer Treasure. St. Louis, Mo. To be had from M. C. Barthel. 1869.

Under this title, an excerpt from the large "Evangelical Lutheran Prayer Treasury" together with appendices has just been published by the publishing house of our Synod. The reason that such an excerpt was provided was the wish expressed by many to have a more economical and a smaller prayer booklet for use while traveling. The opportunity presented by the production of this excerpt to add the feast prayers, which are unwillingly missed by many in the large prayer treasure, has been taken advantage of, and so that the booklet may serve its purpose as a travel prayer booklet, some core hymns have also been added. At the request of the editor, Pastor Brohm has added a short instruction on confession, absolution and Holy Communion, and these instructions have been placed before the prayers of confession and communion. The booklet contains on 176 pages in duodec 64 of the most necessary prayers, 21 feast prayers and 6 songs. Hopefully, the layout leaves nothing to be desired for anyone. The cute booklet is really like a precious stone set in gold. Price per Er. 35 Cts., postage 10 Cts.; with marrocco spine per Ex. 40 Cts. postage 10 Cts. **W.**

**Conferenz displays. --**

**The Buffalo Special Conference will be held here on the 23rd and 24th of August. Conference rides, AbgHg at Buffalo, corner of William and Milnor sts,\* Monday Mmnds 6 o'clock. Stragglers come by Buffalo and Washington R. R. to first station, Ebenezeer, situated 2 miles north vou here, Departure: forenoon 10 a.m. and evening 5 p.m. New York time at the Erchange depot, or mü the New Hamburg Postchaise, to the corner south of Schutts Corner, t mile west of here. Departure: corner of Michigan and Seneca St., 2 U. 15 M. Afternoon.**

**\_\_\_\_\_ Fran^S^ Schmitt.**

**The Fairfield - Spccial - Confm^ will assemble, God willing, August 3 and 4 of this year at the home of Rev. Nützel at Marysville, O.**

**H. Maack.**

Cash report of the treasurer of the general my synod.

That such a report has not been published and sent to the congregations since April 30, 1868, as it should have been according to the Synodal resolution, I hope to see excused by the fact that I did not receive the necessary accounts of the District Treasurers at the right time and could not deliver anything correct without them, thus also saving the costs of printing and sending them. So that the dear brethren do not remain completely in the dark about a matter that should be of great interest to all, an overview of the synodal treasuries up to May 1869 is herewith published in the "Lutheran", but not completely, since even now not all accounts of the district treasurers have been received by March 1.

-k.. Synodal treasury.	
Revenue .....	\$52,358.21
Output including the debt according to last settlement .....	\$55.007.95
Remains present debt .....	\$2,649.74
s. Prosemmar Coffee (Past. Brunn'S).	
Revenue .....	\$3,354.39
Issue .....	\$2,496.74
Remains in force .....	\$857.65
6th MissionS Coffee.	
Revenue\$5.....	190.11
Issue .....	\$2,796.90
Remains in force .....	\$2.413.21
O. Inner Mission.	
Revenue .....	\$3,535.74
Issue .....	\$1,942.87
Remains stock .....	\$1,592.87
Recap. Intake:	
Synod Treasury .....	\$52.358.21
Proseminar cash .....	3,354.39
Missionary Fund .....	5,190.11
Inner MissionS Coffee.....	3,535.74
Total - Revenue .....	\$64,438.45
Issue:	
Synodical treasury .....	\$55.007.95
Proseminar cash .....	2,496.74
MissionS Coffee .....	2,776.90
Inner Mission Fund.....	1,942.87
Total - Issue.....	\$62,224.46
Remains current inventory...	\$2,213.99

How much better the Synod's finances are now since the last meeting in November 1866 can be clearly seen from the above account. A cedar will certainly be pleased to see that the debts of the synodal treasury have decreased significantly. But so that no one will fall into the error of thinking that there is an end to giving, I will only mention that the small stock of the other funds has been used for the time being for the necessary schooling in Fort Wayne, even two thousand dollars more, because the need there was too great and without this help a standstill in the expansion of the school would have occurred, which would not only have caused a considerable loss of money, but also many of the coming students could not have been accepted. Both would have been very regrettable.

How much debt is still owed by the institutions in Fort Wayne and Addison and how much is still necessary for the complete expansion of both institutions, I cannot say; the respective treasurers will give information about this in his time.

I therefore hope quite confidently that those who have already allowed their gifts to flow for Synodal purposes will not be deprived of the joy and will continue to work great things with small gifts, but those who are surprised by the above report because they have neglected to contribute their mite, want to make up for what they have neglected as quickly as possible, it is still taken with joy. After all, the good Lord faithfully pays for every kleinHGtO^ that is offered for His name's glory and for the salvation of poor SlloffU^Skelen. May He prepare the hearts for this.

Johann Fiirchtegott Schuricht,  
Treasurer of the General Synod.

For the mission at JohnStown, Pa. seems to have been received with hearty thanks by Rev. F. W.

Stellhorn, Kendallville, Ind, \$8. by Past. I. A. Hügli, Detroit, \$3, and by Mr. H. Jöpel \$1 and by Mr. L. V. \$2. Br. Brandt, Past. H. Meier, A. Alt, E. Jung-

Receipt and thanks.

For poor students received through Past. H. Schmidt from Mr. C. Reese in Dundee, Ill, \$2. 21 bust shirts, 10 pieces of handkerchiefs from the worthy Women's Association in the Zion District in St. Louis. C. F. W. Walther.

Eiuegangeu in the Saffe eastern district:

For the synodical treasury: Receipt from the congregation at Olcan \$3.95. From the Gern, at Alleghany \$4.90. From the congregation at MartinSville \$8.11. From the congregation at Eden \$8.50. From the congregation at Washington \$20. Receipt from the congregation at Wolcottsville \$5. From Past. Michael \$2. From Past. Keyl sm. travel expenses recovered \$7.45. To the college maintenance fund: from the comm. in New York \$10.60 and \$12.15. from the comm. in MartinSville for Fort Wayne \$6.63.

For teacher salaries: From Wolcottsville Township \$5.07. For the mission to the Gentiles: From the confirmands of the Rev. Judge \$10.

For the Inner Mission: From the confirmands of Mr. Past. Weisel Sr. \$20. from the congregation in New York \$11,17. wedding coll. at H. Emmermann \$2.00.

For the purchase of the church at Rockville: From the confirmands of the Rev. Weisel sen. \$20. From the Lieaes-Aasse of the congregation in New York \$25.

For Past. Brunn's Proseminar: From Wittwe Hanau \$2. From N. N. in Buffalo \$5.

For the orphanage in St. Louis: From Wittwe Hanau \$2. From Joh. William \$5.

For poor students: By the congregation at Wolcottsville \$1,14. For L. at Fort Wayne by Past. Weisel, Sr. \$15.

-For the seminary building in Addison: From the congregation in Williamsburg, fourth mission, \$20. From the congregation in Martinsvüle \$3.95.

For the seminary building in Fort Wayne: From the Gem. in WilliamSburg, fourth broadcast, \$30.50. From G. Winneberger \$5.

For the building of the church at Richmond: From the comm. of the Rev. Lammers \$4.75. From N. O. \$2.

New York, July 1, 1869.

I. Birkner.

For the Castle Garden Mission: From Past. Weisel Jr. \$5. HoLzeits-Coll. by A. Hufnagel \$10. by the congregation at Wolcottöburg \$2. by Past. F. M. Föhlinger \$50. by Past. Schmidt \$10. Bon Past. H. Klocke \$3. from the congregation at Cincinnati \$5. from Notar Regel \$1. Hochzcits - Collecte at I. F. Bäumlich \$7.50. Hochzeits-Collecte at H. Emmermann \$2. from Past. Nuoffcr \$1.50. By the parish at BincenneS \$18.75. By Past. Walker \$5. by Past. Seuel \$1.55. communion collecte at Port Rtchmond \$10. bon emigrants: Lehmann \$1, N. N. 50 CtS., Lemke 50 CtS., N. N. 5 CtS., Kallmarten \$1, Frömmelt \$1, Tb. Schulze 50Cts., Deckmann 50 CtS., H. Kulm \$5, N. N. \$1.25, G. Wolläger \$1, P. H. Wunon \$1.00.

New York, July 1, 1869. I. Birkner.

Incorporated into the Saffe Western Districts:

On the synodical treasury: From Past. Doderlein's congreg. in Chicago, Ill, \$14,15. from Past. Wunders Gem. in Chicago, Ill. \$11,60. pentecostal coll. past. Franke's Gem. in Addison, Ill, \$44,19. by Past. Franke, Addi- son, Ill. \$5.00. by Teacher Leubner, Serbin, TeraS, \$2.00. by Past. Heinemann's Gem. in Nm Gehlenbeck, Ill, \$16.00. from UmmanuclS District in St. Louis \$12.00. from Treieiniakeits District in St. Louis \$25.75. thank offerings from Dietr. Nietfcldt in Thornton Station, Ill, \$5.00. from Past. Biedermann's congreg. in St. Clair, Mich. \$9.35. bon an unnamed person 50 CtS. Pentecost- Coll. of the Gem. at Darmstadt, St. Clair Co, Ill, \$7.50. Psiugst- Coll. Past. Schwcnsen's Gem. at Neu Bielefeld, Mo., \$22.00. Of Past. Dörmann's St. Petri Gem. in Randolph Co, Ill, \$9.50. of the Gem. in Schaumburg, Ill, by Prof. Lindemann \$11.00. of Past. Rauscher't's Gem. in Daltott, Ill. by Prof. Lindemann, \$10.00. CoL. at missionary feast in Dalton, Ill. by Prof. Lindemann, \$37.00. By Past. Th. MieWrS "Gem. at Cole Camp, Mo., \$7.00. Collecte collected at W. Mueller's wedding in Chicago, Ill., \$4.00. OfMst. Kleist's Gem. at Washington, Mo., \$6.30.

Inr Synodal Missionary Fund. From the Three- cinigkcitS District at St. Louis \$2.45. Collecte collected at the Mission Festival at Indianapolis, Ind. \$55.00.

For college maintenanceCash: Dom Jmmanuels-Distr. in St. Louis 211.00. From the Trinity District in St. Louis 11.00. Toll. Past. H. Löbers Gem. in Thorntvn Station, Ill, 222.00.

For inner mission: from Karl Rasche, Falls City, Nebr. 21.00. from Miss A. Ziesing at Chicago, Ill, 22.00. From Past. Kleist's congregation at Wahington, Mo., 23.30.

For the seminary building in Addison, Dorr Past. Heinemann's Gem. in New Gehlenbeck, Ill, 218.00.

On college construction in Fort Wayne: Pentecostal Coll. Past. Merten's Gem. at York Eentre, Ill., 27.10. Of Past. Heinemann's Gem. at Reu Gehlenbeck, Ill., 236.00.

For Past. Brunn's Institution: Through Teacher Leubner at Serbin, Texas, 26.00. Eollecte, collected at the Mission Festival at Indianapolis, Ind. 232.74.

For poor students: By F. Frickc through Past. Kleist, 'ahington, Mo., 21.00.

For NR Emigrant Mission in New York: By Past. Frederking's Gem. in Prairie Town, Ill, 26.10. From I. Schrcder and N. N. by Past. Dörmann in Randolph Co, Ill, each 21.00.

For the Seminar - Haushalts kasse in St. LouiS, Mo.: Bon Mrs. Auguste Krauß in St. Louis 22.00. By Teacher Leubner, Serbin, TeraS, 23.00.

To the Seminary - Household Fund in Addison: By Teacher Leubner, Serbin, TeraS, 25.00. Collecte, collected at Past. Seuel's wedding, Lyons, Iowa, 26.00.

For the building of a church at Quincy, IIS.: By Mr. Rev. I. G. F. Nütze! by several members of his congregation 240.00.

Thanks be to the bountiful givers; God bless them!

I. Seidel.

(Delayed.)

Receipt and thanks.

With heartfelt thanks, the undersigned certifies that from June 28, 1869, to April 21, 1869, he has still received the following gifts of love for the building of the church at Richmond, Ba: From Mr. I. Birkner, N. I.,from the Gem. in New York225.....,00

From Mr. Einwächter ..... 1,00

Don of the comm. in Williamöburg ..... 25.00251

..... 00

From Mr. I. G. Ströbel belatedly from Past. Frinke's Gem. in Baltimore ..... 0.50

Bon Hrn. Past. I. G. Sauer's Gem. in Seymour, Jnd-36.75

From Mr. Past. M. Stephen's Gem. in Ehester, Ill. 12M -, ,, " L. Hahn, Hülsdale, Mich. .... 1,M

" " E. I. Flecknstein, Sumneyton, Pa. 2,00

Bon Mr. Teacher Döllinger from the Gcm. in Jo- hannisbnrng, N. I-19 ..... 00

From Mr. Teacher Döllinger, collectirt in New York 32M " " Past. Groß's Gem. in Buffalo, N. I. 57M " " C. A. Wcisel's Gem. in Reserve, Erie Co, N.1 ..... 23.60

From Hm. G. Emmert in Washington ..... 10.00

" "Past. Canolde ..... 1,00

" "C. SchwankowSky, Cumberland... 8M

" "W. Ph. Engelbert, Racine ..... I jM

" " A. Weyel ..... 30.00

" " Bro. Ottenann, Sheboygan Falls, Wisc. viz: 27.60 from the Gem. that. and 22.10 from the Gem. at Plymouth 9.70 " "

" " Large, Collecte in Past. Kanold's Gem. in WollcottSville ..... 12.60

" " Past. Baumgart's Gem. zuVenedy ..... 10,w

" " Nash Co., Ill ..... 10,w

" " L. Eißfeldt in Milwaukee ..... 11.60

" " Past. P. Brandt's Gem. inBuffalo ..... 7,00

N.1 ..... 7,00

2349,15

Richmond, Va, June 19, 1869.

E. O. NLting.

k.8. - Obhe receipt has already been sent in ;for publication once, "st however, as e" has turned out, lost gegazes.

Changed address":

Rsv. k'r. 1'. Xoernor, your ot' liev. Olrr. 3. Weisel,

Xo. 133 W>lcou' st:-., Williuiwsdur^, LorL.

liev. li. I^oelrner,  
516 Oorner ok Olu^ nnä 6tfr 8trs,  
Ilielimonck, Vs.

Printing office of the Synod don Missouri Ohio, ". a. St.





Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 25. St. Louis, Mo. August 1, 1869. No. 23.

Iowa Synod.

About the way of fighting of the lowans against the Missourians, Past. Brunn in his Missionary Gazette No. 5. under the above title: "Up to now it has always been a pleasure for me to write for our Missionary Gazette, because I intended to serve the Kingdom of God with it. This time, however, I take the cedar in my hand with deep sadness and reluctance, because I have to touch on and correct many things that are only personal. So far, in the disputes that the Lutheran synods of America are conducting with each other, I have endeavored as far as possible to pass over everything that is merely personal and to present only the often so important doctrinal questions and to try to show the biblical truth for the benefit of our dear readers. Now, however, the church bulletins on North America, which appear in N.-Dettelsau, publish a crude invective against the Missourians, which they print from the synodal report of the Iowa Synod. Since the Missourians are our close friends, and the N.-Dettelsau church bulletins are not afraid to print such a crude invective against the Missourians in public in Germany, it is our duty to at least show the truth here, in order to save the honest Christian name of our dear friends in America.

In the Iowa Synodal Report, printed in the N.- on the part of our opponents, especially the lowans. Dettelsauer kirchliche Nachrichten, 1869, No. 3, it is saidThe things are open to everyone's eyes, the protocol of the Missourians: the doctrinal discussion, held between the Missourians "Our I. Our opponents, it seems, cannot forgive usand lowans at the end of 1867 in Milwaukie, is printed that the nimbus of their infallibility has been destroyedbefore us, so the first readers may judge for themselves. by the conversation we have initiated, and that it has The lowans present themselves as the most innocent thereby also been made impossible for them to fish inand honest people, who have never spoken anything the mud, i.e., first to accuse us of all kinds of heresies,false in public, but only complain that the Missourians then to warn all the world against such dangerous"imputed all kinds of heresies" to them. - Now, as to people, and to call upon all souls anxious for their eternalthese heresies imputed to the lowans, the Missourians salvation to flee from such heretical communion." To thishave always, in the said Protocoll (as well as in all their the N.-Dettelsauer Mittheilungen themselves add theother writings), held them up to the lowans point by remark: "Always the all sin of certain Lutherans, to makepoint, and have set forth from the lowans' own words subordinate questions of controversy into church-and public writings the charges made against them. And dividing ones, and to force upon others as statements ofapart from this, is it not a fact that has been publicly faith sentences which are themselves only humanknown for years, that in N.-Dettelsau, the ancestral opinions and cannot be proved from God's Word." - home of the lowans, as well as among the latter in With indignation and indignation we must call theAmerica itself, the doctrine of the millennial kingdom was foregoing a gross untruth, imputed to our I. Friends inin vogue? Is it not further public knowledge that the America, the Missourians, to the dishonor of their honestlowans made the assertion that "not all doctrines" in our Christian name. I have often before said how far we areLutheran symbols were "conscientious," but that they from thinking our Missourians infallible and sinless. Theymade all kinds of distinctions in the doctrines of our are, after all, truly men, and how should they not havesymbols, and declared only some to be conscientious, their infirmities and weaknesses about them, as well as the others not? And if the Missourians others? - But these are deliberate gross distortions of the truth...

Especially if they reproach the lowans with the latter and in their whole theological and ecclesiastical then one no longer understands the fight for the even now, have they not expressly proved to them that position have made the greatest concessions to the same. - God have mercy on us and on our erring they do it for their own sake, because they, the lowans Missouriians, indeed have yielded everything except one brothers, for if what we lament here happens to the do not want to hold the doctrine of Sunday, which they single point of controversy (the theory of the open green wood, what will happen to the dry? questions): where then are the Missouriians convicted of themselves acknowledge to be a clear doctrine of the error? Or where holy Scriptures and the symbols, to be binding, and that error? Or where only for the sake of men, i.e. because some old church have they been disgraced with it? a piece of their teachers err in this doctrine and deviate from the former doctrine? The utmost that the lowans could say symbols? Do they not want to consider the doctrine of would be that the Missouriians had not convinced them in Sunday, which they themselves recognize as a clear the theory of the open questions, or defeated their doctrine of the Holy Scriptures and the symbols, as causes, but forsooth, the lowans have not defeated the binding, and that only for the sake of men, i.e. because Missouriians either. The utterances of the lowans, some old church teachers err in this doctrine and deviate therefore, only give the impression of vain boasting. from the symbols? (2) But when the editor of the Neu-Dettelsauer

This and nothing else have been and still are the main Mittheilungen speaks of Lutherans (and he can only points of contention between the Missouriians and them mean our Missouriians by this) who "impose human lowans: how may the lowans therefore say that opinions on others as dogmas and make them into something has been attributed to them here? Yes, that is church-dividing dogmas," this is indeed a highly indeed biting gnats and swallowing cameos, that the astonishing speech. First of all, apart from everything lowans speak of "insinuations" with respect to such public else, if one asks and argues, for example, whether facts, even if they could also prove (which they do) chiliasm is in the Bible, and the lowans say yes, the nowhere, as far as I know) that the Missouriians had Missouriians say no, what is the arguing "about the misinterpreted a statement here and there. But if in the opinion of men"? The Missouriians only want to reject all whole record of the doctrinal conversation at Milwaukee human opinions that cannot be clearly proven from the which is before us, the lowans drop almost most of the Bible, such as chiliasm. Or if thousands teach chiliasm in former assertions in regard to chiliasm, as well as the the present day, is it not worth the trouble to ask once validity of the symbols; if they do this only tacitly, if one whether it is really in the Bible or not? - But if for twenty does not read a single word of an admission that they five years the Missouriians in America have been fighting were formerly mistaken, if one does not hear a word over the most important doctrines of the Lutheran an open, honest recantation from their mouths, and now Confession, e. g. the doctrines of the church, the power afterwards they come forward with the assertion that one of the keys, the office of preaching, etc., and if had only "imputed all sorts of heresies to them," yes, it is furthermore, and in sum, the Missouriians have been evident what they have done: yea, it is evident what this fighting over the most important doctrines of the Lutheran means, namely, the lowans do not want to be the people Confession, e. g. the doctrines of the church, the power who have erred, they want to retain the glory of having of the keys, the office of preaching, etc, when further, and been at all times righteous and orthodox Lutherans. That in sum, Missouriians wrestle and fight against the whole is why they secretly change and correct their former false spirit of our time, and the most grievous heresies errors and then complain that they have been falsely that are baptizing in our time, to bring the old, pure accused. - If the lowans stood openly and honestly in this Lutheran doctrine to full, undiminished validity and matter, as Christians should, well, the doctrinal recognition: o what utter misjudgment of all that is pure discussion at Milwaukee was the place where they should Lutheran doctrine, what misjudgment of the whole state have proved to the Missouriians that they had never of the Church in our time, yea, what blindness against taught anything of chiliasm, of the historical view of the God's Word and truth lies then, when in the whole great symbols, but that they had really and from time Church struggle which our Missouriians are waging in immemorial only had opinions "imputed" to them which America, with all the so splendid glorious fruits and they had never held. results of this struggle, nothing can be seen but a struggle

With this, the further slander that the Missouriians only for "opinions of men." - After all, our old Lutheran fathers "fish in the mud" falls away of its own accord. It is not complained so much about this "last afflicted evil time" of they, but the lowans, who muddy the waters, i.e., first burs, where God's Word and pure doctrine are clouded teach chiliasm and the like, then turn in silence and by so much heresy and fanaticism. In this respect, things change their opinion, and afterwards publicly complain have certainly not become any better in the 19th century that heresy has been imputed to them. - And how, finally than they were in the 16th and 17th, when the fathers are the Missouriians supposed to have lost the aura of lamented: "Why do our N.-Dettelsauer never complain in fallibility to the lowans through the doctrinal discussion with the fathers about the many false teachings of our at Milwaukee? The only fact is that the Missouriians still time? Why do they not fight and zeal against false teach and maintain publicly unchanged what they have doctrine, but only complain about us who fight for pure taught for twenty years and more; whereas the lowans doctrine? - Understanding, heart and eye for the pure as the facts publicly show, have lost most of their former Lutheran doctrine have been lost. doctrines.

Short news about the effectiveness of the missionary E. Baierlein in the East Indies, (together with his request and that of the other Leipzig missionaries).

In 1853, the missionary E. Baierlein resigned from the Indian Mission of our Missouri Synod, because a powerful call had gone out to him from the Lutheran Mission College in Leipzig, reminding him that he had originally been trained for the East Indies and had only been left to the Indian Mission of America for health reasons. Our missionary Baierlein, as beneficially as he had worked among the Indians of Michigan in Bethany, and as much joy as he had found in this very work, nevertheless recognized the will of God that, after his health had strengthened in America, he should go to the East Indies to the Tamiln. This was a hard blow for the Indian mission of our Synod, for at that time we had no other missionary who could have replaced Missionary Baierlein in terms of gifts and experience, until later Missionary Mießler and Clöter had familiarized themselves with the office of a missionary. Nevertheless, we could not prevent the departure of Missionary Baierlein, but surrendered to God's will, since we had to admit that Missionary Baierlein might be even more necessary in the large field of the East Indian Mission than among us, especially since we already saw before our eyes that the Indians of this country were a rapidly declining people. After a longer stay in Germany, the missionary Baierlein (leaving behind his three daughters in Germany) left for his destination in East India and arrived there in the same year 1853, where he had a very blessed effect at the three places Sadras, Tranquebar and Cuddalore. But already after about seven years, the climate, the blazing sun of India, had exerted such a bad influence on him that the physicians were smelling for a quick return to Germany, if it should not be completely ruined. Following this advice, the missionary Baierlein arrived in Germany in the spring of 1861 with his wife and two daughters born to them in India (they had buried one son in India), and stayed there for more than a year, so that he was away from India for almost two years. During his stay in the old fatherland he and his wife were hit by the bitter cross that one of their daughters Peregrina, born in India, died suddenly. The other four children

left them again in the hands of Christian friends, bade The missionaries would like to have access to the We feel bound to ask for your affection at all times, farewell to all their theories, and returned to Cuddalore.literature of the Lutheran Church in America andand remain in your highest esteem, most esteemed and Here is a great field of missionary work, larger than the firstGermany. Admittedly, through the care of our synod, a worthy fathers, at Sadras, and the blessing of the Lord has so far beensmall shipment of selected Lutheran books has already Their most obedient servants A. M. Samuel, M. visible with the missionaries. He won the heart of manyabeen sent three times to the seminary library inPackiam, W. R. Njananderum, S. Swamidasen, heathen by the gospel preached. In 1866 he was able toTranquebar and to the missionary Baierlein himself, butChristian, N. Nallatumby."

thousand over a hundred heathens; in addition, his orphanthis has only made the hunger of the brethren for the Certainly, dear reader, you would like us to help the school thrived, now numbering thirty-four children. Twotreasures of the Lutheran Church in German and EnglishGerman missions, as well as the dear, united country years ago it became necessary to hand over one half of hisall the more intense. The individual country preacherspreachers of the East Indies, who belong to the Leipzig mission district with five hundred newly baptized Christians,from the Tamulen country have presented their requestMission. So then, if you have a heart for the cause, do called Sidambaram, to one of Wolf's own missionaries.especially urgently, to help each of them to a smallyour bit to help. Help the Lord to pray that He will guide Working and struggling under some peculiar While workingLutheran library of his own. Their request reads asthe hearts of the Christians so that they will kindly turn and struggling under some peculiar difficulties, missionaryfollows in the translation from English: to the brothers who are asking. If you wish to send me Baierlein also boasts of many a lovely sign of recognition "Revered and worthy fathers in Christ! We, theyour advice by letter concerning the selection of writings, and gratitude from his newly baptized Christians. One ofundersigned dedicated servants of the Evangelicalas well as your contribution of books or money through them, for example, brought a sack of rice on his headsevenLutheran Church in India (Tranquebar Mission), herebythe treasurers of the Synod or in a direct way, I am gladly and thirty miles away to give it to the missionary, askingcome reverently to you to assure you of our unitedwilling to be the intermediary through whom your help that he would soon visit him and his relatives at their placethanks for your kind and noble participation, since we may safely reach its destination with God. of residence. A boy from the missionary's orphan school,have heard that you have an earnest interest and Frankenlust, July 15, 1869. named Abraham, is now studying in Tranquebar as a pupilsympathy for the mission in the East Indies, and thank F. Sievers. of the seminary there, so that, God willing, after completingGod, that He has caused you to grow into a healthy and his studies, he can join the ranks of the country preachers.vigorous church body of our Lutheran Church, so that In the orphan school the missionary has a native orphanyou may be of great benefit in your undertakings, teacher, Daniel, who can also read German and hasespecially to publish and distribute our Lutheran books brought about quite good singing in the missionin the English language. The English language is widely congregation, to which he plays the harmonium. After theused among us, and missionaries of various division of the district had taken place, according to the facedenominations (outside of our Lutheran mission) have of June 1868, the number of baptized members of thewidely distributed their religious books in the same missionary's congregation was two hundred and forty.tongue. We were greatly posed when we heard of your Every morning at sunrise the missionary gathers with hisinterest in our works here, and also of your holy labors children and the rest of the congregation, as many of themin your own sphere, and still more when we heard of your as can be found, in the church to sing and pray with themkind efforts and earnest demonstration of your love in and to praise the Lord. The same happens in the eveningssending a number of religious books' for the Evangelical at sunset. May the little church, which the missionaryLutheran Missionary Library at Tranquebar. Although we himself built and adorned with a beautiful tower, soonnow and then have the opportunity to borrow and read become too small to accommodate the multitude of thethose valuable wagers, we, as country preachers baptized! Of course, there is still a multitude of heathensemployed at such distant stations, would wish that each around, from whom large congregations of the Lord couldof us were in possession of a copy of our own. be won. Admittedly, some of us have little knowledge of the

Missionary Baierlein cannot forget his Indian children ofGerman language, but we can better understand and Bethany, and as often as he hears that they have provedappreciate this wager in English. Our poverty is too great so lukewarm and alien to God's Word in the latter times, hefor us to be able to buy it. Therefore, we respectfully would like to hasten to them to win them back. seek your high and marital care, so that you, inConcordia Conference, but not yet about our second.

The missionary has recently made a great request to thecompassion for us, may feel moved to provide us withBut there is an old saying: He who says A, must also say brethren in the Missouri Synod, both from himself and histhose religious works which your marital kindness mayB, and therefore you shall also hear a little about our fellow missionaries, and especially from the nativedeem necessary for us to carry out our sacred office. Forsecond. It was gathered at Heren P. Messer's in preachers, namely to be supplied with Lutheran books ofthe sake of this proof of Christian love and Joungstown, O., in the beautiful month of April. Arriving at Joungstown mostly at night, we were not a little astonished to find a brightness in it, as if the dear sun were shining. Seven enormous torches sent their flames skyward, so that the whole town was illuminated by them. At first I thought they had been burned in our honor, but unfortunately I had to hear later that they were seven smelting furnaces, which in this way give light to the city year in and year out, day and night. What a thing to imagine! I scratched myself a little behind my ambitious ears and let the torches continue to burn.-After we had recovered at the tables and in the beds of the dear Youngstowners from the exertions of the journey, we - namely, the gentlemen Pastors Schwan, Hengist, Crämer, Vogelsan, who were present as guests, and the standing members of the Conference - set to work on a paper dealing with the doctrine of the ministry. In this doctrine, in which only all were of one heart and one mind, we also came to speak, among other things, of a thing to which, in honor of and for which

For the promotion of which much is written, greabe cared for. Or, and this is the second cause, the blame is baptism? - Who is to be baptized, and how? It departs conventions and long speeches are held, namely on thðies with the pastor who, forgetting the lambs of his flock, in one or the other point from the creeds, views, and Sunday schools. In any case, the question had alreadydoes not press for parochial schools, or, in the case that usages of all Christian denominations-not excluding the been posed to the conference: Whether we should givðhis parish is really too poor to maintain its own schoolMethodist Episcopal Church. Toward the latter it is our consent to the establishment of such an institute inteacher, does not like to hold school himself - or neglects perhaps necessary to say a few words of explanation. our churches and help to promote it? Answer: No! Whythe instruction which he could give his parishioners in a or even of vindication. According to our Confession of not? First of all, because Sunday schools are æcatechism class, and is content to have placed thisFaith (see Article of Faith XVII), baptism "is a sign of miserable stopgap, and secondly, far from being arccertainly responsible part of his profession in the handsChristian profession, and a sign of the new birth, and ornament to a congregation, they are, on the contrarypf others. - Where there are not yet any Christianshall be retained in the Church for the baptism of mostly a pillar of honor for the stinginess of pparochial schools, it should be urged in the strongestinfants." Such a profession of faith is certainly too congregation and for the negligence of its pastor. Thatðpossible terms, and the parishes should be made aware indefinite and general. With the rule (see General Rule, some strong tobacco, my dear "Lutheran," and I canðof their duty, for which purpose the exhortation which Dr. Sec. 5) that baptism, as to the use of water, is to be already see your stepsister, the "Lutheran Magazine,Luther wrote to the councillors of all the cities in Germany administered according to the choice and pleasure of puckering her sweet little mouth a bit. - Sunday schoolsconcerning the establishment of schools should be used. the persons concerned, it is not much better, . . . If are a miserable stopgap because they are supposed to...to help us. Where there are church schools, the baptism is no more than a mere sign, then, of course, it be a substitute for Christian parochial schools. Look atconference does not see the point of Sunday schools. makes little difference whether little children are the poor children. There they go to the *public schools*For the gaps which the teacher leaves for the pastor to baptized or not; and then, too, the immersion of adults during the week. What Christian lessons they learn infill in will not be filled in Sunday schools. For this, in the river is preferable. My book asserts that infant them we will leave to one side. On Sundays they comehowever, the catecheses should also be diligently baptism is compulsory, and that baptism by immersion to the Sunday schools, usually for one hour, and whatworked out. For one can just as well catechize the youth is contrary to God's word and order, and gives reasons comes from this hour to the individual child, we do notout of the church with sleepy catechesis as with bad and proofs for it. That I am ahead of my church in my want to calculate. Nor do they receive proper instructionsermons. But he who faithfully attends to this part of his views and assertions, I admit; but this does not mean in our most holy religion, for very few Sunday-schoolprofession will soon find the blessing that not only that I am at variance with it. My view of infant baptism teachers have the quality that Paul requires of teachers,children and adults, but also the elderly, will gladly and the relation of children to the church I held already namely, that they should be teachable. How manyattend the catechism sessions, and thereby become as a Lutheran, and my becoming a Methodist has not passages of Scripture are misinterpreted to themore and more deeply and firmly grounded in the changed it; I made it known by word and deed more than children? How many passages of Scripture arewholesome doctrine. - Where Sunday schools are a twenty years ago, when our church was still guilty of the misinterpreted to the children, many a wrong prayer isnecessary evil, the pastor should always reserve for greatest neglect toward its own children; but the day has made, and the authority of public preaching ishimself the supreme leadership and not allow himself to come when my view has been partially realized, for the encroached upon. The scanty instruction is also verybe impaired by so-called superintendents. He should church has declared that baptized children are superficial, as is to be expected, in spite of the good zealnot allow the Sunday school teachers to explain members. That the day will also come when the church of those who teach. Just look, for example, at the so-passages of Scripture or the catechism; they may listen will declare that infant baptism is worthless and that called *leading members in* the congregations of otherto them. It would also be good if the Sunday schools baptism by immersion is contrary to Scripture, I am denominations, who have gained their Christianwere bound to a prescribed prayer. So much for this sure." ... That "Br. AhrenS" has reason for this hope is knowledge in Sunday schools. How far does theirtime. Now one more thing! Look, we want to hold evident from the recommendation of this fine book on knowledge go? Well, they know something about Godanother conference soon to discuss the question of the part of the editors in another column of the same and Christ, but it does not go much deeper. They arewhether the pope is the "right Antichrist. You are hereby number of the "Apologist". It says, among other things: content to tell the children a little about Jesus everycordially invited. If you come, you shall also be given the "We have read the manuscript and the proof sheets of Sunday, instead of seeing to it that they are thoroughlyConfirmz-care-chair, which is saying a lot. Also thou this little work and have always been impressed by its instructed. Do Christian parents and congregationsmayst bring our dear Muhme from Wisconsingasse, she originality, freshness and power. It is a Biblical believe that they are thus fulfilling their duty to theirshall have a great cake. So only set yourselves and that magazine on the subject. The author does not bother children, whom they are to bring up in discipline andfor the 3rd of August, God willing, at Freedom, Beaver with the church fathers and old folios, which have admonition to the Lord? They make do with Sunday-County, at your Synodal cousin's in Pennsylvania who recently been presented to us in the controversy over schools, and let this be a pillow of rest, instead ofloves you. baptism, but simply asks, "What does the Bible say?

establishing proper Christian church-schools, as is unfortunately to be seen, that even large, wealthy congregations are satisfied with the little instruction their children receive in the Sunday schools. And there are two reasons for this. Either the congregation is afraid of the expense. For certainly, if Christian parents, in accordance with their duty, wish to give their children the blessing of a Christian education, school-houses must be built, Christian teachers must be maintained, and therefore seminaries for school-teachers must be established, supported, and maintained.

To the ecclesiastical chronicle.

Further development of the Methodist doctrine of baptism. Under the title: "Baptism in the Light of the Holy Scriptures", a certain brother Ahrens published a booklet in No. 19 of the "Apologee". Scripture," a certain brother Ahrens put a booklet written by himself on the market in No. 19 of the "Apologete" of the same year, and let the following statement be made about it: "The main content is an original and radical treatise, based on the Holy

That his position is a thoroughly radical one, some would like to address, others not. However, Br. Ahrens is not opposed to the theory nor to the institutions concerning the point in question in our Church, but simply goes a little way forward, and in some pieces quite a bit further. It is useful, at any rate, to examine radical views, even for those who are

do not agree with the same. In any case, the book is highly of their synod, and received the same in the assembly. and as a new pwbe of the consummate skill of that body recommended and is suitable for wide distribution." ... It isThe assembled synod decided that their representativesin accomplishing its purposes. More than once the really gratifying that Mr. A. sees in the holy. It is reallyin Milwaukee had acted in their favor, and recognizedsuspicion has been expressed that Missouri is gratifying that Mr. A. sees in Holy Baptism more than athe agreement that had been made and the documentdetermined to destroy what it cannot control, and those mere empty hollow sign and in this respect wants to leadexpressing it that had been drawn up in Milwaukee. who have expressed a pleasure in its successes have his church on the way back to the Word; it is only a pity The question concerning the agreement with thebeen reproached with having been caught in the Missouri that he so quickly falls again into the groundless sillySynod of Missouri was followed by another, no lesstrap and henceforth to be guarded simply as deceived assertion that immersion in baptism is against God's Wordimportant one. For after Missouri and Wisconsin hadwives of devious men who know how to deal with the and order. One is really eager for the proof. In any case,come to a peaceable agreement in Milwaukee, theweak and make them servile followers of their masters. everything is based on a bold, original, radical leap of thethought had arisen on both sides whether it would notThat such suspicions are not dictated by the spirit of love spirit from the word into the blue haze of vain imagination,be possible, by virtue of the agreement, to carry on theneed not be said to readers who see for themselves, and and it must fill one with melancholy in advance to see thework of the church together. Thereupon the President ofcertainly those who are free from the fear of man will not Methodist Church, which is following "Br. Ahrens," makeour Synod arranged for the meeting in Milwaukee of abe deterred by it from expressing their approval of a the same leap and one fine day hear its airy, windyconsultative commission consisting of three pastors ofmovement which appears to be beneficial to the Church, doctrine of the Scriptural illegality of immersion at baptismthe Wisconsin Synod and three pastors of the Missouriwhether or not Missouri's influence should increase by its declared as a doctrine of faith, even in the good papalSynod, which then also passed a bill on a plan for jointsuccess. It seems to us that there is too much Synodal manner. One can see that Methodists and Baptists are allwork at the institutions on both sides. The main point ofpride and jealousy, cherished at the expense of a proper too often driven by one and the same delirious spirit.this proposal was that the Synod of Missouri shouldlove for the Church, the welfare of which is the purpose Would that both would banish it and let themselves beparticipate in our college at Watertown by appointingof Synods. We consider it a matter of very little driven by the Spirit through the Word alone! That would beprofessors, and that the Synod of Wisconsin shouldimportance whether this or jme synod flourishes best and progress. R. unite its theological seminary with that of the Missourisucceeds most as a special organization. It is a sectarian

**Resolutions of the Lutheran Synod of Wisconsin.** In aSynod at St. Louis. - There is no doubt that this plan hasspirit which confines itself merely to the limits of a report on the last meeting of this Synod, which is publishedmuch in its favor on every side. Nothing is moreparticular synod, and whose hopes and fears do not in the "Gemeinde-Blatt", it says among other things: "Asdesirable than that the Lutheran Synods of our countryextend beyond it. Lutheranism that does not rejoice in the far as the business before the meeting is concerned, mostshould, if possible, work together with united forces to victories of truth because they are not won within the of it does not need to be mentioned here, because itbuild up ecclesiastical institutions, and where such alimits of a favorite synod is not our Lutheranism. The belongs to the current and annually recurring business.united effort is made possible, it should not be rejected.conquests of the Church are ours, whether they have We will only report on the special and important ones forHowever, it was foreseeable that the plan presentedbeen made in our Synod or in others, in our country or in our Synod. - First of all, a decision had to be made as towould not meet with immediate approval. It could beanother. Not because it promotes the welfare of Missouri, how our Synod would in future conduct the Generalmisunderstood as if it were a matter of merging ourabout which we are not otherwise concerned, for in so far Church Assembly. It had already been decided last yearsynod with that of Missoun, of giving up our institutions,as it is synonymous with the welfare of the Lutheran in Racine that our Synod would dissolve its connectionof selling ourselves to Missoun. But there is no questionChurch, but because it seems to us beneficial to the with the Church Assembly if the latter did not make anof all this, as is clear from the plan itself. Each synodhighest interests of the Church, we are pleased to report unambiguous declaration about pulpit and communionfreely keeps its own for itself, and is free to dispose of itthe fact that the two said Synods have become one to with non-Lutherans, about chiliasm and about secretat any time. Neither Missouri is bound to Wisconsin, norwork together. We would, however, be quite societies. Now it was well enough known andWisconsin to Missouri by an indissoluble pact. After themisunderstood if these remarks were regarded as acknowledged that the declarations made by the churchvarious objections to the proposed plan had been tantamount to a declaration that we had no obligations at assembly at Pittsburgh last year did not correspond to theresolved, it was adopted by the assembly. all with respect to the particular

**The Standard on the union of the Wisconsin Synod with** synodical organizations. We do not entertain such demands of our synod, and since the condition to which tawdry opinions. The Christian is bound to work where our last year's assembly had attached the continuance inours. Thus, in its July 15 issue, the paper writes: "In anotherGod's providence has placed him. John is a member of the connection of our synod with the church assembly was column is the news that the Wisconsin Synod hasone church, William of another. Both work for God's hereby dissolved. adopted certain articles of agreement with the Missouriiglorify in the church, but each in his own place. If one

An even more important subject of discussion was the Synod, and that arrangements have been made for the congregation prospers, both rejoice; if the other is agreement with the Missouri Synod, which had already two Synods to work together for the good of the Church. afflicted, both grieve. They have no conflicting interests. been initiated. According to the previous year's synodal We think this act important, and must add that we also It is true, the relations of the synods of this country to resolution, representatives of our synod had met with consider it hopeful. No doubt this will be regarded ineach other are of a somewhat different nature. They representatives of the Missouri Synod in Milwaukee and, some quarters as a manifest proof of the all-consumingsometimes occupy the same territory. Admittedly, it after a previous doctrinal discussion, had signed a jointly plans of the Missouri Synod. ought not to be so. But since the unpleasantness is one of... drafted document of agreement and recognition. They of... were thereby of the consent

If there is a problem, we should be anxious to do the best better work. If the whole Lutheran Church in this country repeatedly called to him to Lancaster, O., where he was we can, at least under the circumstances, and should could be united and made to work together, it would not inducted on the thirteenth Sunday after Trinity. His work earnestly to remove it. In the meantime, every man only be more powerful already, but it would also gather physical ailment developed here at first into tracheitis, has his appointed field of labor, and God requires him to strength for good more quickly and work more then also into pulmonary consumption. Hoping that he be faithful in the performance of his work in that field. We successfully with the means at its disposal for the could recover, his dear congregation did not want to let of the Ohio Synod also have our Bemf. There is work edification of the body of Christ. Let us be thankful, then, him leave his office for a long time, as the neighboring enough, and it is the responsibility of every member of that the clouds hanging over us are gradually clearing, pastors also took turns in performing the duties for a the Synod to exert his faculties in the performance of it and that bright spots are appearing full of hope and long time. However, since the illness did not get better, He should not withdraw his energies from the circles foreboding. Not that we should grow weary in the but rather worse, he decided to move to his relatives in assigned to him, and use them for another, by letting the struggle because deep darkness still surrounds us. We Schaumburg, where he would wait to see when the Lord work at home languish, any more than a member of are not destined to behold the glory, we are still living would send him home. He arrived there at the beginning congregation has a right to neglect his duties within it here in faith. It is enough that we have the certainty of of June, so exhausted that he could no longer speak a under the pretext of using all his powers to help another, the victory of the Church even in the midst of the hottest loud word. When the undersigned visited him on June and there discharge his Christian duties. Those battles and greatest sufferings. It behooves us to be 13, he could hardly breathe, but he confessed that he therefore, who neglect the work for the direction of which armed and to go forward at our Lord's command, leaving was a poor, miserable sinner who had a share in the synodal bodies have been formed, deserve censure for the success entirely to him. But please Him to let us kingdom of heaven for the sake of the blood of Jesus their disloyalty, and cannot clear themselves of this catch rays of glory through the darkness, let us not allow Christ. The next day his youngest son died; six days reproach by pretending attachment to and cooperation a narrow-minded jealousy to spoil our joy and dim our later he himself went to the joy of his Lord, having with another synod. His duties are where his lot has hope."

fallen, and there he should exercise them. But this does not in the least hinder his joy in the prosperity of another synod, in which others are working for the same purpose to which he devotes his "strength in his own. The church is greater than the synod, and the latter exists merely for the sake of the former. And if synods extend themselves spatially among one another, and thus opportunity is given for jealousy and chaffing, lovers of the church must rejoice at every step that is taken, without prejudice to the right, to rouse away such an opportunity. As such a step we consider that which the Synods of Wisconsin and Missouri have taken. So, not because the *General Council* has been weakened, nor because the Missouri Synod has been strengthened, but because the good of Zion has been promoted, we look upon this act as one so hopeful. It should be a small thing to us if the Wisconsin Synod, and likewise those of Missouri and Ohio, were obdare swallowed up, if by such swallowing up the Lutheran Church could become stronger and prove itself more vigorous in the great work to which the Lord has called it. We could not bring ourselves to murmur if the *General Council* were to engulf them all, if only it worked earnestly for the truth once delivered to the saints, both in practice and in confession. - By that act we get one Lutheran theological seminary less. But instead, another is strengthened and a college is made stronger. We do not think that anything is gained by having a large number of weak seminaries. It would be much better to reduce the number and improve the quality. That is the true economy. It saves people and money and provides

Again it has pleased the Lord of the Church to call away a laborer from His vineyard by blessed death. On June 20, morning 4 o'clock, at the home of his brother-in-law in Schaumburg, Cook Co, Ill, Mr. Rev. Eduard Julius Friedrich, last faithful pastor of the Lutheran congregation at Lancaster, O. - He was born March 8, 1831 at Bahn, Greiffenhagen County in Pommern. In later years he worked in the Rough House near Hamburg, but in May 1857 he decided to emigrate to America. Initially thinking of joining the Wisconsin Synod, he became acquainted with members of the Missouri Synod in Chicago and soon decided to join them. He entered the Seminary at Fort Wayne, and the following year was found capable of holding the sacred office of preaching. On the fourth Sunday after Trinity, 1858, he was installed as pastor at Huntington and Whitley Co, Ind. Humanly speaking, the ground of his early death was laid in that city. Ex suffered frequently from fever, and had to undergo much treatment from the physicians. and was never completely healthy again since then. - On February 2, 1860, he married the virgin Sophie Wille from Schaumburg, Ill, who bore him six children, five boys and one girl, four of whom preceded their father into eternal life. - In 1864 the deceased followed a call to Rüssels-Grove (Lake Zurich), Ill, where he was ordained on June 22. But only a little over two years he could serve his Lord there. Although it was difficult for the congregation to give up their beloved pastor as soon as possible, he nevertheless followed one,

Death - News.

C. brought his age to 38 years, 3 months and 12 days. - The funeral took place on Tuesday, June 22, with numerous participants from the Schaumburg congregation. Unfortunately, the news of his death had not yet reached the surrounding pastors, but Prof. Selle and Praeses Francke were present in addition to the undersigned. The latter preached the funeral sermon on 1 Tim. 1, 15.16., which words the deceased himself had chosen for the funeral sermon. - Whoever knew him, knows that he was a faithful, zealous and conscientious pastor. He knew how to frighten the secure with the law and to heal the afflicted with the gospel. He was zealous in the service of his Lord, and his zeal may have contributed to the collapse of his body, but his Savior forgave all his sins and gave him the crown promised to those who strive for the glory of the Lord and persevere in the faith until the end. - When all the dead are raised at the last day, then the brother who has fallen asleep will also come forth, and that in glory, so that he may enter body and soul into the eternal joy of his Lord.

J. C. W. L.

In the confession of a heartfelt repentance, of a living faith in Christ, of a firm hope of eternal life, of a fervent longing to depart and to be with Christ and chosen in the furnace of misery, my son Ernst Moritz Bürger, *Stud. Theol.*, in the 21st year of his age. Heartfelt thanks to his dear teachers for all the love and loyalty shown to him during his studies in Fort Wayne and St. Louis; heartfelt thanks to other friends there and thereabouts for all the good things done to him; heartfelt thanks also to his friends there and thereabouts for all the good things done to him.





God grant that the work of the first brother may now be crowned with a double blessing. His field of work has become more than twice as large as before. The "New Zerusalem Church" founded by the chiliast Schieferdecker in New Wells has - praise be to God! - has broken out thoroughly. May God continue to break, by the power of His Word, all the evil counsel and will of the devil, the world, and the flesh in New Wells and in all places; that His name may be hallowed and His kingdom come to the hay of many souls!

F. Köstering.  
Address: Rev. R. Lioäörmnuu,  
Nev Wells l>. O." Oaxe Oimräeuu 60th, Zlo.

On the 8th Sunday n. Trin. the Candidate Hermann Flachsbart was ordained by the undersigned in the Presidency of the Western District and inducted into his office at the congregation of Pilot Knob, Mo.

W. Heinemann.  
Address: Kov. Ilerwaun b'Isesbart,  
kllot Look, Ircm Oo., Alo.

After Mr. Georg Mohr, hitherto a pupil of the practical theological seminary at St. Louis, had received and accepted a call from the Lutheran congregation in Johnson Township, Knor Co., Ind. after a well-tried Eramen, he was solemnly ordained by the undersigned on the 7th of Sunday, N. Trin. by order of the honorable presidium of the middle district, according to our ordinance, and inducted into his office.

P. Seuel.  
Address: Uev. O. A'ollr.  
kostlrox 160, Vwosvnes, Inll.

On 20 June the 4th Sunday n. Tn'n. d. Y., a mission feast was celebrated in Heren Past. Kuehn's congregation at Minden, Marion County, Ind. a mission feast was celebrated, the first in this county. The three Lutheran congregations, Paul's congregation of Indianapolis, that of Heren Past. Kunz of Cumber- land, and that of Mr. Past. Kühn in Minden, which have always been connected by ties of blood and country fellowship, became even more aware of their faith community at this mission festival. Because this fellowship is sanctified in the Lord, the hearts also became open to his words. It was fulfilled that day, when the great assembly assembled in the open air: "The voice of the Lord stirreth up the wilderness, and uncovereth the forests. Psalm 29:8 and 9.

Chr. Hochstetter.

For the record for the members of the Buffalo SpecialConference.

Because the meeting time of our General Synod has been advanced, the conference ordered for August 23 and 24 of this year cannot be held at that time. The time of the next conference will be determined at the General Synod meeting in Fort Wayne.

Franz W. Schmitt.

Received for the building fund of the school teachers' seminary at Addison, Ill.  
By Teacher S. Garbisch, Elk Grove, Ill ..... -1.50  
By Teacher F. Fathauer, Sagte Lake, Ill, namely: by D. Meyer, H. Sporleder, tz- -7.50. C. Hartenann, I. Windheim, (Z -5.00.  
I. Scheiwe -4.00. Hon. Scheiwe, K. Fathauer,

F. Wilkening, Chr. Wilkening, Conr. Wilkening,  
H. Tadge, H. H. Tadge, Jac. Rincker, F. Lücke, H. Ohlendorf, Ohlendorf, T. Ohlendorf, G -2.50. F. Meyer, W. Thürnau, G -2.00.  
C. Wehmhöfer -1.60. H. H. Hahn, Chr. Steege,  
C. Hartenann, G -1.50. C. Oldendorf, W. Bauermeister, F. Lücke, Arkmborg-5M, E. Watermann -1.00, C. Tatar -4.00, F. Sennholtz -3.00, 3rd Borchers, O -4.00. Chr. Schweer 75 Cts. H. Schreck, H. Stook, F. Nacke -5.00, D. Seehausen -3.00, G. Seaebenck -2.00, H. Perlewitz - H. Borgers, Chr. Seeaers G 50 CtS. Ph. Scheiwe-1.00. Chr. Waßmann-2.00 ..... 7815  
By Kassirer C. Eißfeldt, Milwaukee, WiSc. .... 99.61  
" ..... I. Birkner, New Zjork 51.36  
By Mr. G. Brauns, Trete, Ill, namely:  
by C. Tadge-15.00. Chr. Knabe, E. Homeier, I. Wilkening, I. O. Piepenbrink, G -10.00.  
W. Diersen -8.00. A. Lücke, W. Arkmborg, I. Diersen, P. Wille, G -5.00. F. Wente -4.00. H. Wiebruck, H. Müller, F. Sennholtz, H. Brandt, D. Seehausen, G -3.W. W. Oster- meier, H. Harmening, I. O. Tomeier, I. O. Behrens, F. Plagge, G -2.00. C. H. Wüsten- seld, C. Watermann, Eislefeld -283.83, from I. Birkner -45.50.  
Collecte der Gern, des Hm. Past. Sprengeler, Car- Co., Minn ..... 7.00  
Bon L. D. there as a thank-offering for happy Delivery ..... 1,00  
From the comm. of Hm. Past. Th. Mießler, Cole Camp, Mon ..... 7,00  
From Addison, Ill, by L. Thießle -1.00. Fr. Krage sm.,-25.00. A. AlberS-2.50. H. Heitenann -10,00 ..... 38,50  
By Hm. Past. Miracles by M. Bernhard, Chicago, Ill ..... 5.00

-404,82  
Addison, Ill, July 15, 1869.  
H. Bartling.

Received:  
For the maintenanceunaSkaffe of the Seminary at Addison: Collecte from H. Fimens wedding, Addison, Ill, -30,M. By Mr. Past. H. Löber from H. Richter, Thornton Station, Ill., -3.00. From the comm. at Addison, Ill. from the bell-bag fund -30.00.  
To the seminary household treasury in Addison: By Bro. Graut of Döderlcin, C. Mever, Dom, Landvoß, A'stülpnagel, Früchtenicht (2.50), "parishioners" at Addison, Ill: From F. Balgemann 4 sacks of potatoes Schürmann, Prof. Lindemann, Th. Mießler, Johannes, MangelSdcfr, and 7 heads of cabbage, F. Boger 2 p. potatoes, H. Winkelmann 1 p. Matuschka, Burfeind, Himmler (3.50), Stange, Glaser, Pfeifer, Simon, grain, F. Finke 1 p. oats and 1 p. grain, Johann Bunge 3 p. potatoes M. Meyer (4.00), F. Schaller (1.50). and 2 p. cabbage, H. Bunge 3 p. potatoes. From the comm. at Proviso, For 1869 tz -2.00:  
Ill: from Fr. Hörmann 1 p. potatoes and 1 ham, E. Hingst 1 bush. Ahner, Bergt, Böse, Brohm, Bruß, Brügemann, Buszin, Dörfler, Potatoes, Ch. Warkentim 1 S. Weizm and 1 S. Grain, Wittwe Meier 1 S. Dörmann, Franke, Frederking, Glaser, Hahn (1.00), Hermann, Flour, 1 S. Grain, 1 S. Oats, 1 S. Potatoes, 1 Peck Beans and 1 PunchHimmmler (50 CtS.), Hiller, Jüngcl, Rarou sen., König, Käppel, I. G. of Butter, L. Lüffenhop 1 S. Potatoes, H. Dicke 1 S. Potatoes and 1 side Kunz, Knirf, Lemkc, F. Loßner, Mangelsdorf, Matuschka (3M), März, of spedi, L. Wesemann 1 p. grain, Bro. White 1 p. potatoes, Ch. ThieleM. Meyer (1.00), Th. Mießler, Maak, Möller, I. G. Rüpel, Pfeifer, and 2 p. grain, H. Thießle, 5 p. grain, 2 p. oats, 1 p. flour, 6 potatoes, 2 Elkgrove, Ill. -6.00. From R. N. in the Trinity congregation of Mr. Past. Stange -6.50. Pentecost 2 p. oats, H. Volberding 1 pc. Meat, F. Volberding 1 p. wheat, 2 p. oats,Sauer, F. Schaller (1.50), Stange (1.50), Thumer, Weyel, Wichmann, 1 p. grain, 3 pc. bacon, Bro. Koch 1 p. potatoes, Hvgrefe 2 p. grain, Ch. Wesemann (1.00).  
Mandel 1 p. oats, 1 p. potatoes, 1 side bacon, Bro. Schulze, 1 p. oats, L. Meier 1 p. potatoes, F. Siemering 2 p. potatoes, F. Haase 1 p. grain, H. Evers 2 p. potatoes and 1 p. oats, H. Mesenbruck 2 p. wheat. From Bon Heren Past. BuSzin for Wittwe Kleinegees -1.00. Collecte during the Gem. at Aork Center, Ill.: from H. Hagrefe 1 pint of butter, E. Ahrens the PassionSgoteödimste in the parish of Hrn. Past. Sandvoß in Port 2 p. of grain, 1 p. of potatoes, j p. of flour, D. Schallau 2 s of grain and Hudson, Mo. -13.50. From N. N. in New Orleans for Wittwe Metz -10.00. 1 p. of potatoes, Fr. Ahrens -1. By Kassirer C. Eißfeldt, Milwaukee,From N. R. in New Kork for Wittwe Metz -5.00. Collecte from the three 2 p. of grain, 1 p. of potatoes, 1 side bacon, Bro. Schulze, 1 p. oats, Wisc., 50 Cts, from H. Mensching, Rodenberg, Ill. 1 p. of wheat, 2 p. of parishes of Hrn. Past. Weisel -25.20. From Miss Lina Bergt -1.00. From potatoes and 15 lbs. of butter. From Schaumburg, Ill: from Joh. Fasse,Hm. Past. Liuseumann in Hannibal, Mo., -2.00. don to an unnamed 1 p. wheat and 2 p. grain, I. Dohle, 1 p. flour, Whitsunday, 1 p. wheatm person in CollinSville, Ill. -1.00. don to the Women's Association in and 2 p. grain, H. Thießle, 5 p. grain, 2 p. oats, 1 p. flour, 6 potatoes, 2 Elkgrove, Ill. -6.00. From R. N. in the Trinity congregation of Mr. Past. Stange -6.50. Pentecost p. turnips, 3 rolls of butter and 1 pc. bacon, Schmidt Becker, 3 l>-Döderlein in Chicago -6.20. From Mrs. M. -2.00. Collecte at the Grain, 2 S. potatoes, 2 rolls of butter, 1 ham, 3 pc. meat, his son 3 S.-wedding of Mr. Wiesinger by Hm. Past. Stange -6.50. Pentecost grain, 1 S. flour, 2 S. potatoes and 1 ham, Homeier 1 pot of butter. Collette in the parish of Mr. Past. H. Löber in Thomton Stätten, JIIS,- From Addison: H. C. Buchholz 2 p. potatoes, 1 p. grain and j p. turnips 15,50.  
D. Kornhaas 5 ltzd. Eggs, 5 lbs. butter, 6 hand and 6 handkerchiefs, H. Neuhaus 2 p. grain, 1 p. oats, 1 p. wheat and -2.00, Ernst Meier, Rodenberg, Ill, 2 p. flour, 2 p. potatoes and 3 p. oats. H. Geyrke.  
Addison, Ill, June 1869.

Ice "gauges" for Colleea construction at Fort Wayne from April 23 to July 17, 1869:

Of the congregations Past. Sihlers -164.24, Past. Schum -5.00, Past. Stellhorn -9.50, Past. F. Nütze. -10.00, Past. Zimmermann's SalemS-Gem. -27.25, I. G. Nütze! -5.50, by Past. A. M. W. Kähler by the same M. Schneider -30.0t>. by Past. Wichmann subsequently -2.00, by Past. Seuel by John A. LouiS -5.00, by A. Biegter as a thank offering -3.00, by Past. Zage.

by C. Trier-15.00, A. Hackemeier-6.00, M. Frosch -5.00, P. Krauskopf - W.2.00, H. Lepper -2.00, L. Gerke -10M, F. Stallhom -20.00, H. Hille -1.00. By Mr. Past. Traub-76.75: by I. O. Piepenbrink -10.00, W. Diersen -6.00, I. O. Behrens -3.00, C. H. Wüsten- selb -1.00, F. Gmpe -3.00, W. C. Hartenann, G -1.50. C. Oldendorf, W. Bauermeister, F. Lücke, Arkmborg-5M, E. Watermann -1.00, C. Tatar -4.00, F. Sennholtz -3.00, 3rd BorchersS, O -4.00. Chr. Schweer 75 Cts. H. Schreck, H. Stook, F. Nacke -5.00, D. Seehausen -3.00, G. Seaebenck -2.00, H. Perlewitz - H. Borgers, Chr. Seeaers G 50 CtS. Ph. Scheiwe-1.00. Chr. 1.00, E. Homeier -5.00, F. Wente -1.00, H. Wiebruck -2.00, H. Müller - Waßmann-2.00 ..... 7815  
1.00, W. Ostermcirr -2.00, C. Knobe -10.00, C. Matthias -1.25, F. Heidemann 50 Cts, I. O. Domeier-3.00, H. Brandt-4.00. By Hm. Teacher Faththauer by: Phil. Scheiwe -1.00, L. Rüst -5.00, Joh. Heinr. Tatge -2.50, Bro. Meier -2.<0, Heinr. Hahn -1.50, Chr. Steege-1.50, Heinr. Borgers 50 Cts, Bro. Wilke -5.00, Heinr. Stock 50 CtS., Job. Windheim -5.00, Wilh. Thürnau -2.00, Conr. Weben- höfer -1.60, F. Lücke -2.50, H. Ohlendorf -2.50, Conr. Ohlendorf-2.50, Wilh. Ohlendorf-2.50, Chr. SecgerS 50 EtS., Joh. Borchers -1.00, Chr. Paul 25 Cts, H. Nie- chers - 2.00, Fr. Harste -1.00, Heinr. Bruns 50 EtS., H. H. Engelking -1.00, Heinr. D.Matthias -2.50, zufammm -46.85. Von Bernhard-1.00, von Michael Hohen beiger -5.00, von Hm. Burkhard in Boston-1000.00, from L. Eislefeld -283.83, from I. Birkner -45.50.

The dear congregations are urgently requested, who have so far contributed little, to do their utmost and to send their contributions quite soon and indeed abundantly, for the above money has long since been spent; yes, the treasury has debts that must be paid, and then, where possible, work should continue so that the building can be used.  
Chr. Piepenbrink, Kassirer.

Received in the P^ed^er- und Lehrer-Wittwe "1. contributions from Messrs. Pastors uud Teachers - O -2.00.

For 1867 and 1868:  
Ahner (-6.00), Biedermann (3.00), Tb. Getsch (1.50), Mückel, Prof. E. Brauer, E. Riedel, Prof. Walther (3.50), W. Bartling, A. Lehmann, Döderlcin, C. Mever, Dom, Landvoß, A'stülpnagel, Früchtenicht (2.50), Schürmann, Prof. Lindemann, Th. Mießler, Johannes, MangelSdcfr, and 7 heads of cabbage, F. Boger 2 p. potatoes, H. Winkelmann 1 p. Matuschka, Burfeind, Himmler (3.50), Stange, Glaser, Pfeifer, Simon, M. Meyer (4.00), F. Schaller (1.50).  
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Und ich sah einen Engel  
fliegen mitten durch den Him-  
mel, der hatte ein weißes Evan-  
gelium, zu verkündigen denen,  
die auf Erden sitzen und woh-  
nen, und allen Völkern, und Al-  
ten, und Jungen, und Weibern,  
und Kindern, und Brüdern, und  
Schwestern, und Brüdern, und  
Schwestern.

L. Joh. Joh. 14, 6.

Und sprach mit großer Stim-  
me: Glückselig Gott, und gebet  
Ihm die Ehre; denn die Zeit  
seines Gerichts ist kommen, und  
beize an dem, der gemacht hat  
Himmel und Erde, und Meer,  
und die Wasserbrunnen.

L. Joh. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Jahrgang 25. St. Louis, Mo. the 15th of August, 1869. No. 24.

A voice from Germany on the usury issue.  
From Mrs. Brunn.

If I dare to give my judgment on this question here, it is not in the opinion that I am able to speak differently and better about it than the men I so highly and nobly venerate, who have spoken about it both in "Lehre und Wehre" and in the "Lutheraner. I must rather confess that I know nothing essentially different to speak about the matter than they do, and that what light and knowledge I possess about it I owe to them alone, apart from divine grace. But nevertheless I dare to express my opinion in the matter, for in the first place I have been expressly asked to do so, and in the second place, since in the Missouri Synod, which is so dear and closely associated with me, controversy and discord have arisen over the question of usury, how could I remain cold and indifferent? How could my heart not rather be inflamed with pain, fear, and anxiety that the devil might succeed in disturbing the peace and harmony of our dear Synod, and thereby inflict an incurable and terrible wound on the whole of God's glorious work in it, in which my heart also sees his delight? Therefore I too, as if it were burning in my dearest neighbor, would like to

I will run to my brother's and sister's house with my bucket full of water and help to ward off, extinguish and quench the disaster. . . the question of usury may be considered and answered only from the point of view of charity. Anything else would be an unpleasant law. But no one in our day has taught more clearly and decisively the difference between law and gospel than our dear professors in St. Louis; no one has shown more beautifully and more gloriously than they (e.g., recently in our controversy against the Breslau doctrine of the divine endowment of the church government) that absolutely nothing may be demanded of a Christian but "believe and love. And they, our dear professors in St. Louis, should now themselves dissolve this doctrine and come to us with Moses in the question of usury? That is impossible. - For my part, however, I leave the prohibition of usury in Moses out of the whole question of usury seems to me to be solved in the clearest and simplest way, so that there is no need at all for a dispute about it among Christians; what makes it dark, and what is a source of offence to many dear brethren, even in the Missouri Synod, is only the darkness in the form in which, as it seems to me, the matter has been treated up to now. I will therefore try to present it briefly here, as it has become a clearly conscious part of my Christian knowledge and life, resting firmly and securely in God's Word.

Above all, one thing is certain to me, which I alone assume in the whole matter, namely, that also the question of usury may be considered and answered only from the point of view of charity. Anything else would be an unpleasant law. But no one in our day has taught more clearly and decisively the difference between law and gospel than our dear professors in St. Louis; no one has shown more beautifully and more gloriously than they (e.g., recently in our controversy against the Breslau doctrine of the divine endowment of the church government) that absolutely nothing may be demanded of a Christian but "believe and love. And they, our dear professors in St. Louis, should now themselves dissolve this doctrine and come to us with Moses in the question of usury? That is impossible. - For my part, however, I leave the prohibition of usury in Moses out of the whole question of usury seems to me to be solved in the clearest and simplest way, so that there is no need at all for a dispute about it among Christians; what makes it dark, and what is a source of offence to many dear brethren, even in the Missouri Synod, is only the darkness in the form in which, as it seems to me, the matter has been treated up to now. I will therefore try to present it briefly here, as it has become a clearly conscious part of my Christian knowledge and life, resting firmly and securely in God's Word.

the goal much more easily and quickly. But I find this also in Luther; in his writings on usury he also nowhere insists

to Moses, but frequently and expressly refers to itBut if he himself, out of gratitude, repays us for what we speaks of "lending" in the cases mentioned. Then one "according to the Gospel," nay, he holds his doctrine ofhave done to him, and out of love also repays us in turncannot understand why it should be wrong to take usury to be so firmly and clearly founded in the nature andsomething of what is his, as soon as he can do it, that isinterest for such lending, since one is not doing wrong to essence of love, that he refers to it as "teaching evenup to him and would be right and beautiful of him, but weone's neighbor, one is not oppressing him, one thinks, nature, reason, and all rights." would have no right to demand it. one is not violating love 2c. And so the cover is over one's

Let us not, then, impose any other law upon I believe that if we can only see the foregoing clearly, eyes, and one does not understand how such charging ourselves, but take only the commandment, "Thou shalta great deal will be helped. In ordinary life, even among of interest should be against love, since among love thy neighbor as thyself," and ask what answer andChristians, how deeply ingrained and ingrained by the Christians only the commandment of love should apply knowledge can we get from it for our question of usury? custom and habit of the world is the pernicious thought and govern.

Let us look at it once, but let us leave all grey theory aside, that mere dead money in and of itself is always due its In short, then, all lending of money against interest and take up the matter practically in the facts andinterest by God and by right, and that therefore it is quite (and this, of course, can only take place where it is not circumstances which are present in life. - There we find two natural that if I lend to the poor, even in distress, he the duty of free love to help one's neighbour out of cases in which the lending of money and the taking of should thereby become indebted to me, that he should trouble) is not lending, but is simply nothing but a social interest occur. The first case is that when my neighbor is have become indebted to me by God and by right for the contract, where, under certain conditions, I give my in need and requires help from me, I have a duty of love to interest customary in the country, and that it should money to my neighbour, and demand all kinds of help him, whether by giving or lending. This is the first clear, therefore be only my free love to remit it to him and to recompense or reward for it as a service rendered. - I and distinct case where Luther condemns the taking of refrain from my right. How valuable it is to teach the "duty mean, now we are at once quite clear with everything, interest so highly, terribly, and violently, as a cursed sin. of love" quite clearly and decisively, so that among and stand again with our usury question simply on the: And truly, what honest Christian in all the world will be able Christians at least the sin of doing to one's brother for Commandment of Charity. We are now also quite in the to prove Luther wrong? Who will not have to admit that in monetary reward what free love ought to do ceases, and most beautiful harmony not only with Luther, but also all cases where my neighbor is in need, where it is so that before God I have no right to demand any other with our Professor Walther. For the latter, in his Theses therefore a duty and clear commandment of God for me to reward from my brother than that of gratitude. on Usury ("Lehre und Wehre," 1866), says at the end: help my neighbor and brother, that it is not a shameful sin Now there is another second case in which one lends "The right use of money consists in giving, lending ... and to let my neighbor pay me interest on my help and my owed money to one's neighbor, namely, when the latter is not in such social contracts in which both contracting parties service of love and thus to pay for it? For Matth. 7. If, then, in actual need and requires my help, but when he wants divide themselves into profit and loss". For, of course, we only think of ourselves as being in all kinds of trouble, to work with my money and carry on a business. Nowhere everything follows quite clearly and surely: if all it is certain that, as much as we would like to be helped out the neighbor may also want to nourish himself with this lending of money against interest is a purely social of our trouble out of free love and without any trouble of business and thereby protect himself from 9th, contract (and that it really is, because in it two people, our own, and as much as we would be glad of such free nevertheless, so long as the neighbor can still nourish borrower and lender, conclude a contract of mutual help in cases of trouble, we are also obliged to do to our himself by honest work, he is not yet in actual need. Let giving and taking between themselves), then it is certain neighbor what we would like him to do to us. Here I would us admit, however, that here the circumstances interlock that such a contract must be made by a Christian like to call attention to the fact that when Luther seeks to in many ways, and often both coincide, that the neighbor according to love. But the simple requirement of love in show that by lending one may understand only such is in need on the one hand, but on the other wants and every contract is that profit and loss should be equally lending for which no remuneration, i.e., no interest, is must save himself from need by the work for which he divided.

demanded, while all lending which is paid or remunerated needs my money. There may be grave cases of collision With the latter all that is to be said in the whole is, by its very nature, not lending, it seems to me quite here, where again only love will be able to decide how question of usury is said; with this simple demand of love, evident that Luther has in mind only that lending which is far it, free love, is to rule or other considerations. But let that profit and loss be equally divided in every contract, pure "service of love," i.e., all lending in which it is a matter us first suppose, so as not to confuse ourselves, that the whole question of taking interest is answered, and all of helping out of all kinds of need and embarrassment. And there is simply and clearly the case where the neighbor objections are cleared out of the way; neither Professor well, that is a fine use of the word "lend" that Luther has; wants nothing else with my money than to do his Walther, nor Luther, nor God himself, who commands, let us accept it, and let us gladly call with Luther "lend" only business with it, and likewise where I, for my part, want "Thou shalt love thy neighbor as thyself," demands more. all those labors of love where it is a matter of helping our nothing else than to invest my money usefully, so that it But I would think that this demand of charity, to make neighbor out of all kinds of need and embarrassment by does not lie idle and useless in the box, but, if I do not every contract with my neighbor in such a way that he sharing what is ours, on condition of later restitution (or need it for needy brethren, I nevertheless have a use of alone does not have the possible harm, and I alone the other compensation, if one wants to add that). For our it for myself and mine. - Now, I think that all these latter certain gain, but that both are equal, is a demand that no part, at any rate, we owe it to our cases, i.e., in sum, all the cases where it is not a matter reasonable, honest Christian man can deny.

neighbor, out of free love and in vain, if he, the of helping one's neighbor out of need by my lending out If we look at Luther's fiery speeches against usury, it of a duty of love, should not be called "lending" at all. is always this one grave wrong of usury that so deeply This seems to me the cause of unspeakable confusion offends Luther, that the usurer sits lazily and idly behind and the stumbling-block that lies in our way of the stove, lets his money work for him, and he himself, understanding the whole question of usury, that in these the capitalist, demands his interest, insures his capital, last- and the other who has borrowed it

who is to work hard, possibly lose interest and capital And 2. for this reason Luther does not outright forbid alla deeper truth. For if we ask why it is that I am not through misfortune and all kinds of misfortunes, and that which we nowadays call taking interest, but Luther allowed to take such and such an amount of interest afterwards still pay the lazy, rich usurer and pressman. expressly declares in the above-mentioned sayings that annually for my money in and of itself, but why I am only Seeker's heart rightly burns at this, and he sees God's there is only one kind of interest purchase or interest entitled to interest according to the measure of the gain commandment, gospel, and love most shamefully taking that is **not usury**, namely, that in which thein labor or other advantage that my neighbor has from denied and trampled underfoot. Damm writes Luther and borrower has his interest in all danger, like the borrower.my money? - then we can only give the answer to this: Professor Walther has it printed ("Lehre und Wehre", And certainly Lucher declares only that to be usury because in money in and of itself there is no gaining, 1866, p. 344 below and p. 349): "And this is the certain where the danger is not in the taking of interest. Thus, in earning, acquiring element or power, but the latter lies abstention of this purchase, that it is not a usury (i.e. the sum, Luther's doctrine and opinion is: All interest taking only in the labor or in the house, acre, etc., which only right way to take interest from one's loaned money) is based on a social contract (interest purchase), and someone possesses. This is quite evident; the coin in ... that the interest-junior (i.e. the lending capitalist) has this should be done righteously and honestly according itself is utterly worthless and useless; its whole his interest in all danger and is uncertain of it, as of all to Christian love, so that there is not only the loss and advantage consists solely in the good I buy for it, and in his other goods. For the interest man (i.e. the borrower danger on one side, and the mere and certain profit on the work I do with it. On the other hand, all other goods who has to pay the interest) with his property is subject the other; nor is it so that on one side, with the borrower, have a value in themselves; the house protects me from to God's power, to death, sickness, fire, water, lust, hail, there is the whole and full danger, and on the other side, rain and cold, the field provides me with bread, and thunder, rain, wolves, beasts, and evil men's manifold with the lender, there is only half the danger of loss, or likewise the work creates profit and earnings for me. I harm. All these dangers shall befall the lord of the the danger that is possible from afar, but both should be find this already contained in all the sayings that deal interest, for his interest stands on such a foundation and whole and full, honest, and equal on both sides. This is with labor, such as Genesis 3: In the sweat of thy face not on any other. Nor is he entitled to interest on his the way of love and the duty of love, and thus, love shalt thou eat thy bread; Psalm 128: Thou shalt feed money before it is paid, unless the interest man ... .. may fulfilled, the Christian duty is done, so that there is no thyself with the labor of thine hands; he that worketh not, be able to do his work in good health and without more usury and Christians may not demand more than neither shall he eat 2c. There it is clearly stated that not hindrance." Similarly, Luther says in pag. 345.1. o.: what is said here. money, but labor is the nourishing, i.e., the earning, "Therefore, with me (the capitalist or himself) stands all But what kind of interest is now rejected according gaining, and acquiring element according to God's order. the danger that may hinder such work of the interest to what has been said here? First of all, the usual way of Not to work, but to live on its interest, is therefore for man, provided it is done without his fault and neglect, lending out money and thinking that one has the right to every one who can and ought to work, par excellence an whether by elements, animals, men, diseases 2c. So if, do so under all circumstances, abandonment of divine order. Not for idleness, but to after diligence, his work does not succeed, he shall and ... to demand of the borrower certain interest on his serve our neighbor with it, God gives us money and may freely say to his lord of the manor: "This year I owe capital... That is precisely the hard sin against love that goods. These are well-known, simple truths. But from you nothing, for I have put in my work and toil to bring lies in this: The borrower does nothing at all, especially them it certainly follows that if it is not money but labor you interest. if he has not even acquired the borrowed money that is the winning element, then I must not calculate and If you have an interest in gaining, you must also have himself, but has inherited it; he only indulges in demand my profit (or interest) according to the measure an interest in losing, as the nature of every purchase pleasure and pleasure; on the other hand, the borrower of my money, but according to the measure of the labor (i.e. social contract) demands. And those who do not works and toils, loses his money through misfortune, done with it, so also I may not calculate and demand my profit according to the measure of my money, but want to suffer this are as pious as robbers and and now, on top of all this, he is supposed to according to the measure of the labor done with it. murderers." Luther expresses himself in quite the same The man who lives in a hovel has to live in poverty, pull The work must be the acquiring, winning element. - This way in the long quotations on pp. 349 and 350, and it out of his mouth, or sell his hovel to satisfy the happy is the reason why Luther always insists that money must finally, as it were, as the conclusion of his whole opinion, capitalist or lender and pay him the interest with which not be lent nakedly for itself, but always on a reason, i.e., Luther's saying on p. 352 is to be regarded: "Where he lives well. What a crying disproportion this is, is truly on a work that is done with it, on a good that is to be there is no danger in the purchase of interest (i. e., obvious. The rule of St. Paul, 2 Cor. 8:13, applies to bought with it, so that the measure of the interest or profit according to the present expression, in the taking of Christians, not that some "have rest, and others that the money (insofar as it is only a means to work) of Luther are to me decisive in our whole question of happen, I, for my part, should take no more interest than earns can also be measured according to the yield of this usury. They show clearly and surely what Luther wants, my part, from work or this good. From this point of view there now certainly and rightly wants according to God's Word, I am not entitled to more than what the borrower gains arises to us a sense in which we can and must say: All namely, they show 1. that Luther is a long way from annually with my money, and then I would have to put taking of interest for borrowed money is laying a new law on the necks of Christians in the matter not only the interest but also the capital itself at the same is sin per se, because it is contrary to God's word and of taking interest, but he wants nothing at all but therisk as it is to the borrower, so if the latter loses it through order. For here the taking of interest is meant, in so far as commandment of love, which is not no fault of his own, by God's providence, it is lost to me it is a taking of profit from money in and of itself, or in so the danger to his neighbour, but merely retains the at the same time. And what could hinder us Christians, if far as it is based on the thought that the money lent in and benefit for himself, but both equally we make such conditions, as the last-mentioned, in our Of itself gives us a right to demand so and so much money-lending? What man of the world, to whom we remuneration or interest for lending. If the latter were the lend, would not gladly put up with this? And yet there is case, then the borrower would be liable to pay me my certainly nothing expected of us but the old "love thy interest. ...even though he has nothing to do with my money... neighbor as thyself."

But secondly. What has been said here still concludes

my money would be the same, and the service I performed by lending would also be the same, so the borrower would also have to pay and reimburse me for it, even if he had nothing but misfortune and damage for his part; that would be his misfortune, his business; I would keep my money, my right, my good work that I performed by lending, for myself, and this my right would have to become mine. But in this way, as Luther shows, love would be lost and denied.

**The witnesses of the Reformation in the Bavarian Swabia.**  
(Continued.)

The title of the booklet, from which the following is taken, is: "Vergleychung des allerheiligsten Herrn unn Vater, des Bapsts, gegen den seltzen (seltsamen) fremden Gast in der Chrystenheit, genannt Jesus, der in kurtzer Zeit wiederumb in teutschland gekommen ist, und jetzund wieder wil in Egyptenland als ein Verächter bei uns", with the motto: O Herr wo gehst du hin? To Rome, to be crucified again.

"Once," says the little book, "the Roman emperor instituted the popes, there were learned and pious priests, the emperor had money and goods, the Ade! Pay. Since the time that the pope is rich wordm, emperors, kings, lords, princes, and before the nobility are corrupted. The Pabst has stripped the emperor of his capital Rome, raises every year three tons of gold in the German lands, will not let the eagle sit in his own nest, Welschland. Therefore, those who wait for the dechrist are like the Jews who wait for their Messiah. But when his kingdom comes to an end, only then will we know who the dechristian was, the pope of Rome. Therefore let us see whether the pope and his estate are like Christ, or like the dechristian, for this is the name of many who rule in the kingdom one after another. They shall be as like as Lucifer and Michael, as day and night: and where the governor is, there is Christ not at home.

Christ saith, My kingdom is not of this world. Joh. 18. The pope: I am the lord of the realm, the emperor is my bailiff. Therefore I have taken the kingdom from the Greeks and the French, and have given it to the free Germans, that they may be my servants, and that their goods may be mine.

Christ wore a crown of thorns on his head.  
Pabst: A golden crown is due me, yea, three.  
Christ: My yoke is easy and sweet, and my burden is light.  
Pabst: If my commandments or burdens which I lay down are so heavy that one may not live them, nevertheless one must be obedient to me.

Christ: He that believeth and is baptized shall be saved, etc.  
Pope: Whoever will give much money for my indulgence will be absolved from chastisement and guilt.  
He who teaches otherwise is a heretic.  
Christ promises forgiveness of sin and the kingdom of heaven to those who repent and lay down their lives.  
Pabst: None of us will be blessed, unless he confesses to my priests or monks who send me the money.  
Christ said to two brothers: Who hath made me a judge unto you in temporal goods? Luc. 12.  
Pabst: I am a judge in all things and dealings, for it brings me money.  
Christ: Let your speech be yes, yes, no, no. Matth. 5.  
Pabst: In the morning I say yes, and give letter and seal, as if it should be yes forever; in the afternoon I take money and say no, and make about ten letters about one thing.  
Christ: They that wear soft garments are in the courts of kings. Matth. 11.  
Pabst: I and mine are more delectably clothed than other kings and nobles.  
Christ: Learn of me, for I am meek and lowly in heart. Matth. 11.  
Pabst: It would be a weakness for us to humble ourselves against anyone.  
Christ: Drink, all of you, from the cup of my blood. Luc. 23.  
Pabst: I will not have that. Let my platters alone drink the blood of Christ from the chalice; let the laity drink the goose drink.  
Christ: Whoever can keep chastity, to whom it is given by God, may remain chaste. I allow everyone to have recourse to marriage. Matth. 19.  
Pope: I will have all the monks and so forth vow chastity. My clerics shall have no wives, but I will not forbid them to ravish harlots or virgins, to court married women, or to commit sodomy.  
Christ: All the food that a man may eat with thanksgiving does not defile his soul. Matth. 15.  
Pabst: But I forbid them meat, eggs, cheese, lard some times and sell it to them again for money afterwards.  
Christ: My house is a house of prayer. Matth. 28.  
Pabst: My house is a money house. Who does not have money, stays out of it.  
Christ: I must preach to other cities also. Luc. 4.  
Pabst: I don't want to preach myself. It is enough that I let others preach.  
(So the Turkish emperor could also be the pope).  
Christ washed his disciples' feet. Job. 13.

Pabst: Kings and emperors shall kiss my feet.  
Christ: If thy brother sin against thee, punish him between thee and him. Matth. 18.  
Pabst: Let no man punish me, for I am not a Christian brother.  
Christ sends His apostles to preach and convert the people. Joh. 18.  
Pabst sends forth his legates that they may esteem and traffic the world.  
Christ's apostle James says: "Let the sick person be anointed with oil, so that the prayer of faith may heal him.  
The school of the pope saith, Let no man give oil, for he is at the last extremity.  
Christ's apostles speak, that all men should be obedient to princes in temporal things, which are not against God.  
Pabst: I do not turn back from it, I have defended myself among my own, I have deposed emperors and kings for the sake of temporal things, banished, expelled, killed, betrayed to the heathen, if they would not let me have my courage.  
Christ's herald, Paul, saith, Ye shall take the sword of the Holy Ghost, the word of God. The word of God, with which ye shall defend yourselves; and ye shall put on the weapons of God. Ephesians 6.  
Pabst: I look not upon the trumpery. I come therefore with army strength, butts, swords, crossbows, and spears, as the Jews into the garden, to capture Jesus, and gain cities, castles, lands, and people, as a Turkish emperor, and must other princes shed their blood for me. So I feed the sheep of Christ.  
(It has been calculated that for the sake of the Popes' hope and courage over 1,200,000 Christians have been killed in 800 years).  
Christ's apostle: One must be more obedient to God than to men. Acts 5.  
Pabst: I am not subject to him in his commandments. Otherwise all others: bind God's commandments, not me.  
(Lucifer wanted to be equal to God, but the Pabst wants to be above God).  
Christ's apostle Peter: "The Holy Scriptures are from and by the Holy Spirit. Scripture came from and out of the Holy Spirit, 2 Pet. Spirit, 2 Petr. 1" and has power and consistency in it.  
Pabst: I am the Lord of the Scriptures, from me they have faith and constancy.  
Christ's servant: the priesthood of Christ abideth for ever after the order of Melchizedek. Ps. 110.  
Pabst: The priesthood of Christ has been transferred, come to St. Peter, from him to me.  
Rejoice therefore, ye laity, for Christ is deprived of his priestly dignity, and is become a layman or a peasant. Yea, what think ye of the pope? Can he degrade Christ, what is he not able to do? Therefore fear him and his bishops more than God, for he is held above God: and is fulfilled 2 Thess. 2.'

That is enough. These statements sufficientlyLight in my path." Psalm 19:9. "The commandments ofThere are some books in which the doctrines of faith are characterize the whole man and barefoot monk Heinrichthe LORD are loud, and enlighten the eyes." 2 Cor. 4:3,discussed, but which are not without darkness, indeed, Kettenbach. His language is loud, although coarse. It4. "If therefore our gospel be hid, it is hid in them thatin part, so dark that they seem to conflict with other clear resembles a consuming fire that consumes everythingperish; in whom the God of this wager hath blinded thepassages. But from this does not at all follow the Roman dry and sapless. Admittedly, his outspokenness causedminds of them that believe not, that they see not theCatholic Iowa principle that there are doctrines of faith him much hardship and contestation. But his powerfulbright light of the gospel." The holy. The Holy Spirit is thewhich are only unclear and ambiguous in the Scriptures. testimony and his writings had a mighty effect, so that in revelation which God has given to men sitting inBut from this does not at all follow the Roman Catholic 1524 the city council in Ulm gave free rein to the worddarkness and the shadow of death, that in it they mightIowa principle that there are doctrines of faith which are of God. However, in later years Zwingli's doctrinehave a lamp to their feet and a light in their path torevealed in the Scriptures only obscurely and prevailed and was victorious in 1528, but after manyeternal life. No one, therefore, who believes in theambiguously; for therein consists the very clarity and battles the pure Word of God according to Luther'sScriptures can deny that they are clear, or he would have distinctness of the Scriptures, that all doctrines of faith, doctrine finally overcame all fanaticism, and so we findto doubt that God, the Creator of language, could speakalthough they are at the same time contained in some the city of Ulm in the series of signatures of theclearly, or that the eternal truth, wisdom, and lovedark passages of Scripture, yet without exception have Concordia Book of 1580. Of course, if one now lookswanted to speak clearly. But to doubt this is either not to their proper seat in likewise existing sunlit and clear across to Germany and compares the former standpointbelieve in God, or not to believe in the divinity of thepassages of Scripture, through which the dark passages of many cities and countries, one sees whole rows andScriptures and their purpose. The truth of the matter isbecome light to the reader, and according to which light large gaps that unfaithful sons of the Lutheran Churchthat the truth and love have spoken plainly. the dark ones are to be interpreted. Luther says in his have filled through their apostasy from the Lutheran It is true that there are things in the Scriptures that interpretation of the 87th Psalm: But if any of them touch Church. Lutheran Church, by their apostasy from the may be obscure and unclear to the reader. It is certainly you, and say, One must have the interpretation of the pure truth, have made in the list of signatures of the true that there are things in the Scriptures that may be fathers; let the sheep be dark; ye shall answer, It is not Book of Concord, and many a city which shone in the obscure and unclear to the reader, some geography, the true. There is no clearer book written on earth than the ranks of the witnesses of faith has now joined the ranks course of the rivers in Paradise, some history, holy scriptures. It is against all other books, as the sun of the so-called "Protestants" and progressiveists, who chronology, genealogy, etc. There are also many is against all lights. They speak such things only to lead have made it their business to exterminate Christ under prophetic passages, the solution of which will only be us out of the pit, and to make themselves masters over the pretence of true Christian freedom, then one can possible, and therefore clear, when they have been us, that we should believe their dream-sermons. It is an become quite sad.-HErr, stay with us, for it is evening fulfilled. But the reason for this darkness is not that the abominable and great disgrace and blasphemy against and the day has come. - Scriptures are in themselves dark in any part, but that the holy Church and all Christendom. It is an abominable they only appear dark to the reader because he lacks great dishonor and blasphemy against the holy hip and the proper knowledge of history, geography, antiquity, or all Christianity, if it is said that the holy hip is dark and even language; thus, for example, Luther says: "The not a religion. It is an abominable and great blasphemy Sophists have said that the Scriptures are dark; they against the holy sheep and all Christendom, if it be said that the holy sheep is dark, and not so clear, that every have meant that God's Word is so dark in kind and that the holy sheep is dark, and not so clear, that every speaks so strangely, but they do not see that all lack is man may understand it to teach and prove his faith. Mark in the languages, otherwise nothing lighter would ever this: Should it not be a great shame that I or you should be spoken than God's Word. The darkness, therefore, is be called a Christian, and not know what I believe? But if I know what I believe, I know what is in the sheep, not an objective, but a subjective one; that is, the because the sheep has nothing more in it than Christ darkness is not in the Scriptures, but in the mind of the and Christian faith. Therefore, when faith only hears the reader or interpreter. Now, in addition to this, all these hip, it is so clear and bright to it that it says, without all objects of history, geography, etc., are of such a nature fathers' and teachers' glosses, "This is right, and I that a man without knowledge of them may well go the believe it. . . It is true that some of the sayings are way to blessedness under all circumstances and without obscure, but in them there is nothing different from what any offence, but in regard to the doctrines of faith, is in other places in the clear, open sayings. And here without clear revelation and knowledge of them, he can come heretics to take the dark sayings according to their certainly not go the way to blessedness under all own understanding, and to fight with them against the circumstances. Therefore, as surely as the Scriptures clear sayings and the foundation of faith. Then the are the complete revelation of the way to salvation, so fathers fought against them with the clear sayings, and surely are all the doctrines of faith, and among these, for with them enlightened the dark sayings, and proved that example, the doctrine of Sunday is beyond all doubt, the things spoken in darkness are the things spoken in clearly, distinctly, and unmistakably stated in them. And light. This is also the right study in the pits.... Only be he who denies this, as already stated, rejects a sure, without doubt, that there is nothing brighter than fundamental doctrine of Christianity, namely, that of the the sun, that is the vent; but if a cloud is trodden for it, clarity of Scripture. - there is nothing else behind it but the same bright sun: It is also true that there are passages in the Holy Bible. so, if there is a dark saying in the Scripture, doubt not, there is certainly the same truth behind it, which is clear in the other place, and he that cannot understand the dark, let him abide by the light."

Open questions.

Are there doctrines of faith which are not revealed in God's Word in a completely clear and unmistakable way, and are such doctrines of faith open questions? To this we must reply: only the papists have hitherto denied the clarity and perspicuity of the Scriptures in matters of faith. Unfortunately, however, the lowans have joined the papists in this bad piece, saying that there are "doctrines of faith which are clearly and unmistakably contained in God's Word, such as those of baptism and of the Holy Communion. But apart from these there are also doctrines which are not so clearly and unmistakably contained in God's Word, such as the doctrine of Sunday, and these belong to the open questions." (Church Journal, p. 12. and Colloquium p. 113.) This false doctrine of the lowans undermines the foundation of the Christian faith, for it overturns the fundamental doctrine "on the distinctness of Scripture."-That the sacred Scripture is clear and distinct, it says. That the Scriptures are clear and plain, she herself says in almost innumerable passages, e. g. 2 Pet. 1:19: "We have a sure word of prophecy, and ye do well to hearken unto it, as unto a light that shineth in a dark place." Psalm 119:105: "Thy word is a lamp unto my feet, and a light unto my mind.





and a very overwhelming majority of votes has now been cast in favour of the lay delegation. - It is noteworthy that the female members were also admitted to this vote. The Methodists have for some time been very anxious to accommodate themselves to the currents of the times and to accommodate themselves to the world. They would like to become the national church of America.

(Evangelist.)

Should this be possible? The Pennsylvanian Synod, as a member of the *Church Council*, has also adopted the well-known third point on "secret societies," which states, among other things, "we earnestly warn our church members and preachers that they should have nothing to do with such societies," and "we believe that persons who participate in them should be firmly brought under church discipline. This is the confession of the Pennsylvanian Synod! And how does it act now? - In the 8tauäsra" of July 1 we find the news that members of secret societies are both admitted as students to the seminary in Philadelphia and ordained as preachers by the Pennsylvania Ministry. Should this be possible? Is this the earnestness of the Pennsylvanian Synod?

Z.

Swarm spirits who are not guided by the Word of God but by their inner light, their "holy" opinions and ideas, are like the drunkards, either they fall away completely from the right path, or if they happen to take the right one, they still get carried away in their drunkenness. Thus the "Evangelist" reports that the General Conference of the Wesleys decided "to give the women the right to vote. How swarm-spirits and papists are of one "mind" in this piece, they give decisions from their own sacred heart-shrine. Fcmer the Conform; resolved, "Any church that tolerates members among them belonging to any secret society, shall be expelled from the commonwealth." This is about the right way, but it is a true violation of it. For "forbearance" is at times absolutely necessary, because the Word of God says, "with all patience and doctrine."

Z.

Joliet and Marquette, to our knowledge, has not yet experienced that an Evangelical Lutheran pastor has been installed there. Otto F. Voigt, first from Oranienburg in Prussia, but then from St. Francisco in California, where he could also have collected treasures of gold sand, but through faith he considered the shame of Christ to be greater riches. Hopefully many of our young men will now follow him in this. If they do, a great reward awaits them in heaven.

The ordination and introduction took place on the order of the former president by the undersigned, namely in a provisional church, where snow-white damask hangings and green leaf decorations represented precious church decorations. For the church that has been started is not yet roofed, and the congregation of St. Genevieve is waiting for the help of God and His good stewards that is yet to come, in order to be able to live under its own roof and shelters in the future. The dear reader should take a look back at No. 5 of this 25th year of the "Lutheran", and not consider a contribution to which he feels moved to be lost, for they are worth it. And are we not also worthy that the promise be fulfilled in us: "You will reap without ceasing? For those who reflect on this and other correspondents, here is the address:

liev. Otto k. Voigt,  
Box 67. 8b. Ooosviovvo, Uo.  
M. Stephan.

After the parish priest candidate, Fr. Wendt of St. Louis, had received and also accepted a call from me and my congregation in Delphi, Ind. as assistant preacher, he was ordained by me on Tuesday after the 10th Sunday after Trinity, with the participation of Rev. Schöneberg by order of our Reverend President Schwan.

May the Lord be your sun and shield.  
Address: Itov. br. Venüb, Delpbi, lock.  
Logansport, August 5, 1869.

3. H. Ior.

Mr. L. Crämer, candidate of theology, who completed his studies in the theological seminary at St. Louis, passed the prescribed examination and had already received and accepted a regular appointment from the recently established Lutheran congregation at Charlottsvme, Va, was ordained by the undersigned in the midst of his new congregation on the 10th Sunday after Trinity in the presence of the Reverend President of the Eastern District of our Synod, with commitment to all the symbols of our Lutheran Church, and was solemnly installed in his office.

The Lord crown him with rich blessings!  
Address: liev. U. Orsemer, Box 149. ollarlobtsville, Va.

L. Lochner.

After my brother E. I. Frese had completed his theological studies at the Second Preaching Semmar in Concordia College at St. Louis, and had been called by the Lutheran congregations on Logan Creek, Dodge Co. and on Bwnn Creek, Washington Co. in the state of Nebraska had received and accepted a regular profession, the same is on behalf of the Reverend Mr. Praeses Büngrer on the 7th Sunday after Tri-

nitatis was ordained by me in the midst of his congregations and introduced into his new office. May the Lord bless his work for his blessedness and that of his listeners.

Address: Lvv. L. "1. b'rsge, l-ogau U. O., Vockgo 6o., blob.  
A. W. Frese.

After Mr. Rev. Ch. Lüker, pastor at Zion Lutheran Parish, Cape Girardeau County, Mo., having received and accepted a call from the Lutheran Parish at Lyons Creek, Dickinson Co., Kans. the same was installed in his new office by the undersigned on the 8th Sunday after Trinity, by order of the high-turning Presidency of the Western District.

Address: Rev. O. 8. IEksr,  
^romL O., D!olciv8on 6o., Kans.  
Leavenworth, Kans. July 27, 1869.

M. Meyer.

Mr. H. H. Succop, Candidate, from the Theoretical Department of our Institution at St. Louis, having passed his Eramm well, and having received a proper profession from St. Paul's Parish at Wallace, and Trinity Parish at Harick, is, by order of the Reverend President of the Eastern District, on the tenth Sunday after Trinity, the 1st of August, by the undersigned, assisted by Rev. C. Lohrmann, was ordained and inducted into office.

May the faithful God also be sun and shield to this his servant and bless his work.

Address: Uev. 8. 8. Lueeop, Zlnplezf O. ksrblI Oo.,  
, 8rovIQM ok Onbario, Oanacka.

F. Dupernell.

The candidate of theology, Mr. Wilhelm Brüggemann, who completed his studies at the Concordia University in St. Louis and passed the prescribed exam, was appointed by me and my three congregations as parish vicar and on the 8th Sunday after Trinity, July 18, by order of the honorable Presidium of the Middle District, was ordained and introduced by me in the local Church of the Holy Trinity under obligation to the entire symbolic confessional writings of our Lutheran Church.Lutheran Church, as the introduction took place on the two following Sundays in the two daughter parishes, in the Petrus- and Emanuels-Church.

May the Lord make the newly called a blessing for many!  
Darmstadt, 3rd, August 2, 1869.

P. Anton Weyel.

Mr. Heinrich Schlesselmann of Concordia Seminary, St. Louis, having received and accepted a call from the Lutheran congregations at Arcadia, Cicero, and Tipton, in the State of Indiana, was ordained by the undersigned on the 10th Sunday after Trinity, August 1, by order of our Reverend Father Schwan, and inducted into the ministry in his two congregations.

May the Lord Jesus Christ, the highly praised Lord of the Church, equip his servant and bless his work for the salvation of many souls!

Address: Rev. 8th ZoblesselwLLQ,  
^re "6ia Hkwilbon 6o., luä.  
Chr. Hochstetter.

### Church News.

On the 8th Sunday after Trinity, when our Saviour calls out to his disciples: "Beware of false prophets!", a small congregation has well planned and ordained and appointed among themselves a student of prophets from a true school of prophets, who will preach nothing else than the testimony of the holy prophets and apostles of Jesus Christ. The congregation is located in the old French town of St. Genevieve, which since its almost 200 year old foundation in the times of the explorers, has been the home of the prophets.

Colloquy with members of the Synod of Illinois n. a. States.

At the request of said Synod, such a Colloquy was held here in St. Louis, August 4 and 5, for the purpose of an agreement to be deliberated upon. Colloquists on the part of the Illinois Synod were: Mr. Praeses Knoll and Pastors Erdmann, Liese, Wollbrecht and Rugan (the latter prevented from appearing); from our Synod: Pastors Brohm, Fick, Schaller, Ruhland and Prof. Cr  mer. The discussion was based on the theses on the modern theory of the open questions published in the October issue of the "Lehre und Wehre" (Doctrine and Wehre) of last year, then the well-known "four points" and the doctrine of the Antichrist were discussed, and finally the principles of healthy church praxis and especially the relationship of the Illinois Synod to the Synod of Iowa and to the "Church Council" were discussed. The faithful God gave us grace to agree fully and fteudently on all the above points, and to draw up certain propositions of agreement, which shall be submitted to our mutual Synods for confirmation.

A. Cr  mer.

even with the purchase of half a dozen trin a price reduction.

You can obtain the work at the address:  
No. Lelli  ro, Oolumbus, O.

W. [Walther]

Money and faith.

A story, from the amerikavischeu folk life, of the "Borjaff" of the "Money brings happiness."

Who would not have read with lively interest and great satisfaction the story with the latter title in the family calendar: "Die rechte Zeit"? Now the story "Geld und Glaube" (Money and Faith), which is even more excellent in every respect, has just been published by the same author at A. Wiebusch u. Sohn here, and is available for the low price of 15 CtS. P Ex., b1,5v the dozen to have. We can only say that the dear little book is highly recommendable and worth reading, and may well hold up a bright mirror to many a person. May the worthy author continue to discourage the reading of bad stories in such an excellent way. Also of "Geld bringt Gl  ck" Messrs. Wiebusch & Sohn have procured a separate copy and the same is available for 10 cents copy.

I hereby bring to your attention that Spener's Catechism Sermons are now out in their entirety and can be had bound at the undersigned's for 3.90 Euros. L. Volkening, No. 22 south of 5th Street.

For the information of those who intend to "travel" to the Synod via St. Louis to Fort Wayne, please read the following: The entire trip from St. Louis to Fort Wayne and back will cost 512.50, and tickets will be given by Leonhardt and Schuricht at the Sachseu MWe. Advance orders are not necessary.

Concordia - Collegium.

Due to the upcoming Synodal Sttzrmg. it is necessary to postpone the start of school until September 15. I therefore request all pupils of the lower classes and the two middle classes to arrive here no earlier than September 13 and 14. On the other hand, the pupils of the Puma and Scconda, who attend the synodal sessions are free to return here at the proper time.  
On behalf of the teaching staff  
G.   ler. Sarer.

For your kind attention.

All friends and lovers of biblical-historical pictures, for church decoration and similar purposes, are hereby informed that the undersigned is gladly prepared to accept orders and to execute them for reasonable prices, beautifully and in accordance with the object of the representation.

Wilhelm Wehle,

Portrait and history painter.

426 Loularck 8t,r. 8b. Louis, No.

Receipt uuv thanks.

For poor students received through Past. I. Rupprecht from Mr. E. T  nsing \$5. 9 shirts from the valuable women's association in the local Trinity District. From the congregation of Past. M  ller's at Cape Girardeau, Mo., 07.80.

L. F. W. Walther.

Received iu the sasse western district:

To the synodal treasury: Pfinastcoll. tn Past. Stephen's Gem., Ehester, Ill. \$8.05. Bon Past. Pistels Gem. of, Matteson, IN. \$30.78. of Past. Kleppisch's Jmmanuels Gem. at Waterloo, Ill. \$1.15. Coll. of the Gem. Past. Biltz, Lafayette Co, Mo, \$18,75. of Teacher Hamm, Lafayette Co, Mo, \$1,00. of Teacher Gertendach, Columbia, Ill, \$1,00. of Trinity District at St. Louis \$21,45. of Jmmanuels District at St. Louis \$12,45. of Teacher Hoelscher, St. Charles, Mo, \$1M. Coll. in Past. Meyers Gem. of Leavenworth, Kans. \$7.75. by Past. M:yer, Leavenworth, Kans. of, \$1.00. of Past. Markworth's Gem. of, Danville Ill. \$6.65. Colt, in Past. Dorn's Gem. of, Clkgrove, Ill. \$16.00. of Past. Hcirs Gem. of, Peoria, Ill. \$10.95. of Past. Brohm's Gem., St. Louis, \$11.20. from St. JohanneS Gem. past. Neuster,'Crete, Ill, \$15,50. of the ZionS Gem. past. Tirmcnstein, New Orleans, La. \$53.00. of Past. Gr  bner's congregation, St. Charles, Mo., \$21.00. From Past. Rub- lands Gem. of, Pleasant Ridge, Ill, \$25.00. of Past. Harmenings.Gem. near New Bremen, Ill., \$22.88. by Past. Beyers Gem., Chicago \$10.00. To the Cvlleae maintenance fund: from Trinity District, St. Louis, \$11.00. from Im- manuelS Distr., St. Louis, \$11.00. vou Past gicks Gem., CvllinSville, Ill, \$14.25. coll. in Past. Leders Gem. of Thornton Station, Ill. \$11.30. of W. Korn- haa  , Addison, Ill. \$5.00.

To the Synodal Missionary Fund. Dom Drei' einlakeits "Distr. tn St. Louis \$3,05. From the Jmmanuel  - Tfifr. in St. Louis \$1,20. For inner mission: from Past. Ficks Gem., LollinSville, Ill, \$7,40. For college building in Fort Wayne: by the comm. past. Biltz, Lafayette Co, Mo, \$23.00. don Past. Biltz branch comm., Lafayette Co, Mo, \$11.00. Lurch Past. Biltz of Bro. "Vt  nk  l \$5.00, H. St  nk  l \$3.00, I. Rote- k  hr\$2.00, N.N. \$10.00, Nngen. \$2.50, G. Freund \$1.00, I. Vogt \$2.00, M. Dr. \$1.50. Bon Mart. Bernhard, Chicago, \$5.00. For poor students: Don Hrn. Blome in Past. Harmenings Gem. near Bremen, Ill, \$5.00. For poor students in Fort Wayne: Bon Hm. Blome at Bremen, Ill, \$5.00. For the Emigrant Mission in New York: thank offerings from Chr. Flandermeier, Lafayette Co, Mo, \$1.00. From M. Dr. \$1.00. From Past. Rodero Gem. of Dunton, Ill, \$10.60. Bon Tb. Schultz, Addison, Ill. \$1.00. by F. Liausmann, Miles, Ill. \$3.00. For Mrs. Past. Metz: Bon Hm. Blome at Bremen, Ill, \$3.00. For the Hermannsburg Mission: Bon der Gem. Past. Stephans, Ehester, Ill., \$5,15.

Ed. Roschke,  
No. 1217 Third Street.

From the wedding of Mr. Carpenter at Williams- burq, R. A-, \$52.70 was collected for the orphans of our institution, and sent to me Lide- sand by H. I. Morch.  
God, the Lord, bless the dear givers!  
Wartburg Orphanage.  
Mount Drnon, N. Zs-, June 8, 1869.

G. C. HollS.

Air paid the Lutheran":

The 23rd year:

Mr. Past. D. I. WarnS.

The 24th year:

Messrs. Pastors: I. M. Moll \$7.25, H. Horst I \$7, E. Lemhuis, G. Pr  ger \$3, A. L. Gr  ber.  
Furthermore: A. Horch, H. Odendahl, I. F. Winter \$9

The 25th year:

The Herreu Pastors: I. M. Moll \$14.75, H. O. Schmidt \$16.50, I. Trautenann \$30, I. Hecke!, C. G. F. Krause \$10.75, W. Vomhof, A. Biewend H. Wunder \$3, I. P. Beyer \$50, I. G. Sch  fer H. H. Homph, I. F. Biltz \$17M, M. Wyneken \$3.5", E. Lemhuis, W. C. H. L  bkrcrt, I. F. E. Sauer, Tb. Gotsch \$12, M. Stephan \$7.25, C. Darum \$32.50, W. Ha  kar!, H. Wunder\$16.50, A. Brand \$6, B. Hovde, C. Dowidat, A. C. Gr  ber.

Further: A. Steffen, I. H. Baumeister, A. Bobn \$M C. Pohlenann \$9, H. Odmdahl, I. F. Winter \$4.50, P. Th. B  rger \$28.50, C. Eil  feldt \$94.49, Aug. Gust \$16.50, A. Lamk  hlcr \$11, C. H. Rudolph \$21.40.

The 26th year:

The Herrm: H. Birkner, Past. G. Landgraf.

M. C. Barthel.

Printing Office of the Gynod bau Missouri, Ohio, ". a. Er.

Mission Feast.

On the 7th Sunday after Trinity, we had our annual mission feast here in Crete at beautiful weather and under God's rich blessing. Three sermons were preached: By me the main sermon on Acts 4, 20.; by Rev. Lo  fner a sermon on Joh. 3, 14.15. and by Mr. Past. Nuoffer the closing sermon on Joh. 14,15. Rev. Pissel provided the liturgical service.

The collection amounted to H128.53. Later I received H5; in total H133.53, which was destined for the Hermannsburg Mission.

Gottlieb Traub, Past.

Dr. M. Luther's

House style.

Vol. 1.

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We hasten to inform our readers that the first part of Luther's Hauspostille, containing the sermons of the first Sunday of Advent until the Sunday of Judica, has been published in a good English translation under the above title. May many now be found who will seize the opportunity now offered to read the quintessence of Lutheran

to procure a sermon in the English language. This should be done by all Lutherans, even those who do not speak English for themselves.

are able, by means of this glorious book, to acquaint others with the treasure of true evangelical doctrine, who can only speak and read English.

The first six sermons have been translated into English by Rev. D. M. Mariens, A. M., and all the others by Rev. E. Schmid, Professor at the Capital University, Columbus, O. Prof. Loy has made the final revision of the translation.

Printing, paper and binding leave nothing to be desired. The volume of this first part is 362 pages in octavo, also this part is decorated with a good lithograph of the bust of Luther.

The price is: \$1.50, with postage H1.75 @ Ex. You can get the dozen for \$15 (without postage);